

The Lutheran.

God's word and Luther's teaching will never perish.

Thirty-ninth year.

1883.

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Foreword

to the

thirty-ninth year of the "Lutheran".

In 1483, on the day before St. Martin's Day, on Monday, November 10, at 12 o'clock at night, Luther was born in the small town of Eisleben in the county of Mansfeld. On November 10 of the present year 1883, therefore, it will be just 400 years that Luther was born.

Until now, the Christian church has only celebrated two birthdays as feast days, namely the birthday of Jesus Christ, our highly praised Lord and Savior, and the birthday of his forerunner, John the Baptist, who was filled with the Holy Spirit while still in his mother's womb (Luk 1, 15. 41.) and to whom the Lord Himself gave the testimony: "Truly I say to you, among all those born of women there has not arisen one greater than John the Baptist. (Matth. 11, 11.) It is true that the ancient pure church also celebrated other memorial days, which they called the birthdays of the martyrs; but by this they did not understand those days on which the martyrs were born into the world, but on which they were born to eternal life through their martyrdom. In a letter in which the congregation of Smyrna reported on the martyrdom of their dearly beloved and highly honored bishop Polycarpus in the year 168, they wrote, among other things, the following: "The Lord will grant us the good fortune to be able to gather here in joy and delight and celebrate the birthday of his martyrdom for the remembrance of those who have fought before and for the practice and preparation of those who are yet to do so."

As far as the Lutheran church is concerned, it has followed in the footsteps of the old pure church in this respect as well. In the Lutheran church, too, the anniversary of Luther's death, for example, has been commemorated here and there every year or at least after a hundred years have passed, but from

St. Louis, Mo., January 1, 1883.

No. 1.

We cannot find anything about an ecclesiastical celebration of Luther's birthday. *Luther* himself used to invite his friends to the celebration of his birthday. Melancthon tells us this. In a letter to Dr. Medler from November 11, 1545 Melancthon writes among other things the following: "*Yesterday* Doctor Martinus read your whole story during dinner, to which he had invited the pastor (Bugenhagen), Cruciger, Georg Major and me; as he is used to invite his friends on this day. For on the day before Martinmas Luther was born." *) From time to time Luther's birthday may have been celebrated in Lutheran family circles and institutions, but only privately. There are also traces that some Lutheran preachers, when they preached on St. Martin's Day, November 11, also commemorated Luther's birth and baptism day on this occasion in the pulpit, but as far as we know, there is nothing to be read about a special church celebration of Luther's birth. One would have to reckon with the fact that Johannes Mathesius began his famous, quite incomparable sermons on Luther's life on St. Martin's Eve, i.e. on Luther's birthday, and that his first sermon naturally dealt with Luther's birth. **)

According to what one reads in the newspapers, however, Luther's birthday will be celebrated this year in such a grand manner as has never been done before in the Lutheran Church. Already many newspapers, both domestic and foreign, both religious and secular, have referred to the approaching "Jubilee Year" 1883. Quite a number of "jubilee" writings have already appeared and the appearance of many more such writings has already been announced. A veritable flood of them seems to be in store for us. Book writers and book publishers, picture makers and picture dealers seem to have allied themselves to glorify the event of Luther's birth 400 years ago as much as they can in their part.

*) *Corpus Reformatorum*. Volum. V. p. 887.

These sermons of the godly Mathesius will, God willing, soon be published in a new edition, but unchanged, in our "Concordia-Verlag". are able to do. Not only Lutherans, who are Lutherans from the heart, but also apostate Lutherans, who have long since thrown Luther's teaching overboard as an old-fashioned thing and have kept nothing but the name, seem to want to compete in it. Even the Uniates, although they know that Luther detested and condemned any and therefore also their religious-mengerial union, have made known their decision to celebrate Luther's four hundredth birthday as well. Yes, even the rationalistic Protestant unions intend to participate in the celebration, even if not on the specific day (because it falls on a Saturday), but on the day after, on the 25th Sunday after Trinity.)

Why is it that the third jubilee of the Formula of Concord and the Augsburg Confession in 1877 and 1880 were celebrated so quietly and so simply, or not at all, and that the fourth so-called jubilee of the birth of Luther is to be celebrated so loudly, so generally and so pompously? - This is undoubtedly because those jubilees could not be celebrated without commemorating Luther's teachings, but this year's jubilee can only be enthusiastic about the person of Luther, as a man of world-historical importance, and because it has always been the way of the hypocrites to build magnificent tombs for the prophets of God whose teachings they rejected and whose faithful disciples they persecuted. (Matt. 23:29-33.)

It is true that all righteous Lutherans will not let the fact that even the sworn enemies of Luther's teachings solemnly celebrate that day on which God gave this great armament of his truth to the world and the church prevent them from commemorating this unspeakably great deed of God on that day and from praising and glorifying God for it publicly and collectively in their churches. They have to put up with the fact that even the sworn enemies of Christ celebrate his most holy birth with them on Christmas; for the Lutherans then do not celebrate with the enemies, but the enemies with the Lutherans. It is also a matter of

*) Probably these gentlemen did not even think about the fact that on this Sunday the gospel of the "abomination of desolation" is to be preached.

2

Experience shows that up to now the commemoration of important events in the kingdom of God through the preaching of the divine word, also connected with all kinds of external festivities, has never been celebrated by us Lutherans without great blessing. Who does not still remember with joy the glorious jubilee celebrations which we solemnly celebrated in the years 1848, 1855, 1867, 1877 and 1880? *) Who, therefore, could be a Lutheran of the heart who would want to exclude himself when his brethren, awakened by God, call out to all their brethren: "Come, let us rejoice in the Lord and shout for the refuge of our salvation. Let us come before his face with thanksgiving, and with psalms let us shout for him." (Ps. 95:1, 2.) "Praise the Lord in his sanctuary; praise him in the firmament of his power. Praise him in his deeds; praise him in his great glory. Praise him with trumpets; praise him with psalteries and harps. Praise him with timpani and round dance; praise him with strings and pipes. Praise him with bright cymbals; praise him with melodious cymbals. Let everything that has breath praise the Lord. Hallelujah?" (Ps. 150, 1-6.) Also here the word of the Lord finds its application: "Do not spoil it, for there is a blessing in it." (Isa. 65, 8.) Even the sworn enemies of Luther and our Lutheran church, the papists, are well aware that a great blessing could arise for our Lutheran church from the proper celebration of Luther's four hundredth birthday. Therefore, at least in Germany, they have already begun to lie and blaspheme loudly about Luther and the work of the Lutheran church reformation, as they have always done before and during all Lutheran jubilee celebrations. The more they do this, however, the more solemnly we Lutherans want to commemorate the birth of the man who, by God's grace, revealed the Roman Antichrist and brought the pure Gospel, which we still have today in spite of all Satan's raging and raging, back to light. -

But, dear Lutheran brethren, let us also bear this in mind: if we were to do nothing more in 1883 than to heat ourselves up on November 10 at the thought that the great reformer Luther was born 400 years ago, this would be an exceedingly poor celebration of the birth year of the man after whom we are called Lutherans. The great main thing consists rather in the following two pieces: first, that we let ourselves be reminded during the whole year of the commemoration of Luther's birth of the incomparable treasure which we possess in Luther's writings left to us, and that we use them faithfully and diligently; and secondly, that we, having learned Luther's true teachings from these writings, also allow ourselves to be strengthened in our resolve to persevere with this teaching of Luther's even in this last afflicted time, and therefore not to allow ourselves to be deprived of it either by those who say that if Luther were now living in this "enlightened time" he would believe and teach differently, or by those who hypocritically praise Luther's teachings but shamefully distort them according to their own sense.

We intend to present more of these to our beloved readers in the next issues of our "Lutheran". (To be continued.)

*) May the dear reader himself reflect on what great events in the Kingdom of God we have festively celebrated in the aforementioned years.
(Submitted.)

Lament and comfort before the gates of a new year.

i.

Alas! Man must always be at odds on earth, And in the short time of rest can never rejoice;
Alas, all that he does is so empty of joy and true pleasure, And without end the sea of pain rages in his breast. Alas, all he does is vanity and toil;
The poor soul's hunger remains, her thirst never dies.

2.

Therefore, like a servant in sunburn cries for cool shade And anxiously sighs for a hand that gives him rest;
As a day laborer's ear longingly listens to the little bell, After whose call he gladly exchanges the pile of pleasure for burden: So also my soul sighs and
cries In work, pain and strife For refreshment from the fresh spring, For rest and bliss.

3.

But ah! my heart" where do you find, What you fearfully cry for?
Where is the place of joy and rest That promises you peace?
You hear a chime, it brings a new year;
But in the same new troubles, always new fears and journeys. Well you hear rejoicing around and around, Well you see pleasure and joy - Why are
you alone mute And sigh and weep today?

4.

Ah, behold, before me I see nothing but darkness and night, And nowhere but a speck of light that laughs at me;
And behind me a whole year full of sin and iniquity, Which God's wrath has quite obviously brought upon me: Therefore I must lament aloud, And cry
alas and woe, Because I am afraid of the infernal pit, Which I see opened.

5.

But wait! What presents itself to my gaze, the highly astonished one?
Am I dreaming, am I lost in the world? For look, it becomes light and clear; it rises like a sun on the distant horizon, shines brightly in its course, what

still lives in darkness;

The new year, it will be full of light, It will be full of shine and glow, And new comfort and confidence Sets in the heart.

6.

It is a child who spreads such light in the night, Who like a bright gemstone, In which the sun's splendor reflects brightness, Light and clear the darkness frightens away, A new year of peace, blessing reaches us poor sinners;

The eye full of kindness smiles sweetly at us, the sweet mouth gives us peace and speaks to everyone:

Come to me, come to me, all you who are burdened, With me there is peace in trouble And peace even in strife. Look at the blood that today flows
From my body, that God's wrath in heaven stills And makes heaven yours: Look at me and come to me, I am your brother tender, Your brother, and yet
for and for True God of kind.

8.

Why do you complain about your sin? It is sunk in the sea;
For as the clouds' night vanishes, When shining, light and bright The sun rises in the east, So is consumed and recedes The sin, before which the
heart lifts, When my innocence shows itself. With my blood your heavy, heavy guilt is marked, Therefore up! O soul, take courage, you are in God's
grace.

9.

So I enter the new year with peace and hope, For what my God promises must be true, Must be yes and amen;
He stays with me, I cling to him, So come what may, In all distress and impetuosity I hold him cheerfully still.
I am his sheep, he is my shepherd, I lack and want nothing; The path he will lead me is level and full of light.

10.

But, O Lord Jesus Christ, if we are so sick and weak, You know how wicked the heart is, Therefore follow us faithfully, And take us in Your arms, And
carry us to the place, Where eternal joy and comfort will be, And joy forever.
Oh, Lord, come soon, redeem us, And bring us out of time Into the right, true jubilee year Of blessed eternity.

(G. Volck, died at New Orleans, La., September 5, 1853.)

New Year's Sermon.

(The last sermon of the same pastor, J. F. Bünger, delivered on New Year's Day 1882. *)

O eternal, almighty, benevolent God, Lord of heaven and earth, Father, Son and Holy Spirit, You have wisely ordered not only
the days and months, but also the years, and have caused us to begin a new year today. Be pleased with our small thanks, which
we offer for all the benefits shown to us in the past year in the physical and in the spiritual. You have not dealt with us according to
our sins, but according to Your great mercy, and have done us all kinds of good and protected us from all evil and accidents, or
saved us from them and helped us. You have given us Your pure Word and the unadulterated sacraments, and through these Your
means of grace You have communicated and sealed Your grace to us and preserved us in the faith with Your Church. For all this
we owe Thee undying thanks and should offer Thee rich sacrifices of thanksgiving for it. O, help us

*) Communicated here verbatim at the request of his congregation.

Even to this, that we may become quite grateful to Thee for Thy good and perfect gifts which Thou hast given us. And we ask You, do not cease to accept us in the new year with great grace. Forgive us all the sins of the old year, cast them behind You into the depths of the sea, and give us Your Holy Spirit to dwell and work in us. Bless our whole church with all its members, with its teachers and leaders, and grant that each member may seek Your glory and do Your will. Build up our congregation inwardly and outwardly. Give us also mildly what we need for this present life. Let us not perish and become ashamed. Above all, lead us through this life on the narrow way to heaven, that we may have and enjoy eternal, blessed life. Hear this and all our petitions, which we bring before You according to Your will, graciously. Amen.

Text: Ps. 106, 1.

"Give thanks unto the LORD: for he is good; and his mercy endureth for ever."

Beloved brothers and sisters in the Lord Jesus!

At the New Year, everything is full of jubilation and joy. People are happy to have completed a whole year and wish that the new year will bring new happiness and new joy. That's how it is with most of the people, with the big crowd, with the children of the world. They rejoice as if they had done everything well in the past year. They do not think about the sins, the many sins of the previous year; if they thought about them, they would be sad and sorrowful, and they do not want that. All sadness must be banished from them. And what do they wish for each other? Nothing but external joy, worldly joy, sinful joy, and such joy even more than in the previous year. They know no other joy. You can hear it in their wishes: Happy, happy New Year! Happy, happy New Year! Will such wishes come true? They do not care. They are just words, only compliments and outpourings and sayings of the carnal and sinful heart. The dear God, the giver of all good and perfect gifts, is not thought of. Christians are also to rejoice in the new year's day; and they rejoice in God, they rejoice in His grace and blessing. Christians should also wish good things to their fellow Christians and relatives and acquaintances and to whom they come; and they do it in the name of God, wishing the right, true goods and gifts. As the Lord Christ said to His disciples when He set them apart to preach the gospel, Matt. 10: "Where you enter a house, greet the same," that is, wish it well. "And if that same house is worthy, your peace shall come upon it. But if it is not worthy, your peace will turn back to you." Therefore, if one does not respect such a wish, it is not expressed in vain. It comes back to the one who expressed it. Solomon says in his Proverbs, ch. 11: "The righteous wish must come to pass, and the wicked hope for misfortune. The wish of the righteous is a powerful prayer before God that is answered. The desires of the wicked, though they may wish for happiness, will yet come to misfortune. Let us, my beloved, who have come together as Christians in the house of God, hear from God's Word how

we should celebrate the New Year in a way that is pleasing to God. This is shown by our little text: "Give thanks to the Lord, for he is good, and his mercy endures forever." The object of our contemplation is thus:

The right God-pleasing celebration of the New Year's Day;

1. Looking back on the past year, we have to thank God from the bottom of our hearts for all his benefits, and
2. With regard to the coming year, we have to hope for His great goodness.

1.

On New Year's Day, when we look back on the year that has just ended, we have to thank the Lord our God for the countless benefits that he has so kindly and graciously bestowed upon us all the days of the year. In the past year, the Lord our God has given many people body and soul, eyes, ears and all limbs, reason and all senses; even all those who have been happily born into the world. With these 'I cannot speak and call them to the praise of God. They are not here, nor do they understand this remembrance, although they certainly praise and extol the Lord, and probably more than many adult persons; for it is said in the eighth Psalm: "Out of the mouth of young children and babes thou hast prepared a power," that is, a mighty and pleasing praise. But the parents have to thank God, the Lord, that he has given them dear, loving, healthy children. But the almighty and kind God has kept us all alive in the past year and has given us a great amount of benefits every day through his care, through his gentle hand. Has he not fed us and nourished us daily and given us our bodily needs? He gives food to all his creatures in his time and fills everything that lives with good pleasure. If he does this to the unreasonable animals, he does it much more to the reasonable people and to his dear children of grace, since everything was created for our sake. He does not need the creatures, but we need them. And they are placed at our service. Oh, that we would only recognize the great goodness of our God towards us! But we enjoy many of God's benefits and pay no attention to them until God has withdrawn them from us for a time. When is physical health really appreciated? Just then, when one has lost it for some time and has become ill. Or who pays attention to the great benefits of light, air, water, sunshine at the right time and rain and so many other gifts and benefits, without which we could not live at all or would only lead a very miserable life? Think, my beloved, of the goods and benefits which the first article in our small catechism lists: "Clothes and shoes, food and drink, house and farm, wife and child, fields, cattle and all goods," and that we have been "abundantly and daily provided with all necessities and nourishment of body and life. And all this should move us to give thanks to the Lord our God. And even though he has left us lacking in this and that, he has always given us what we need. And even if he has laid many a cross upon us, he has blessed it and taken it away again. Do we not have to take this to his

How can we confess our honor and not say with David: "I thank thee that thou hast humbled me and helped me"? And how he has mightily and graciously protected us against all danger, which is now greater than ever before, and has guarded and preserved us from all evil, and has done this partly directly, partly through his holy angels, who lie around those who fear the Lord, who guard us in all our ways and carry us on their hands, so that we do not strike our foot against a stone! Yes, this is what the holy angels have done for us by God's command in the past year. How many accidents and cases of sudden death are not reported daily in the newspapers! It is a standing article: "Crimes and misfortunes"; as if they belonged together. It also belongs together in most cases. For if the good Lord, according to His great goodness, patience and long-suffering, has waited one year after another for the conversion of a sinner, and he always and forever throws to the wind all enticements and threats, and continues in his sins, one day after another, and one year after another, God finally comes in His wrath and snatches such a sinner out of the time of grace and brings him before His judgment. As merciful as the Lord is, so just is he. "Thou destroyest the wicked," says the Psalmist, "and thou destroyest their seed forever and ever." And the apostle says Romans 2: "Tribulation and anguish upon all the souls of men that do evil." O, therefore, whoever has hitherto lived safely without repentance, let him give thanks to God for his great patience and longsuffering, and let him not further despise the riches of his goodness, patience and longsuffering, and let God's goodness lead him to repentance in this new year.

Even if the children of the world, who still pretend to believe in one God, may ascribe to God the earthly and physical gifts and goods, namely, that they have received them from Him, they will not give thanks to God for the spiritual and heavenly goods, because they do not recognize them, do not respect them, and do not enjoy them. On the other hand, Christians recognize from God's Word and through the action of God the Holy Spirit that God has revealed his greatest love and kindness toward us poor sinners in the sending of his dear Son, that the same Son of God is their Savior and Beatificator, that he has redeemed them from all sins, from death, and from the power of the devil, that they have in him the forgiveness of sins, that he is made unto them wisdom and righteousness and sanctification and redemption. Christians recognize and experience the gifts and works of God the Holy Spirit, that they are enlightened more and more, that they grow and increase more and more in the knowledge of salvation, that they stand in true faith, that they are sanctified and renewed into the image of God, that they have peace and joy in the Holy Spirit. They recognize the great blessing of belonging to the Christian church and using the precious means of God's grace, the Word and the holy sacraments, through which all God's grace is imparted to them. Therefore they are also reminded and urged to praise the Lord and thank him that he has given and communicated such great goods, which make them truly happy and which remain with them in all hardships, even in death, as the faithful David says in Ps. 89: "I will sing of the Lord's grace forever and proclaim his truth with my mouth forever," and in

4

Psalm 103: "Praise the Lord, O my soul, and all that is within me, his holy name. Praise the LORD, my soul, and forget not what good he hath done thee; who forgiveth all thy sins, and healeth all thine infirmities." Over as the believing Zacharias sings in his hymn of praise: "Praise be to the Lord God of Israel, for he has visited and redeemed his people. And hath raised up for us a horn of salvation, in the house of his servant David." Or as the Apostle Paul says in the 1st. Chapter of the Letter to the Ephesians, he breaks out into praise of God, saying: "Blessed be God and the Father of our Lord JEsu Christ, who hath blessed us with all spiritual blessings in heavenly things through Christ; as he hath then chosen us through him before the foundation of the world, that we should be holy and blameless before him in love; and hath ordained us to filial piety toward himself through JEsu Christum, according to the good pleasure of his will, unto the praise of his glorious grace." For all such knowledge and wisdom, and all the workings of the Holy Spirit, and all comfort and blessing for our immortal souls, we should give thanks to the Lord that he has so graciously given us and allowed us to enjoy such things in the past year. Blessed is he who can and practices this. - "This is a delicious thing, to give thanks to the Lord, and to sing praises to your name, O Most High."

2.

But on New Year's Day, we must not only look back and thank the gracious and kind God for all his benefits in the physical and spiritual, which he has shown us so far, but we must also look forward to the future. We should not live safely into the day, but consider what may come. But is not the future hidden from us? Who knows what he will encounter in the new year? Great suffering, great hardship may befall us. It can be the year of our death. Should we be worried and frightened about it? No! We should take care that we do not forget the Lord our God, and that we do not offend and anger Him with our sins; but above all we should hope in the goodness of our God. We have a good God, who is love itself, who is merciful to us sinners; of whom it is said in our text, "And his goodness endures forever." Every morning his goodness is new. He will also remember us every day, provide for us and govern us, protect us and bless us. And even if he should kill us and lead us into hell and make us poor and lowly, he does not leave us in it, but leads us out again gloriously after he has accomplished his wise and kind purpose with us; as the prophetess Hannah sings in her psalm of praise 1 Sam. 2, 6-10: "The LORD kills and makes alive, leads into hell and out again. The Lord makes poor and makes rich; he humbles and exalts. He raiseth up the poor out of the dust, and exalteth the needy out of the dunghill. He will keep the feet of his saints" (that is, the going out and coming in of them), "but the wicked must come to naught in darkness; for much ability helps no one." (The wicked rely on their power, on their money and goods and think that everything will and must go out happily with them; but it helps them nothing). Thus dear Hannah closes her song: "Those who quarrel with the Lord must perish; over them he will thunder in heaven." My beloved ones, therefore we are to rely alone on the hope in the Lord, in his great goodness and grace. "Commit your ways to the Lord," says the 37th Psalm, "and hope in him; he will do it well." He will make everything completely, completely well, so that we have to rejoice and give thanks to him. In the 118th Psalm all believers, all God-fearers, all servants of God are called upon to say with a joyful heart: "His goodness endures forever. It says there verse 2-4: "Say now Israel" (that is: the believing church of God, the people of the property, the chosen generation): "His goodness endures forever. Let the house of Aaron" (all the apostles and ministers of the gospel) say: "His goodness endures forever. Those who fear the Lord say: His goodness endures forever." But they shall not merely say it, but they shall experience it in the future, in this year, and in all the years that they have to live, and for ever. "The grace of the Lord endureth for ever and ever upon them that fear him." And St. Peter writes to Christians to whom the Gospel has been preached and who have accepted it, "So gird up the loins of your mind, be sober, and set your hope fully on the grace offered to you by the revelation of JEsu Christ." These must be truly blessed people, who can confidently look forward to the future and the new year, as well as everything that may come, in the eternal goodness of their Lord, in the great grace in Christ. They will experience the goodness and grace. His goodness is better than life.

Then we should also come to the kind and gracious God every day and every hour and ask for everything that is good and beneficial for us, for body and soul, for family, for ministry, for the church, for the authorities, for all classes. As the dear children ask their dear father, so we should ask the right, the heavenly Father, and he will graciously hear our prayer for the sake of Jesus Christ. It is his command and his promise: "Ask and you will receive; seek and you will find; knock and it will be opened to you. Whatsoever ye shall ask in your prayers, believe that ye shall receive it, and it shall be given you." So what can Christians ask for and ask for? They ask for repentance, and obtain a repentant heart. They ask for faith, and obtain more faith. They ask for forgiveness of sins, and all their sins are forgiven. They ask for help in trouble, and the Lord is with them in all their trouble. They ask for the averting of punishment, and it is averted. They ask for the gift of the Holy Spirit, and they are filled with the Holy Spirit. They ask for wisdom, and they obtain heavenly wisdom. They ask for a pious spouse, and the Lord brings one to them. They ask for pious children, and

their children's children fear the Lord. They ask for their daily bread, and the Lord gives them what they ask. Finally, and above all, they ask for a blessed hour, that they may pass away in peace, and the Lord gives them that they may depart from this world in true faith and attain to all eternal, heavenly goods. Oh, that we would practice prayer diligently and unceasingly! We would learn that the Lord is near to all who call upon him, to all who call upon him earnestly; he does what the God-fearing desire, and hears their cries and helps them.

Now, beloved, I still want to bring you my New Year's wish. "The Lord has sent me to preach a gracious year." So our dearest

Savior in the prophet Isaiah. What the Lord Jesus has said as the great messenger of his heavenly Father, the called ambassadors and emissaries of Christ may say about themselves to a certain extent, and they should do so: "The Lord has sent me to preach a gracious year. So then, I wish you all together, all great and small, all parents and children, all teachers and students, and each one in particular, a gracious year from the dear Lord JEsu Christo. May He, who has purchased all grace for us, blot out all the sins of the old year with His blood, and with the new year make His grace new upon us, so that we may all have a gracious God, whose grace and truth shall be upon us forever, the justifying, the restoring, the sanctifying, the sanctifying, the eternal grace. Yes, the grace of our Lord Jesus Christ be and remain with you all. Amen. Amen.

History of Concordia Seminary.

(Continued.)

The solemn dedication was postponed until the time of the Western District meetings in April 1858. However, it pleased the Lord of the Church to turn joy into sorrow. A few days before the synod convened, on April 10, the dear Professor Biewend had passed away. This was a bitter loss for the institution. Under these circumstances, the intended solemn inauguration did not take place. In May, G. Grüber and R. Voigt were examined; F. A. Schmidt had already entered the preaching ministry the previous fall. Only in the fall was it possible to fill the vacant position again. On December 7 (1858), Pastor R. Lange of St. Charles, who had already taught for a number of years at an English institution, joined the seminary as professor of philosophy and the seminary and high school as professor of English. The Directerat business was provisionally transferred to Subrector Saxer.

A short time before, Blessed Pastor Brohm came to the newly formed Cross District of the local parish and took over built-in lessons in the high school and seminary.

In 1859 three of them entered the preaching ministry: J. M. M. Moll, W. Achenbach, F. Schalter.

In the fall of this year, Dr. Seyffarth asked for a few years' leave to complete some scientific work in New York. On the other hand, the Institute gained another teacher in the person of Pastor L. Larsen, whom the Norwegian Synod sent here as a result of an agreement with ours, according to which it should be permitted to establish a professorship for the purpose of training Norwegian Lutheran pastors in our Institute. He took office on November 1. In anticipation of the filling of the Norwegian professorship, three Norwegian students had already entered in the fall of the previous year, who were now followed by five more.

During the winter Prof. Walther's state of health was a most anxious one. In February 1860, at the request of the Synod, he matured to Germany to seek recovery by traveling and using a bath there. In August he returned happy and recovered. The number of candidates leaving this year was 10: O. Hanser, M. Tirmenstein, H. Wunderlich, St. Keyl, W.

Bartling, J. Bühler, H. Früchtenicht, M. Zucker, E. Böse, I. List. The number of students reached 88, 14 in the seminary, 74 in the high school.

The year 1861 brought an important change for the institution. In October 1860, the synod had decided to separate the seminary from the high school and to unite the local seminary with the so-called practical seminary in Fort Wayne. The practical seminary was to be moved here and the high school to Fort Wayne. As a result of the outbreak of the Civil War, the plan came to unexpected speed. St. Louis was threatened by two enemy army camps, and it appeared that our institution would have to suffer great hindrances and disturbances. After the capture of Camp Jackson and the street fighting that followed, and after the introduction of the War Act, it was found necessary to send the sophomores home (in May 1861). Four had completed their studies: Eh. A. Mennicke, E. Mangelsdorf, L. Muckel, H. Baumstark. It could be assumed that the young students would not soon return here under such circumstances. So it was decided that the best thing to do was to move the high school from here to Fort Wayne and the practical seminary from Fort Wayne to St. Louis at the beginning of the new school year (in September). The high school at present numbered 78 sophomores. Some high school students who were over 18 years of age and in danger of being drawn in Indiana entered the seminary. Of the professors, G. Schick, A. Saxer and R. Lange went to Fort Wayne. Prof. Larsen was transferred by his synod to the Norwegian high school at Decorah, Iowa, newly established by the same. Rector Goenner, on account of his advanced age and great infirmity of body, petitioned the Presidency for dismissal and retirement; both were granted him. Three years afterward he died blessedly, June 25, 1864. Prof. A. Crämer came here from Fort Wayne, and with the beginning of the seminary year in September (1861) his pupils also found themselves here.

From then on - until 1875 - the history of the institution is that of a seminary with a double department, a scholarly-theological, so-called theoretical, and a so-called practical one. At the same time, Prof. Crämer and his family took over the management of the household, which since 1850 had been run successively by Mr. I. Große, Mr. L. Wüllner and Mr. F. W. Reinke. In October (1861) they were dismissed from the practical seminary and entered the preaching ministry: F. W. G. Matuschka, W. Dorn and M. Meyer. These were followed in the next year by six: M. Hamann, R. G. Biedermann, Th. G. A. Krumsieg, I. F. Niethammer, I. Schneider and H. Meier.

At the beginning of the academic year 1862, the theoretical department counted 33 students, the practical 28 with 13 proseminarists.

In May of the following year, Pastor E. A. Brauer joined as the second theological professor. There were examined and dismissed in this year: 3 in the theoretical department: I. G. Walther, Ch. Körner, H. Burkhard; in the practical department 10: T. Rösch, Th. Mertens, I. L. Hahn, H. Schmidt, Fr. W. Schmitt, I. H. Ch. Steege, G. H. Hörnicke, I. F. Müller, H. Loßner, Ch. A. Weisel.

The electoral college received authority from the synod meeting here in October to elect a teacher for the proseminary. Pastor H. Baumstark

However, this position, which became vacant in June 1869 due to his defection, was left vacant for some time after the decision of the synod assembled in Fort Wayne in September 1869, and a fourth professorship was established in its place. Dr. E. Preuß was immediately provisionally appointed by the Synod and elected by the Electoral College in November.

In 1864, the following were dismissed from the theoretical department 8: C. A. Gräber, L. Lochner, B. Burfeind, C. S. Kleppisch, A. Reinke, H. Krebs, G. Markworth, K. L. Moll; from practical division 11: G. Herter, G. Traub, C. Berner, F. W. Pennekamp, C. Schuricht, A. Ebendick, F. W. M. Arendt, I. Karrer, E. A. Fünfstück, H. O. Schmidt, W. I. Friedrich.

In 1865, the following persons took office from the theoretical seminar: L. S. Reque, E. Georgii, H. Koch, H. Ernst, I. Herzer, F. Lehmann, Th. Mießler, T. A. Torgersen, F. W. Stellhorn, A. Crull, H. A. Allwardt, I. G. Nützel, H. Walker, Cl. Seuel, G. Schamm, T. I. Große; from practical seminar 14: Ph. S. Estel, F. W. Sandvoß, F. Kleist, I. Feiertag, H. Sieving, G. Präger, R. Köhler, A. F. H. Fischer, G. Brüggemann, F. Dubpernell, F. T. Kömer, F. Hachenberger, F. Liebe, G. Lehnigk.

In 1866, from the theoretical seminar 6: Br. Mießler, F. Wesemann, C. Böse, F. W. Lothmann, Th. Brohm, H. Crämer; from the practical seminar 16: G. F. Schilling, M. Michael, G. A. Müller, Ph. Studt, M. Stülpnagel, Ch. Markworth, I. Horn, C. Wünsch, W. Schlechte, S. F. C. F. Stock, I. E. Gottlieb, A. Stamm, K. F. Schulze, E. T. Richter, C. H. Lüker, O. Estrem.

In 1867 from the practical seminar 14: W. Hudtloff, Th. Buszin, H. G. Hieronymus, A. Henkel, E. Sitzmann, C. Damm, C. G. T. Krause, E. Asbrand, P. Karrer, H. Maack, C. Vetter, O. Katthain, A. W. Frese, A. W. Zschoche.

In 1868, from theoretical seminar 11: H. Wyneken, M. Wyneken, C. W. Ernst, I. Zimmermann, H. Partenfelder, A. Biewend, I. Schmidt, C. Schmidt, C. Frank, H. Sauer, B. Hovde; from practical seminar 12: C. W. Baumhöfener, W. Denke, W. Friedrich. H. Hiller, C. Lohrmann, C. Thurow, G. E. Ahner, I. Ötjen, M. Halboth, E. Aulich, V. Both, I. Ch. H. Martin.

In 1869, from theoretical seminar 13: H. Niemann, F. W. Brüggemann, M. Große, H. H. Succop, G. F. Stutz, H. W. Diederich, H. E. Engelbrecht, N. Sörgel, L. Crämer, H. W. Querl, L. Winter, O. A. Normann, L. Markhus; from practical seminar 19: I. Bergen, F. W. S. Johl, F. C. Hartmann, Wiesinger, F. Horn, H. Flachsbar, G. Mohr, O. F. Voigt, F. Wendt, E. I. Frese, H. Schlesselmann, E. Lehmann, L. Hannewaldt, I. Matthias, C. W. F. Hüge, H. C. Senne, C. H. W. Stärker, I. Palmer, G. Barth.

In 1870, from the theoretical seminar 9: H. F. Sprengeler, C. Baumann, C. L. Janzow, F. Dreyer, R. A. Bischofs, F. Kügele, G. Wangerin, C. Hartmann, H. Rohe; from the practical seminar 31: L. Osterhus, E. Beck, H. Bremer, G. A. Feustel, A. D. Greif, P. Weseloh, Ch. Holst, M. Töwe, W. Kanning, H. Pröhl, L. S. Rüttinger, I. Dammann, F. Schneider, G. Hild, H. Gümmer, Th. F. Walther, F. Jske, H. I. Müller, H. Rathjen, G. Horn, W. Schwach, L. Traub, F. W. Pohlmann, H. Witte, H. Hunziker, I. C. L. Frese, A. Kraft, C. A. Sippel, H. Wille, I. I. F. Leyhe, I. A. Schröppel.

When the print shop building (60 feet long and 25 feet wide) was erected on the college land (gymnasium grounds) in the fall of 1869, the Board of Supervisors had a second floor added to gain a dormitory for the students. However, the dormitory could not be used for long as the business continued to expand.

In 1870, Prof. Walther was able to move into the apartment built for him on a lot adjacent to the college land.

In 1870, a double building was also erected to provide apartments for two professors and to allocate the rooms occupied by them in the institution building to the students. However, there was still not enough space. Indeed, the number of students at the beginning of the academic year, including some temporarily absent, was 147 (49 theoretical, 84 practical and 14 proseminarists; including 22 Norwegians, 7 from the Wisconsin Synod, and 2 from the Illinois Synod). A number of Norwegians stayed in lodgings rented by themselves.

(To be continued.)

To the ecclesiastical chronicle.

I. America.

Concordia - Home for Orphans and Asylum for the Aged. Readers of the "Lutheran" will certainly be delighted to learn that God has given our young Concordia Synod a call to establish a home for orphans and the aged and has already shown ways to begin this work. A magnificent farm of 50 acres has been placed in the hands of the Concordia Synod, or rather the Honorable Synodal Conference, and has been secured by deed of trust. Mrs. Örtel, the donor, an aged and knowledgeable widow, wishes, if it is God's will, to see during her lifetime the work for which she, according to the will of her blessed husband, has now laid the foundation. The farm is near the church of the Rev. Frederick William in Butler County, Pennsylvania, very near a railroad station, about 30 miles from Pittsburg, in a healthy, fertile region. We have already found a caretaker and want to erect a building as soon as possible to meet the initial needs. Other buildings, as they are found on a farm, are already available. It will now depend on the weather, of course, how soon we will be able to issue a call to send us fosterlings. Not only half-orphans, but also poor children are to be taken in, along with orphans and old, lonely people. Next week, a board of directors elected by the local congregations belonging to the Synodal Conference will meet. Dear Lutheran readers, let this work also be recommended to you for intercession

and help in love.

P. Brand, Pittsburg.

II. abroad.

Saxony. The consistory of the Kingdom of Saxony publishes annual reports about the ecclesiastical conditions of the country. From the recently published communications of 1881 one learns, among other things, the following. Nearly half of the Christians calling themselves Lutheran consist of sacrament despisers. The desecration of Sundays through work and pleasure has increased rather than decreased. Explicit refusals of baptism occurred in 45 cases, explicit refusals of marriage in 37. Moral damage has generally not increased.

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but also increased rather than decreased. The number of illegitimate births was 14,867, the number of divorces over 486, the number of suicides 1248.

Russia. In Uchte near Archangel the whole village left the Russian-Greek church and converted to the Lutheran church.

(Submitted.)

G o t t e s k a s t e n .

Question: I often read in The Lutheran that gifts are needed for this or that. Sometimes it goes to my heart and I would like to give something to it. But now no collection is announced for this purpose - there are often too many requests - and no one offers to collect for it privately. I don't like to go around myself either, I am not allowed to do so without the permission of the congregation. Now I could certainly send something to the district treasurer all by myself. But first I would have to write a letter. And then it would have to be a whole dollar - you can't put less in a letter - and I don't always have a whole dollar for such a thing. So, unfortunately, my good intentions often come to nothing. But if there were a means by which I could get rid of a small gift quickly, without effort and without fuss, I really believe I would often give a quarter. Some others would certainly do the same. And how much could come together in our great synod from such quarters, how easily and quickly many a need could be remedied! Now tell me, don't you know a means by which this can be done?

Answer: I know one, and it's a very simple one. Surely you have a God box in your church, or a box like that, where you can put something in it? If not, have one made and instruct your treasurer to take it out after each service and send off immediately anything in it for outside use over a dollar or two. When this is done, first take a piece of paper and write on it, "For the Synodical Treasury," "For the Negro Church," or whatever else it may be for. Then wrap your quarter in this paper and finally put the whole thing in the box. Proba- tum est, that is, try it now - and you will see it works! R.

Pope Paul III,

died in 1549, said on his deathbed that he would soon receive the true answer to three questions about which he had had doubts throughout his life: whether souls are immortal, whether there is a hell, whether there is a God.

Death notice.

On December 25 in the evening 6 o'clock Mr. Päst. **em. E. A. Schürmann** passed away gently and blessedly in the Lord.

Hooper, Dodge Co, Nebr.

A. Bergt.

Inaugurations.

Mr. Rev. G. I. Müller, appointed by the Lutheran congregation at Wellsville, Mo., was solemnly installed there by the undersigned on the third Sunday of Advent by order of the Presidium Westl. District. A. G. Grimm.

Address: Rev. 6. 4. Lluelwr,

t>V6U8vjlw, ülonZomer^ Oo., Klo.

By order of the Most Reverend I. Schmidt, Mr. k.. I. Fackler was solemnly installed in his parish in Adrian, Mich. on December 20, with the assistance of Mr. I. Trautmann .

Church dedications.

On the 22nd Sunday after Trin. the Lutheran congregation at Mannville, Marathon Co., Wis. consecrated their newly built little church (block building 24X36) to the service of the Triune God. The celebratory preacher was Mr. ? I. Schütte, the former pastor of the congregation. F. W. Heinke.

That on the 23rd Sunday after Trinity the Lutheran congregation of Immanuel in Town Springfield, Marquette Co., Wis. was able to consecrate its beautiful newly built church to the service of the Triune God, in spite of all the efforts of our old and new enemies to attach the purest Calvinism to us here, we thank the faithful God for this with all our hearts. The ? W. Leßmann and E. Theel preached. I. I. O etjen.

On the first Sunday of Advent, the Trinity Lutheran congregation in Fergus Falls, Otter Tail Co., Minn. dedicated its newly built house of worship to the service of the Triune God. The undersigned preached at the service. I. Kruger.

On the 3rd Sunday of Advent, the Trinity Lutheran congregation at Town Bear Creek, Waupaca Co, Wis, dedicated their new church to the service of the Triune God. The church is a brick-reconstructed frame building, 30X50, with altar niche and tower about 80 feet high. The festival preachers were ? P. H. Dicke, E. G. C. Markworth, W. Hudtloff and Christian Purzner. The latter gave a speech in English.

J.J. Walker.

Display.

The Northern Illinois Pastoral Conference meeting will not be held in January, but after Easter. More details later. A. W.

Conference - Displays.

Cleveland District Conference meets, s. G. w-, Jan. 9 on the west side. P. Swan.

The German-Norwegian Pastoral Conference of central and northern Wisconsin will meet, s. G. w., at Wausau, January 29, 1883. For immediate registration asks

H. Erck.

Entered the Coffee of Illinois - District:

For the synodal treasury: From ? . Nachtigall's congregation in Wartburg -1.80. Half of the coll. on 1 Advent from ? . Grosses Gem. in Addison 16.15, subsequently .26. coll. from ? . Dorns Gem. in Pleasant Ridge 15.00. By Jak. Neu from ? . Lochner's congregation in Springfield 24.70. Contribution by teacher Rittmüller in Golden 2.00, by teacher Miltzer in Arlington Heights 2.00. Harvest Festival collections: by ? . Döderlein's Gem. in Homewood 23.74, ? . Müller's congregation in Randolph 7.50. (p. -93.15.)

For inner mission: By ? . Nightingale in Wartburg of Th. "for traveling preachers" 10.00. By ? . Witte in Pekin from the missionary fund 10.00. By ? . Wagner in Chicago from bl. W. Bornemann 3.00. (p. -23.00.)

For emigrant mission in New York: ? . Mariens'Gem. in Danville 15.85.

For poor students in St. Louis: Through ? . Bartling in Chicago from the Women's Club for Th. Kohn 18.00.

For poor students in Springfield: Through ? . Blanken at Buckley by L. Lustfeld 2.00. By ? . Loßner at Lake Zurich, thank offering by Mrs. W. Tyler, 10.00. By C. G. Blum of the Virgins' Association of the Collinsville comm. 10.00. For English students: Through ? . Döderlein in Homewood by N. N. 2.00, by N. N. 1.00. For D. Kosche: by ? . Wagner in Chicago by the Women's Club 12.00, by ? . Wunder from the Young Women's Club 7.00, by ? . Lochner from the Women's Association for W. Walter 19.00. By ? . Döderlein in Homewood for Herm. Wacker 12.65. (p. -75.65.)

For poor students in Fort Wayne: Ges. bei Lebrer Hik- kens Hochzeit in Dundee für Th. Steege 10.81. By ? . Wagner in Chicago for P. E. 12.00. By ? . Succop in Chicago for Th. Dubpernell of the Young Men's Association 16.00, of the Women's Association 13.50; for Aug. Schütte of the Women's Association 23.00. By ? . Schuricht in St. Paul for C. Albrecht of M. Sink 1.00, H. O. 10.00, N. N. 6.75. By A. Moldenhauer in Des Plaines for C. Detzer of "friends of ? . Detzer there" 10.00. By ? . Wunver in Chicago for C. Köbel from F. Fink 5.00, from the Virgins' Association 7.00. (p. -115.06.)

For the budget in Addison: ? . Great Gem. in Hartem 20.00. By Treasurer E. F. W. Meier in St. Louis 10.00. By ? . Nuoffer at Eagle Lake 15.50. (S. -45.50.)

For poor students in Addison: By Treasurer E. F. W. Meier in St. Louis 13.44. By Treasurer H. Tiarks in Monticello, Iowa, 12.10. By ? . Burfeind in Rich for Emil Petzel 9.00. By ? . Engelbrecht in Chicago for Ernst Riedel of the Young Women's Association 15.00, for A. Eichmann of the Women's Association 15.00, of the Young Men's Association 5.00. H. H. Müller at Monee for Joh. Müller 13.00. (S. -82.54.)

For sick pastors & teachers: By ? . Döderlein in Homewood by Chr. Hibbing 3.00.

For heathen mission: By ? . Merbitz in Beardstown "by a friend of the kingdom of God" 1.50.

For Jewish mission: Through ? Witte in Pekin from the mission fund 10.00. Through ? Knief in Golden 2.75. (p. -12.75.)

For Negro Mission: Through ? Miracle in Chicago by 8. Ritschkowsky 1.00. By ? Döderlein in Homewood by N. N. 2.00. (p. -3.00.)

For the widow's fund: contributions from ? Nachtigall in Wartburg 3.55, whose comm. 5.65. By ? Holtermann in Lost Prairie, wedding coll. by Chr. Schwarz, 7.50. By ? Blanken in Buckley by L. Lustfeld 2.00. Coll. by ? Dorns Gem. in Pleasant Ridge 12.00, whose contribution 2.00. By ? Witte in Pekin from G. L. 1.00. By ? Weisbrodt in Mount Olive by sr. Gem. 5.00, N.N. 2.00, Fritz Reuter 1.00. By ? Merbitz in Beardstown by N. R. 5.00. By ? Dröge-müller in Arenzville by Ch. L. 5.00. Etl. members by ? Fre-derkings Gem. at Dwight 11.00. ? Brunn in Strasburg, contribution, 2.00, by F. Döring 1.00. ? Ottmanns Gem. at Collinsville 23.65. By ? Nuoffer at Eagle Lake: syn sr. Gem. 10.00, Mrs. D. Meyer 2.00, wedding coll. at I. Bauermeister 10.60. By ? Döderlein in Homewood by Ch. Hib-bing u. D. Niefeldt 2.00 each, N. N. 1.00. By ? Müller in Echester 12.85. (S. -129.80.)

For Progymnasium in Milwaukee: half coll. on 1st Advent of ? Great comm. in Addison 16.15, subsequent .26. For teachers' salaries: ? Great comm. in Harlem 20.00, ? Roeders Gem. in Arlington Heights 16.00. For construction: ? Schüller's comm. in Joliet, 2nd cl., 25.25. Harvesting coll. of ? Schmidt's Gem. in Schaumburg 10/25 ? Engelbrecht's comm. in Chicago 69.50. By W. Behrmann of ? Riedel's Gem. in Bloomington 50.00. By ? Large in Harlem by Alb. Schneider 1.00. By ? Döderlein in Homewood 8.04, 10.91 u. 9.36. (p. -251.57.)

For the deaf and dumb: By ? Hölder in Chicago from N. N. .50. teacher I. Brases students in Crete 3.35. By C. G. Blum of the Virgins Association of the comm. in Collinsville 10.00. (p. -13.85.)

For the orphanage near St. Louis: ? Weisbrodt in Mount Olive "for Christmas presents" 1.00. By ? Schuricht in St. Paul by Joh. Böge 5.00. By ? Brunn in Strasburg from Fr. Döring 1.00. By C. G. Blum from ? Ottmanns Gem. in Collinsville 29.60. By ? Müller in Echester for construction 25.00. Coll. by ? Schurichts Gem. in St. Paul 16.36. (p. -77.96.)

For the Gem. in Fenton, Iowa: ? Schurichts Gem. in St. Paul 9.15.

For the comm. in Rockford, Minn.: ? Schurichts Gem. in St. Paul 6.89.

For the Gem. in Omaha, Nebr.: ? Pissels Gem. in Benson 2.00. By I. Lunow in Effingham from Mrs. Eden 1.00. (S. -3.00.)

For the comm. in Rockville, Ct.: By ? Witte in Pekin by G. L. 1.00. ? Succops Gem. in Chicago 52.35. By ? Engelbrecht in Chicago by the Young Men's Association 15.00. By ? Large in Harlem by H. Karsten, H. Hillmer, Alb. Schneider each 1.00. By ? Hölder in Chicago by D. W. 1.75. By ? Frederking by M. Bürger at Dwight 1.00. By ? Knief in Golden from Aug. Heineke 1.00 & Mission Hours Coll. 3.50. By ? A. H. Brauer, coll. of comm. at Brecher 11.67, by N. N. at Crete 2.00, by O. P. at Crete 2.00. (p. -94.27.)

For the new building in St. Louis: By I. Fasse coll. in ? Schmidt's Gem. in Schaumburg 33.00. ? Wartens' Gem. in Danville 8.00. From Chicago: by ? Wunder by A. Klap-roth 5.00; by ? Succop by Ch. Jenzen 10.00, Fr. Krüger 10.00, Heinr. Berlin 15.00, Heinr. Schröder, 2nd c., 20.00, A. Maßmann, 2nd c., 10.00; by H. C. Zuttermeister by ? Wagners Gem. 208.00; by John Scheele, coll. of St. Petri's Gem. 11.04. ? Wittes Gem. in Pekin, 2nd z., 50.00. by ? Dorn in Pleasant Ridge by Chr. Steinbrick 10.00, Fr. Rasche sen. 15.00, Heinr. Grönemeier 5.00. By ? Merbitz in Beardstown by I. Büscher 3.00. By W. Behrmann by ? Riedels Gem. in Bloomington 100.00. By ? Large in Harlem by Alb. Schneider 5.00. ? Baumgärtner's parcel in Huntley 6.35. By ? Loßner bet Lake Zurich by A. Knigge 8.00, Fr. Grever 5.00, H. Sohl 1.00. ? Holtermanns Gem. in Lost Prairie 78.00. By ? Knief in Golden 13.00. By ? Holls in Millstadt by Joh. Schmidt 15.00, Widow Buchholz 10.00, C. Bangert 10.00, H. Nolte 10.00, Joh. Beddin 5.00. ? Mennicke's parish in Rock Island 47.25. ? Döderlein's parish in Homewood, 4.Z., 55.00. ? Müller's congregation at Echester, 1st line, 120.00. By Ch. Walter of St. James' congregation at Taylorville 16.00. By I. Lunow of Lewerenz' congregation at Effingham, 3rd line, 9.00. (p. -926.64.)

Addison, Ill, Dec. 15, 1882; H. Bartling, cashier.

Entered the caste of the Eastern District:

For the synodal treasury: From ? Lauterbach's congreg. at Kreuzwea -1.27. I. Trapp Sr. 2.00. Im. congreg. at Baltimore 32.22. Richmond congreg. 5.00. Allegheny City congreg. 12.14. Allegany, New Uork, congreg. 4.60. Olean congreg. 6.18. H. Schäfer 1.00. (S. -64.41.)

For the widow's fund: I. Trapp sen. 2.05. Collection at A. Mollenhauer's wedding 25.00. Gem. in New Aork 28.25. Hochzeit collection at W. Grottkes for Mrs. ? Schmitt 6.30. ? Tramm 4.00. Trinity Congregation in Buffalo 17.05. Wedding coll. at Ernst Graf's in St. Johnsbury 5.53. Congregation in Wolcottsburg 3.61. Geo. Schellhaas through ? Wamsganß 5.00. (p. -96.74.)

For the orphanage bet Boston: I. Trapp sen. 2.00. ? Freys Gem. in Albany 20.00, Wm. Glaser by ? Frey 5.00. Ges. by ? Körner in a children's service at the Reform Festival 26.00, ? Körner's confirmands 1.40. Of the school children, teacher Hölter's 5.70. Coll. at the laying of the foundation stone in Rockville 8.65. Wedding coll. at Aug. Wirth's in St. Johnsbury 2.44. Wedding coll. at the house of Mr. Schotts in Richmond 10.68. Desgl. at Roloff's in Wolcottsburg 1.40. Desgl. at I. Ginitz's in Wolcottsburg 1.84. Geo. Schellhaas by ? Wamsganß 5.00. Orphans' Association of St. Matthew's in New York 50.00. Mrs. Fleischmann in New York 1.00. (p. -140.71.)

For the deaf mute: Thank offering by Mrs. Joh. Georg through k. Fleckenstein 1.00. Gem. in Skenectady 20.00. Mrs. Eichemaier through IV Föhlinger 6.00. Through IV Körner ges. in a children's service 10.00. Mrs. Bertha Steinfeld in Buffalo, thank offering for happy. Delivery, 1.00. Wedding coll. at I. Ginitz in Wolcottsburg 1.73. (p. -38.73.)

For poor students in Fort Wayne: I. Trapp Sr. 2.00. Trifold. comm. in Buffalo for Otto Größer 8.80. Wedding coll. at W. Größer for Otto Größer 7.05. For one of L. Lehmann's studying orphans 4.00. For Th. Engelder: Gem. in Allegany 3.77, Gem. in Olean 8.94, wedding coll. at Job. Wiedmann in Allegany 1.84, Gem. in Wellsville 15.00. (pp. -46.50.)

For poor students in St. Louis: Wedding coll. at W. Grottko in reserve for E. Böse 5.00. W. Schäfer in Hartem 5.00. For K. Engelder: Gem. in Allegany 3.77, Gem. in Olean 3.94, wedding coll. at Job. Wiedmann in Allegany 1.84, Gem. in Wellsville 15.00. (S. -34.65.)

For poor students in Addison: Gem. in Port Richmond for A. Fricke 25.00.

For poor students in Springfield: I. Trapp Sr. for Her 2.00. H. Hoyer for compatriot 1.00.

For college maintenance: gem. in New York 8.85 and 8.50.

For heathen mission: I. Trapp sen. 2.00.

For inner mission in the West: mission festival collection at Johnsburg, Pa. 4.00. I. Trapp Sr. 2.00.

For Negermission: mission feast coll. at Johnsburg, Pa. 4.00. Mrs. Körber through IV Stechholz 1.00. mission feast coll. of Trinity and Andrew congreg. at Buffalo 25.00. (S. -30.00.)

For the purchase of the Negro Church in New Orleans: Missionary festcoll. of the congregation in Johnsburg, Pa. 5.00. G. Eiffler through ? . King 5.00. congreg. in Olean 2.75. (p. -12.75.)

For sick p astors: I. Trapp sen. 2.00.

For college construction in St. Louis: Gem. in Johnsburg, Pa. postträal. 3.00. Gem. in Long Green, 3rd sdg., 39.00. IV Ahners Gem. in Pittsburg, 2nd sdg., 175.00. Gem. in Accident and Cove, 3rd sdg., 28.75. Gem. in Port Richmond 87.00, 40.00, 55.00, 50.00. F. Wilhelm in Denny, Pa. by k. Beyer 10.00. L. Häberle in Kharlotteville, Pa. by IV Dreyer 5.00. Trifold. Gem. in Buffalo subsequently 31.00. By IV Grossberger by I. G. Langner 5.00, I. D. Langner 1.00, H. Geigle 1.00, Fr. Krüger 3.00, Joh. Publmann 2.00. St. Pauls-Gem. in Baltimore, 2nd Sendg., 200.00. Gem. in Town Cambria and Wilson 10.00. Gem. in East Boston 8.00. (S. -521.75.)

For Misston in Erie, Pa: Missionsfestkoll. of3 Gemm. in Baltimore 55.70. Gem. in Johnsburg, Pa. missionsfestkoll. 5.00. S. Hoyer by IV King 1.00. Gem. at Wellsville 33.10. (S. -94.80.)

For Erie church building: congreg. in Hamlin 20.00. mission feast coll. of Trinity and Andrew congreg. in Buffalo 40.00. congreg. in Olean 3.00. child feast coll. at I. Duck- witz in Wolcottsburg 3.17. wedding coll. at A. Winter there 5.25. (p. -71.42.)

For the church building in Rockville, Conn: N. N. in Hartem 2.00. By IV Fick of Mrs. Anna Woltmann 4.00, Mrs. E. Rothe 2.50, W. Fries 1.00, E. Hornel 1.00. By ? . H. Hanser by Wm. Schäfer 2.00, IV Schlesinger 1.00, H. Zink .50, Mrs. Home! .50, C. Hommeter .25, W. Borst .25. (S. -15.50.)

For the Toledo, O. comm.: I. H. Succop in Pittsburgh 5.00.

For the Philadelphia comm.: Eden Valley comm. 5 p.m. Treasurer Bartling 8 p.m.

For the congreg. in Hudson, N. A.: congreg. in Danbury 5.00. k. Freys Gem. in Albany 5.00. Gem. in New York 6.00.

For the Omaha, Nebr. comm. in Ellicottsville 6.55.

For the congreg. in St. Clair, Mich.: congreg. in St. Johnsburg 5.05.

For the community in Planitz, Saxony: N. N. by ? . Senne 1.00. IV Münkell 6.00.

For progymnasium in New York: St. Paul's comm. in Baltimore 35.17. comm. in Richmond 3.86.

New York, Dec. 6, 1882. I. Birkner, Treasurer.

Incoming to the Middle District Coffee:

To seminary building: by IV Schmidt's Gem. in Ely- ria, 3rd Sendg., -114.50. IV Werfelmann's Gem. in Neu-Dettelsau, 4th S., 51.00. IV Seemeyer's Gem. in Willshire, 1st S., 175.00. IV Sieger's Gem. in Adams Co. 2nd S., 25.00. IV Niemann's Gem. in Cleveland, 3rd S., 625.00. IV Franke's Gem. in Leslie 164.00. C. V. by IV Jehn in Van Wert 6.00. k. Rupprecht's Gem. in North Dover 41.00. ? . Zschoches Gem. in Marion Township 100.00. IV Brömers Gem. in Cincinnati 287.00. IV Schumms Gem. in Kendallville, 7th Z., 37.50. IV Stubnatzys Gem. in Convoy 63.00. ? . Evers' Gem. in Adams Co. 34.00. by IV Kretzmann from the Gem. in Dudleytown 42.00. N. N. by IV Schwan in Cleveland 50.00; from the latter's Gem. subsequently 8.40. by IV Steinbach in Fairfield 61.00. k. Ernst's Gem. in Euclid 26.00. i'. Jox's Gem. at Delphi, 2nd Sdg., 20.00. "Friend of the Seminary" at Otis 50.00. (Summa -1980.40.)

For the Gem. in Fenton, Iowa: from IV Jehu's Gem. in Van Wert 6.03. IV Hitler's Gem. in Pomeroy 6.50. (Summa -12.53.)'

For the Gem. in Jasper Co. Jnd: From? . Sieck and Gem. 5.00. IV Jüngel 1.00. Members of IV Schmidts Gem. in Scymour 15.00. (S. -21.00.)

For the Toledo comm.: of IV Bethke's comm. in Reynolds N. O., in Goodland 4.05. IV Evers' comm. in Adams Co. 8.82. 3 comm. IV Diemers 13.00. IV Hassolds Gem. in Huntington 4.85, whose Landgem. 2.70. (S. -44.42.)

For the Negro Church in New Orleans: IV Schröder's Gem. to Garr Creek 5.16. Thank offering of Mrs. Bunsold in Reu-Dettelsau 5.00. Part of Mission Festival Coll. in Defiance and at the Ridge 10.00. Etl. members in North Dover 9.50. Teacher Lutz's pupils in Cleveland .60. Part of Missions Coll. in Evans- Ville 30.00. (-60.26.)

For the Gem. in Log an, O.: Etl. members in D. Great' Gem. in Fort Wayne 48.25.
 For English mission: part of Misstonsfest coll. at Farmers' Retreat 11.15. Wedding coll. at C. Nennemann's in Cleveland 3.60. N. by D. Dulitz 5.35. (S.-20.10.)
 For the comm. in South Bend: 4 comm. k. Diemers 6.22. k. Zorn's comm. in Cleveland 60.00. k. Hassold's rural comm. 1.30. (p. -67.52.)
 For emigrant house to be erected in New Uork: part of Misstonsfest coll. in Evansville -30.00.
 For the comm. in Rockville, Conn.: k. Weseleh's comm. in Cleveland -21.00.
 To the Emtgr. mission in New Aork: part of the mission feast collection at Farmers' Retreat 15.00. ?. Dulitz's Gem. in Napoleon 7.00 and its Gem. in Flat Rock 3.65. k. Meyer's Gem. in Adams Co. 24.53. (p. -50.18.)
 To the Hausbalt in Fort Wayne: wedding collection at E. Henschen by k. Sauer in Fort Wayne -7.45.
 For poor students in Fort Wayne: 1) for Joh. Meyer: Justus Scheiderer in Neu-Dettelsau 4.75; 2) for Jul. Dunkel: k. Niemanns Gem. in Cleveland 36.60; 3) for Drögeinüller: N. N. 5.00; 4) for Jüngel: Hochzeitskoll. bei F. Koch by ?. Stock 7.66; 5) for A. Werfelmann and I. Meyer: wedding coll. at D. Müller in Kendallville 4.50; 6) in general: Fr. Schumm Sr. in Willshire 3.00, wedding coll. at H. Müller in Fort Wayne 8.65. (S. -70.16.)
 For inner mission: ?. Niemann's Gem. at Cleveland 27.15. N. at North Dover 2.50. Part of Misstonsfest coll. at Farmers' Retreat 40.00, at Evansville 40.00. By k. Schlesselmann from Grimm's Settlement 1.65. From missionary box of Gem. k. Zorns in Cleveland 2.00. Part of mission festival coll. in Defiance and at Ridge 50.00. (p. -163.30.)
 For sick pastors and teachers: k. Schmidt's Gem. in Elyria 14.22. k. Runkel in Aurora 1.00. ?. Lange in Valparaiso 1.00. k. Steinback's Gem. in Fairfield 14.00. R. Stvck- chen in La Porte 2.00. I. Scknaible in La Fayette 3.00, H. Meyer 1.00, F. Hencke 1.00. (S. -37.22.)
 For Negro mission: Mrs. N. B-in Van Wert .50. part of mission feast coll. at Defiance and at Ridge 12.90. N. at North Dover 2.00. part of mission feast coll. at Farmers' Retreat 15.00. ?. Diemers 2 gem. 4.90. part of Mission Fest coll. at Evansville 30.00. (S. -65.30.) N. N. at White Creek 5.00.
 For the Free Church in Saxony 2c.: Women's club in k. Michaels Gem. at Fort Wayne 10.00.
 For poor students in St. Louis: 1) forSchriefer: school children in Lancaster 6.35; 2) for Wesel: wedding coll. with F. König in Fort Wayne 7.85; 3) general: wedding coll. with F. Pieper das. 5.75, D. Lange's Gem. in Valparaiso 5.00. (Summa -24.95.)
 For poor students in Springfield: 1) general: wedding coll. at Mueller's in Fort Wayne 4.65; 2) for I. Her: coll. at F. Kammeyer's Hausweibe's. 5.25. (p. -9.90.)
 For poor students in Addison: 1) general: I'. Lange's Gem. in Valparaiso 5.00; 2) for Tisza: ?. Scköneberg's Gem. in La Fayette 15.00; 3) forH.CHarle: wedding coll. at Ch. Beck's in Huntington 7.21. (p. -27.21.)
 For the orphanage in Addison: N. N. through D. Stock 1.00. Ch. Schumm in La Porte 1.00.
 For orphanage bet St. Louis: wedding coll. at I. Wagenbals in Lancaster 12.00, widow H. Bekrens 1.00, Mr. and Mrs. Sorge das. .50. widow Gebbardt .50. Lebrer Stricker's class in Fort Wayne 3.55, bequest of kl. H. Roden- beck 2.25, Dr. Sihler's Gem. 60.50. k. Siegers Gem. in Adams Co. 8.00, I'. Querl's Gem. in Toledo 6.81. m. Sch. by ?. Brakhage 3.00. lizzie Horstmeyer in Fort Wayne .50. k. Hitler's Gem. at Pomeroy 8.40. The 2 Gem. at Indianapolis 50.66. (S. -157.67.)
 For the deaf and dumb : F. Peters Sr. in Elyria 1.00, N. Oelbrich 2.00, N. N. 1.15. W. by D. Niemann in Cleveland 2.00. teacher Engelbrecht's school children bet Columbus 2.00. wedding coll. by Möllering in Fort Wayne 20.44. k. Schlefesl- mann's Gem. in Woodlanb 4.50. N. N. by k. Heintz at Crown Point 2.00. k. Jüngel's Gem. at White Creek 11.56. Coll. on the silb. Hockz. at I. Kägebein in Hobart 7.62. Wedding coll. at H. Behrens by k. Stock 4.73, by N. N. 1.00. Young Men's Club in Evansville 10.00, some members that. 1.50. From the piggy bank of the deceased. Kath. Schmidt and her siblings in Peru 2.00. From Dr. Sihler's congreg. in Fort Wayne 4.90. kS. -78.40.)
 Füröie Synodalkasse: Teacher Strieder in Fort Wayne (contribution) 2.00. ?. Seemeyers Gem. in Willshire 30.00. ?. Siegers Gem. in Adams Co. 14.09. ?. Niemann's Gem. in Cleveland 228.40. k. Jehu's Gem. in Van Wert 3.71. k. Rup- precht's Gem. in North Dover 20.00. D. Weseloh's Gem. in Cleveland 55.50. k. Heids Gem. in South Bend 6.50. k. Schaefer's Gem. in Waymansville 4.45. k. Seuc'l's Gem. in Indianapolis 39.00. 1*. Querl's gem. in Toledo 6.81. ?. Kühn's Gem. in Dudleytown 5.50. By k. Steinbach in Fairfield 23.00. 2 Gem. k. Diemers 6.88. I. Leintnger Sr. 1.00. k. Stocks Gem. bet Fort Wayne 7.75. k. Hassold's Gem. at Huntington 3.91. D. Stubnatzy's Gem. at Convoy 3.13. D. Lothmann's Gem. at Akron 13.65. k. Meyers Gem. in Adams Co. 19.20. k. Niethammer's Gem. in La Porte 23.00. k. Gross' Gem. in Fort Wayne 47.84. ?. Schoeneberg's Gem. at La Fayette 43.65. D. Jox's Gem. at Logansport 11.20. k. Michaels Gem. at Fort Wayne 17.61. (p. -637.78.)
 For the widow's fund : 1) Contributions: kk. Runkel in Aurora, Lange in Valparaiso, Böse in Defiance Co, Frank in Zanesville, Steinbach in Fairfield, Mohr in Jnglefield, Sckäfer in Waymansville, Schlesselmann in Bremen, Sieck in Taylors Creek, Brakhage, Dulitz in Napoleon, Diemer in Archbold, Niethammer in La Porte, Lehrer Hesse in Cleveland, 4.00 each; Dk. Scheips in Hobart, Sihler in Fort Wayne, Jox in Logansport, 5.00 each; ?. Wunderlich at Tolleston, teacher Baumgart 2.00 each; teacher Engelbrecht at Columbus 8.00. 2) Gifts: 1'. Zagel's Gem. at Fort Wayne 10.35. teachers' conference of Cleveland and vicinity 14.00. women's club at Logansport 10.00. wedding coll. at W. Rugenstein at Indianapolis 6.40. Gottfried Schroeder at Fort Wayne 2.00. wedding coll. at L. Krueie at White Creek 10.53. St. Petrigem. at Columbus 8.05. widow Tobühren at White Creek 1.00, N. N. by k. Brüggemqnn
 1.00. k. Schumms Gem. in Kendallville 5.00. Women's Club in Bremen 15.00, N. N. 5.00. k'. Schmidt and Gem. in Sey- mour 15.00. M. Schnaible in La Fayette 3.00, I. Schnaible 2.00. D. Zorn's Gem. in Cleveland 50.75, Hockzeitskoll. at H. Walker Jr. 5.00. k. Heintz's Gem. at Crown Point 10.00. d. Horst in Hilliard 1.00, its branch 4.00. k. Weseloh's Gem. in Cleveland 25.20, wedding coll. at E. Schwend 2.80. D. Germann's Gem. in Peru 8.00. U. Jehn's Gem. in Van Wert 5.25, Mrs. Rupprecht 2.00. (S. -305.33.)
 Fort Wayne, 30 Nvv. 1882, C. Grahl, Treasurer.

Revenue to the Michigan District's coffers:

For the synodical treasury: From the Grand Rapids congregation -12.62. Saginaw City congregation 6.00. Cold Mater congregation 2.42. U. Moll's Detroit congregation 32.00. Kil- managh congregation 1.77. Reed City congregation 2.15. Sturgis congregation 4.00. Petersburg congregation 7.00. Richville congregation 5.00. Manistee congregation 10.00. (Total -82.96.)
 For seminary construction: comm. in Sebewaing, 3rd tr., -29.00. comm. in Fräser, 3rd tr., 8.50. comm. in Amelith 8.00 and 5.00. comm. in Roseville 40.00. Karl Bolz in Sebewaing 25.00. D. Huegli's comm. in Detroit, 5th phalanx, 5.00. Comm. in Bay City, 3rd phalanx, 14.00. Comm. in Frankentrost, 7th phalanx, 12.00. Comm. in Manistee, 2nd phalanx 100.00, 3rd phalanx 100.00. (S.-346.50.) Subscribed-214.25. On the whole so far paid in -3838.18, still subscribed -1776.35.
 For the building fund: Gem. in Manistee 10.00.
 For the negro mission: Gem. in Amelith 2.38.
 For the Heathen Mission: Gem. in Amelith 3.52. Gem. in Bay City 10.46. (S. -13.98.)
 For inner mission: congreg. in Sebewaing 15.30. congreg. in Unionville 4.93. By k. Hahn, on Phil. Kraus Hvckzeit ges., 7.10. From the missionary box in Fräser 9.62. ?. Hüglis Gem. in Detroit 20.30. Gem. in Amelith 6.32. By k. Koch from Bro. Krekel 5.00. Gem. in Saginaw City 12.00. Gem. in Grand Haven 5.00. Gem. in St. John 2.88. Gem. in Dallas 6.12. Gem. in Frankenlust 12.23. By D. Sckwartz, on Bro. Kaufmann's wedding ges., 4.07. By ?. Karrer, surplus from travel money to Ludington for church service, 3.00. Gem. in Manistee 4.54, proceeds from D. Lemke's sermons 5.00. (p. -123.41.)
 For Einig r.-Mission: By k.. I. Schmidt by M. Wipplinger 2.00. k. Hüglis Gem. in Detroit 10.00. (S.
 For the widow's fund: U. I. Schmidt 4.00. Gem. in Monroe 8.12. k. I. L. Hahn 4.00. comm. in Frankenmuth 27.85. by ?. Muller, thank offering by Mrs. I. F. M., 1.00. Gem. in Big Rapids 4.00. By ??. I. Schmidt by N. N. 5.00. comm. in Montague 8.32. W. Schroeder 1.00. k. Hügli 4.00. teacher Plumbhof 2.00. comm. in Roseville 11.00. ?. Gose 4.00. comm. in Petersburg 5.50. k. Düver 2.00. comm. in Bay City 17.51. Mrs. Sab. Eickemeyr 2.00. k.

Parten- folder 4.00. Gem. in Waldenburg 10.90. By k. Bunden- tbal of Mrs. N. N-, thank offering for happy delivery, 5.00. Gem. in Monitor 5.25. Gem. in Hillsdale 2.50 and 1.10. Gem. in Rickville 5.00. By U. Bohn of F. W. 1.00. ?. Muller 1.80. Gem. in Amelith 8.20. Lebrer UHUG 3.00. (p.-159.05.)

For the deaf and dumb: By k. Hahn, on Joh. Eberlein's wedding ges., 7.13. Mrs. C. Bierwirth in Detroit 1.00. Fr. Müller in Amelith 2.00. On Poblmann's Hvckzeit in Saginaw ges. 7.25. Gem. in Frankentrost 16.25. By k. K. L. Moll from Mr. Kossav and his children 1.75. By ?. Witte for Christmas gifts from Joh. Witte.30, from Marie Franck.20. (p.-35.88.)

For sick pastors and teachers: congreg. in Saginaw City 25.00. congreg. in Clay Bank 2.30. congreg. in Roseville 11.00. Mrs. Strikter in Unionville 1.00. On E. Lift's hvck time in Saginaw ges. for Lebrer Klemm 5.50. congreg. in Sebewaing for k. Däsklein 20.18. (p. -64.98.)

For M. Wyneken: comm. in Richville 5.75. comm. in Waldenburg 8.60. (p. -14.35.)

For the Wyneken family: comm. in Amelith 2.18. comm. in Sherman Town 2.25. comm. in Benona 2.89. (p. -7.32.)

To the Hausbalt in St. Louis: Gem. in Frankenlust 10.67.

To the household in Springfield, comm. in Frankenlust 10.67. To the household in Fort Wayne, comm. in Frankenlust 10.67. To the household in Addison, comm. in Frankenlust 10.67. To the extension of the orphanage at St. Louis, comm. in Sebewaing 13.15. By U. Sievers, on the infant baptism at M. Böhmländer. Louis: Gem. in Sebewaing 13.15. By U. Sievers, on infant baptism at M. Böhmländer ges., 2.05. k. Wittes pupil, Christmas gift, 2.20. (p. -17.40.)

For poor students in Fort Wayne: By ?. I. Schmidt, collected at E. Lift's wedding, for List 5.50.

For poor students from Michigan: Gem. in Big Rapids 3.51. By ?. Schmidt, sent to Karl Wartens' wedding, 9.50. Gem. in Ludington 2.83. (p. -15.84.)

For English Mission: Gem. in Amelith 4.11.

For the Omaha comm.: Roseville comm. 9 a.m.-noon.

For the congregation in Rockville: By teacher Plumhof of Th. Schulz 1.00. congregation in Manistee 6.00. (S. -7.00.)

Correction.

In my receipt of November 1, read under "inner mission" instead of "von k.. I. F. Müller": from the church in Amelith 4.00.

Detroit, Dec. 15, 1882. Chr. Schmalzriedt, Treasurer.

Proceeds to the treasury of the Wisronstn - District:

For the community in Planitz, Saxony: From Mrs. Pritzlaff in Milwaukee -5.00, from the Women's Association of the Jmm.-Gem. that. 19.00. Mrs. Past. Kühle 1.00. Widow Kringel 2.00. Widow Streblow 1.00. Mrs. Ronnberg 1.00. Mrs. Dreyer .50. (Summa -29.50.)

For the orphanage in Boston: Mrs. W. Damköhler 2.00. Teacher Wißbücks Schüler in Milwaukee 5.00. (S. -7.00.)

For the deaf and dumb: F. W. B. in E. a. u. .50. H. Watenpfehl 1.00. Karl Bennek in Negaunee 1.00. Trinity Cong. in Sheboygan 17.50. (S. -20.00.)

For establishment of Progymnasium in Milwaukee: From Trinity congreg. in Milwaukee: A. Gettelmann 50.00,

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John Pokriepke 25.00, Fr. Röming 3.00, F. W. Wehle 10.00, Wilb. Schwarz 50.00, H. G. Fischer 10.00, C. Stolper 25.00, C. Gödtke 5.00, Mrs. W. Z. 5.00, H. Tischäfer 25.00. ? Heizers Gem. in Plymouth, 1st Sdg., 51.50. ? Ottes Gem. in Scott 15.15. Müllers Gem. in Jackson 25.00, in Kirckhain 20.00. ? G. Löber's branch subsequently 1.25. ? Wichmann's Gem. in Freistadt 100.40. By k. coiner of H. Hackbarth 2.00, widow Hin; 2.00, Bärenwald 1.00, Kukfeld 2.00, Mrs. Stahl 1.00, Karl Volke 4.00, Heinr. Wackendorf in NorthPrairie 3.00. I'. Ledeburs Dreieinigkeits-Gem. 4.00, St. Joh.Gem. 2.96. Widow Beyerlein in Milwaukee 2.00. Sing- und Jung- Männer-Verein in k. Wambsganß' Gem. in Hancock 5.00. L. Schlegel in Racine 5.00. (S. H455.26.)

For maintenance of pro g y m n a s i u m s in Milwaukee and teachers' salaries: U. Osterhus' congregation in Williamsburg 8.00. k. Wickmann's Gem. in Freistadt 15.00. ? Feustel's Gem. 6.00. k. Schilling's Gem. in Amherst 8.26, in Almond 4.29, in Stevens Point 5.12. Jmm. Gem. in Milwaukee 26.07. ? Sagehorn's tri-county comm. 12.31. (p. K85.00.)

For poor students in Springfield: Mrs. I. in Sheboygan 3.00.

For poor students in St. Louis: wedding coll. at G. Klug in Freistadt 5.81.

For poor students in Addison: baptismal coll. at F. Ott3.20.

To the orphanage in Addison: k. Ottes Gem. in Scott 3.00. F. W. B. in E. a. u. 1.00. Mrs. A. Kaufmann in Sheboygan 4.00. (S. 8.00.)

For the widow's fund: ? Wickmann 4.00. k. Ed. Theel 5.00. k. W. Hudtloff 4.00. I'. Ottes Gem. in Scott 3.00. k. A. E. Winter 1.80. wedding coll. at H. Reinecke 3.00. Mrs. Pr'chlaff in Milwaukee 10.00. women's club in Freistadt 6.00. wedding coll. at Ch. Gierach 4.28. F. W. B. in E. a. u. 2.00. coll. on silver wedding of F. Wille in Oshkosh 18.02. By ? Pröhl by H. Watenpfohl 1.00. H. Lam- brecht .25. Jmm. congreg. in Theresa 12.08. Trinity congreg. in Milwaukee 36.07, Karl Kurth 5.00. ? Eberts Gem. in Hartland 10.00. U. Nützels Gem. in Oshkosb 7.40. N. N. 1.00. k. H. Sagehorn's congreg. 10.00. Thanksgiving coll. of upper Jmm. congreg. in Theresa and Herman 17.00. By U. I. I. Oetjen of N. N. 1.00. Georgine Denerkc in Milwaukee 1.00. (S. K162.90.)

For the synodal treasury: F. W. B. in E. a. u. 1.00. k. G. W. Müllers Gem. 18.50. (S. K19.50.)

For the seminary building in St. Louis: From the Jmm. congregation in Milwaukee 200.00. From the Dreieinigk. congregation that. 65.00. k. Hudtloff's comm. in Belle Plaine and Rickmond 10.00. k. Wambsganß' comm. in Adell 20.00. (S. H295.00.)

For the Bible Society: F. W. B. in E. a. u. .50.

For student Ad. Krämer: Jungfrauenverein in k. Biltz' Gem. 5.00.

For student A. Wilk: Mrs. A. Kaufmann in Sheboygan 2.00.

For student W. Grade: Mrs. A. Kaufmann in Sheboygan 2.00.

For student Wilh. Schmidtin Springfield: ? Wambsganß' Gem. in Adell 11.05. Wedding coll. at Gottlieb Torke 5.00. (S. G16.05.)

For student Dökler in St. Louis: wedding coll. at Joh. Borkcnhagen 9.16.

For poor and sick people: F. W. B. in E. a. u. 1.00.

For the Negro Church in New Orleans: Wedding coll. at R. Kurth in Kirckhain 7.05.

To the W aise House near St. Louis: ? Ottes Gem. in Scott 2.00. ? Osterhus'children 1.00. Teacher Wißbeck's pupils 5.00. (S. K8.00.)

For the emigrant mission in New Pork: F. W. B. in E. a. u. 1.00.

For Negro mission: I'. Wambsganß' Gem. in Hancock 6.00. F. W. B. in E. a. u. 1.00.

For Wisconsin District inner mission: k. I. M. Hieber's St. Paul's congreg. in Sheboygan Falls 5.00, Trinity congreg. in Wilson 6.00. 1?. Wesemann's comm. in Grafton 19.00. F. W. B. in E. a. u. 2.00. ? Markworth's parish in Caledonia 7.00. By 1?. H. F. Pröhl of A. Krüger and I. Lüdtkc each .25. k. Theels Gem. in Crystal Lake 11.00, in Newton 11.75, in Germania 8.25. k. G. Präger and Gem. 4.50.

A. E. Winters Gem. 6.90. Lucht Brothers at Lavallo 6.00. K. Bennett at Negaunee 1.00. ? Ledeburs Dreieinigk. comm. 4.20, its branch .41. k. Oetjens Gcm. at Neshkoro 4.50. Women's Club of Jmm. parish at Milwaukee 20.00. (S. K118.01.)

Milwaukee, Nov. 18, 1882, C. Eissfeldt, Treasurer.

Revenue to the Nebraska District's coffers:

For the seminary building in St. Louis: By k. Leuthäuser from the congregation in Norfolk H10.00, from the congregation in Pierce 9.85. Dnrch ? Frincke in Lincoln by H. Herpolsheimer 10.00, Miss Lina Warns wood 2.00, Unnamed 1.00. (Summa K32.85.)

F. C. Festner, Treasurer.

With the most heartfelt thanks to God and the dear givers, the undersigned certifies the receipt of the following gifts of love for the church building of his parish: Through ? A. Brömer, collected at the glass wedding of Mr. Gerhard Pieper in Cincin- nati, H8.55. By treasurer C. Grabl 51.50. By k. I. H. Sieker in New Uork 1.00. By k. I. H. Werfelmann in Marysville, O>, by widow Scheiderer 1.00; Christian Schei- derer 1.00. By cashier E. Eißfeldt 6.00. By k. H. H. Holtermann at Lost Prairie, Ill, by sr. Gem. 5.00. By Treasurer H. Bartling 8.00. By Treasurer H. Tiarks 17.20. By John G. Haas, Trustes of the Jmm.-Distr. in St. Louis, 25.25. By 1^ O. Hanser this. by sr. Gem. 32.00. By k. F. G. Walther at Brunswick, Mo. 3.00. (?) ByTh. Schock at Port Hope, Mich. from sr. Gem. 15.00. By k. A. Brömer in Cincinnati by sr. Gem. 46.55. By G. Runkel in Aurora, Jnd. 5.00. By Treasurer H. Bartling 10.25. By ? Fr. Brunn in Strasburg, Ill, coll. by etl. members of sr. Gem., 30.00. By k. G. I. Müller in Bremen, Ill., 1.00, H. Henkel.

With heartfelt thanks to God and the dear givers, I certify the receipt of the following gifts for our church building:

By Mr. Dr. C. F. W. Walther 95.00. F. R. at St. Paul, Minn. 1.00. H. O. at Davenport, Iowa, 1.00. B. Schneidewind at Hillsborough, Ill, 2.00. L. S. M. at Baltimore 5.00. By a stranger durck Mr. k. Hafner in Leavenworth, Kans. 5.00. Durck Mr. C. Eißfeldt in Milwaukee 1.00. By D. C. Becker of Augusta Klose 1.00. By Mr. TreasurerBartling 83.10. By the congregation of Mr. ? Hamm in Tracy, Jnd, 4.10, of Mr. U. Trautmann in Adrian 10.00, of Mr.

Runkel in Aurora, Jnd., 7.00, by Messrs. k. Schlesselmann at Bremen, Jnd, 8.00. Christ comm. at Fountain Bluff, Ill, 3.00. By Mr. D. Wahl of the comm. at Mobile, Ala., 11.00. From Boston, Mass. by Mr. k. A. Biewend 5.00. H. L. Carstein 10.00. Prof. Ed. v. Ette 5.00. Cl. Jensen 5.00, R. Snobel 1.00. Joh. Mus 1.00. Jak. Mock 1.00. H. Dickhaut 5.00. Mrs. Kern 1.50. P. Diehl 2.00. Geo. Lenth .00. Elisab. Burkhardt 2.00. Mr. Schrepel 2.00. A. Blaser 2.00. M. Müller 1.00. Mrs. Lauterbach .10. Mrs. Acchtler .50. W. Holl.75Mr. Bossert 5.00. Adam Mock 5.00. Miss C. Hoffmann 1.00. R. Haffenreffer 10.00, whose mother-in-law.50, whose children: Theodor .50, Alice .50, Rudolph 1.00. Mr. Kaiser .25. Mr. Aschbach .25. Ph. Dörr sen. 5.00. Elisab. Braun .25. I. A. Meyer 1.00. Gottfried Hausmann 2.00. Marie Hemmlcr 2.00. Ed. Kreß 2.00. Mrs. Weckerle 2.00. H. Katzmann 2.00. E. Sturm 2.00. H. Forger 1.00. I. Fett .50. Adam Dohr .50. F. Höhle .25. L. Wolf .25. M. Lentz 1.00. Elisab. Lentz 1.00. Kath. Hausmann 1.00. Barb. Heintz 1.00. A. Littig 2.00. F. I. Herthcl 5.00. W. Becker .50. Justus Wisker 1.50. Larol. Günther .50. cath. basement.50.

Rockville, Conn, Dec. 18, 1882.John Hetzler, Treas.

For poor Wisconsin students

the following gifts of love have been received by me since I took over the cash register in September: From I>. Schneider in Morrison 95.00. surplus of conference travel expenses 1.00. from ? Leyhe in Grand Rapids .70. by k*. Küchle in Milwaukee, at the wedding of Otto Papke ges., for the Engelbert brothers 10.00. By U. Leyhe in Grand Rapids, at the wedding of Bro. Kanitz ges., 2.00. By k. E. G. C. Markworth in Readfield, penitential coll. sr. Zionsgem. in Sept. 1.36, in Dec. 1.68; at Karl Sanders wedding ges. 1.26. Durck k. E. Aulick in Ellis- ville, on the Hockzeit of Friedrich Prah! ges., Dec. 5 (Summa 927.82.).

God's blessing along with heartfelt thanks to those who remembered these poor in love!

Racine, Wis. Dec. 19, 1882.

C. F. Keller.

For the church building of my parish is still received: Part of the mission festival coll. in Adrian 9100.00. From ? Biltz's parish 15.35. By treasurer Grabl 555.72. k. Seemeyer's Gem. 11.35. By Treasurer Roschke 17.50. ? Links Gem. 56.79. By cashier Bartling 23.00. k. Jox' Gem. 41.00. Durck

Kassierer Grahl 58.53. k.Zsckoches Gem. 25.00. k. Schlessel- manns Gem. 21.00. k. Husmanns Gem. 25.27. Durck Treasurer Grahl 63.62. 4*. Daib 1.00. mr. Kuhlmann in St. Louis, Mon. 5.00. by cashier Bartling 12.00. ?. Strickers Gem. (2nd Sdg.) 15.00. U. Düvers Gem. in Lake Ridge, Mich., 6.00.

Sincerely, sincerely thank you!

Toledo, O., Dec. 22, 1882.

H. W. Querl.

Received **for the English Lutheran mission in the West:** By Mr. l>. A. Böppler for hymnals sold 93.30. Durck the same, collection at a service in Perry- ville, Mo., 93.80. By Mr. U. C. H. Becker from Auguste Klose in Verdon, Richardson Co. nebr. 91.00.

St. Louis, Dec. 19, 1882. c. F. Lange, Treasurer.

509 k'rLnkUll -4ve., 8t. Doulr, L4o.

Hamann Foundation - Annual Report.

		Revenue. Rent for 11/<s months G 945.009507	.00
	Issue. 1881.	Dec. 11.	For repairs902. 00
	Dec. 19.	For taxes	37.51
1882.	March28 .	For repairs	10.87
	June3 .	For postage	00.40
	June19 .	For taxes	37.51
	Aug. 5.	For repairs	4.00
	Sept. 19.	For repairs	15.00
	Nov. 3.	For repairs	11.80
	Dec. 12.	For postage	1.00

1882. June 3. Paid to Dr. Walther-. - 35.00 Paid to Dr. Dümpling-. 35.00 Paid to Prof. Selle..... 17.50 Oct. 6 Paid to Dr. Dümpling ... 15.00 Dec. 12 Paid to Dr. Walther.- 42.38 Paid to Dr. Dümpling. - 27.38 Paid to Prof. Selle.... 21.19 Paid to 4 widows O 19.35 77.40
Paid to G. Bracher 50.00 Paid to construction fund.... 66.06 9507.00

Building Fund.

1881. dec. 1. cash972 .37
1882 Dec. 12 Received a. d. Endowment Fund 66.06 K138.43 Expenditure.
1882. may 2. wallpaperingH22 .77
Dec. 12 Cash on hand 115.66
tz138.43 Cincinnati, O., Dec. 12, 1882. G. Bracher.

For poor students received with hearty thanks through Mr. k. Schaller in Ned Bud, Ill, From the worthy women's club of his parish, 2 quilts, 4 sheets, 10 pairs of undergarments, 12 pillow cases. From La Fayette, Jnd, 6 bed sheets and 2 pairs of stockings (no mention of dear givers), From Mr. W. Neitzel in Watertown, Wis, K1.50. By Mr. k. Eißfeldt in South Chicago, Ill, collected at the wedding of Hrn. ?. Feltens (especially for Stud. Båse), K10.50.

C. F. W. Walther.

Get

for Student Otto .K16.00 Wcihnachtskollckte der Gemeinde deS Hrn. k. Großberger; for Stud. Brunn and Schriefer HN.Sü Surplus from children's festival in Lancaster, O. G.

With thanks received by Mr. U. Brömer from the Women's Association in his parish H18.35
Wartburg, Dec. 14, 1882. Babette Hirschmann.

New printed matter.

Twenty-fourth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1882.

The dear readers already know what was the subject of life which was before the Western District at its last meeting in October. I. and what is therefore offered to them in this synodal report, the execution of the sentence: "That only through the doctrine of the Lutheran Church all glory is given to God alone, this is evident tenthly from its doctrine of the invocation and worship of God." - Therefore, whoever of our readers wants to grow in knowledge also concerning this "doctrine", to build himself up on his most holy faith, to read something comforting and faith-strengthening, to get weapons against papists, reformers and other enthusiasts, is strongly recommended to read this synodal report. It is 83 pages long and can be obtained from the "Concordia Publishing House" for 25 cents. G.

The Annual Celebration of Church Consecration with Practical Hints for Preventing and Combating the Inconveniences Occurring. Submitted to print on behalf of a meeting held by representatives of Lutheran congregations at Saginaw City, Michigan, June 25, 1882, by F. Sievers, 86n. Printed by Louis Lange in St. Louis, Mo. 1882.

What this pamphlet contains and aims at is clearly indicated by the title. After an instructive history of the origin and the later degeneration of the annual Kirchweih celebration, which recently, unfortunately, also appears here and there in some of our communities, follows a serious admonition and warning and faithful instruction on how the impending ruin can be controlled. The booklet is worthy of the widest distribution, even where the evil it combats is not yet present, since the same dangers and abuses that attach themselves here and there to the annual Kirchweih celebration also threaten other customary public church festivities, especially those held outdoors. The price of the booklet is 5 cents. Any net proceeds will go to the Deaf and Dumb Institute in Norris, Mich. It will probably be available from the author. W. [Walther]

Guide for German immigrants coming from Deutsch country want to travel to America. 1882.

This is a small tract of eight pages in paperback format written by the dear indefatigable Brother J. Becker tu Detroit, Mich. He intends to send it to the departure points in Germany for distribution among the immigrants. Its purpose is to call the attention of the immigrants to our emigrant missionaries in New York and Baltimore, and to give them brotherly advice that they do not fall into the wrong hands here, either in the physical or in the spiritual. At any rate, the opinion is good. It is a great defect that the pamphlet has not called as much attention to the pastors and congregations of the other synods of the Synodical Conference as it has to the Synod of Missouri. It is also a pity that Mr. Becker did not first review his manuscript, but had it printed with all its typographical errors. Mr. Becker intends to send a few copies to each of our pastors. With what is given for it, the printing costs are to be covered for the time being, but the surplus is to be donated to the pastors' and teachers' widows' and orphans' funds. W. [Walther]

Changed addresses:

Rev. 6.106NZ68, Luz.ilk Llills, Xnox 60th, Nebr.

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Volume 39, St. Louis, Monday, January 15, 1883, **No. 2.**

Foreword

to the

thirty-ninth year of the "Lutheran".

(Continued.)

In 1702, Johann Gottfried Zeidler published a volume of Luther's writings in Halle, which were missing from all earlier editions of Luther's works. In the "Preliminary Report" he wrote, among other things, the following: "Since in the past, honorary pillars and triumphal arches were erected to immortalize the memory of heroes who fought for their fatherland, Luther would undoubtedly have long deserved such a monument if it had been done with it..... But I think, if such a monument would be donated to him, it would be as it were only child's work, and one would amuse the eyes, but little, and indeed not more recognize from it, than that Lutherus was a great and famous man, but not learn from it, how and with what he served the world and acquired this high esteem Therefore, we cannot endow this well-deserved man with a more worthy memory than by honoring his writings, in which he accurately represents himself with all his glorious qualities and great merits (merits), and by bringing them down to descendants as a precious treasure, complete and unadulterated." *)

This is certainly very true and should be taken into account by us Lutherans especially in the present year, in which we want to celebrate the four hundredth anniversary of Luther's birth. As is well known, Luther's oral speech was also a powerful one. When Mykonius heard Luther preach in 1536 on the occasion of the establishment of a Concordia with the Oberlanders, he wrote, among other things, the following: "At that time there was no other sense than that he did not speak alone, but thundered from heaven itself in the name of Christ. As great as Luther did through his oral sermons, testimonies, and advice

*) See Luther's works by Walch XIV, 795 f.

**) Ibidem XVII, 2542.

Luther's writings have been the blessed means by which the work of the Reformation has been accomplished and the blessing of it has been carried on through more than three centuries to the present day. When once in Luther's presence it was said that the apostle Paul had a small and weak voice, Luther remarked: "I also have a small and dull (thin) voice"; to which Melanchthon replied: "But you can nevertheless be heard very far"; for Melanchthon meant, in his writings. Luther's writings fell on the broken hearts of those who were worried about their salvation like a reviving and refreshing spring rain, and on the hard hearts of the enemies of truth they roared like a shattering thunderstorm. When a Venetian read Luther's interpretation of the Lord's Prayer of 1518 in Italian translation without Luther's name, he exclaimed: "Blessed are the hands that have written this! Blessed are the eyes that will read it! Blessed are the hearts that will pray it!" *) Even the Cardinal Schirner, Bishop of Sion in Switzerland, when he had read some of Luther's writings, broke out into the words, "O Luther, Luther, thou art truly, as thy name implies, a Luther, that is, aloud." The prior of a monastery in Nuremberg, after he had come into possession of several of Luther's writings, declared: "He would not do without Luther's books if he could win the whole Roman Empire with them." †)

With the exception of the apostolic writings, there is no other example of "how quickly Luther's writings flew out into all the world, what a truly jubilant reception they found everywhere, and what a tremendous beneficial transformation they brought about in a short time in entire nations. Of Luther's first reformatory writing, namely his 95 theses against papal indulgences of 1517, Mykonius writes in his Reformation

*) Ibidem XIV, 1065.

**) S. Gerhard's *Conf. cath.* f. 60.

†) See Luther's works by Walch XIV, 822.

History: "Luther had them printed and only wanted to discuss with the scholars of the high school in Wittenberg what indulgences were, what they could do, where they came from and how much they were valid. But before 14 days had passed, these propositions had gone through the whole of Germany and in 4 weeks almost the whole of Christendom; as if the angels themselves were messengers and carried it before the eyes of all men. No one would believe how much talk there was about them; they were soon Germanized and this trade pleased everyone, except the preacher-monks and the bishop of Halle, and also some who enjoyed the pope's daily fare and made good use of the treasures of the earth that he had collected. As early as 1519, the famous printer Frobenius in Basel, Switzerland, wrote to Luther: "A bookseller in Leipzig gave me some of your tracts, which I immediately reprinted and sent about 600 copies to France and Spain. And now they are being sold in Paris. The bookseller in Pavia, Calvus, has also had a good number of such booklets brought to Italy and wants to distribute them in all cities; for he does not seek both to make a profit from them, but rather to help the divinity that has been brought to light again. I have also sent your tracts to Brabant (Holland) and England. My Emplare are all dispersed except for 10 pieces and I have never been happier with a book." **) Of the spread of Luther's writings in England, Weber writes: They "spread with incredible rapidity in the island country, found skillful editors and translators, and quickly came into the hands of the people." †)

The most remarkable and faith-strengthening history of the dissemination of Luther's writings could now be continued and, as they were also soon translated into many foreign languages, proven. The space that a preface occupies, however, does not allow this. Only this much

Myconii Histor. reform., edited by Cyprian. 1718.

S. 23.

**) Luther's Works. XV, 1631 ff.

†) Geschichte der altkath. Kirchen und Sekten von Großbritannien. Leipz. 1845. I, 132.

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It should be noted that no matter how strict the prohibitions against selling, buying, and reading Luther's writings, and no matter how strict the commandments to hand them over for burning, they have not been able to prevent their further dissemination.

Instead of showing the incomparable value of Luther's writings, we will only share a few sayings of men, some of whom belonged to the greatest theologians of all times and of whom no one can suspect that they were miserable flatterers or copycats.

The great scholar Melanchthon used to say, as the old Mathesius, Luther's longtime table companion, writes: "Dr. Pommer is a grammarian, he lays on the words of the text; I am a dialectician, I look at how the text hangs on each other and what can be spun and concluded from it Christianly with good reason; Dr. Jonas is an orator, he can pronounce the words of the text wonderfully and clearly and direct them to the market; Dr. Martinus est omnia in omnibus (is all in all). Jonas is an orator, who can pronounce the words of the text splendidly and clearly, explain them and direct them to the market; Dr. Martinus est omnia in omnibus (is all in all); the miracle man and chosen instrument's speech and writing has hands and feet, and penetrates through heart and marrow and leaves its sharpness and comfort behind in many people's hearts." *)

Johannes Brenz, the great Württemberg theologian, wrote: "Luther alone lives in his writings; we are all, as it were, a dead letter compared with him." **)

Urbanus Rhegius, the excellent Brunswick-Lüneburg theologian, writes: "Luther is such and such a great theologian as no age has had a similar one. All the more I despise the thoroughness and presumption of the Karlstadians, who flatter themselves as if they could be compared with Luther, whose shadow they do not reach with all their erudition, of which they boast. I will say what I think: we all write and do the Scriptures, but compared with Luther - we are **students**; this judgment does not flow from love, but love from judgment." †)

The famous Georg Fabricius, who died in 1571, wrote to Hieronymus Weller, Luther's faithful disciple and admirer: "You raise Luther, the man of God, again from the dead, whom others dishonor or bury, unaware of his merits, that they see everything they see through him, and have known everything they know through his instruction. 'You are called Little Hans or Big Hans: what you know in theology you have Luther to thank,' so spoke (the great Ebraist) Paul Fagius in a speech he delivered publicly on Luther, who had shortly before departed." ††)

Of the pious Elector Johann Friedrich (who could not be moved to deny Luther's teachings even in the least by the robbery of his land, nor by the death sentence already passed on him, nor by many years of hard imprisonment) Aurifaber reports the following as an eyewitness and earwitness: "The high lordly Elector, Duke Johann Friedrich, often used to say to me in his custody: that Dr. Martini Luther's books were heartfelt, went through marrow and bone....

Dr. M. Luther's life. In 17 sermons presented by Mathesius. Berlin, 1855. p. 347.

**) Löscher's Innocent News of 1718. p. 320.

†) The same.

††) Same.

and rich spirit in him. For if he read a sheet of other theologians' writings and held only one leaf of Luther against it, he would find more juice and strength, and also more consolation in it, than in the whole sheet of other writers. *) Even Elector Christian, on his deathbed, repeatedly exclaimed: "O Luther! Luther! What Luther has written has power and spirit." **)

However, this was not only the opinion of Luther's faithful students and confessors. Overcome by the power of truth, even theologians of non-Lutheran communities have judged his writings in the same way.

Shortly before Zwingli came upon his false doctrine of Holy Communion through a dream, he wrote: "Luther is, to my mind, such an excellent fighter for God, who searches the Scriptures with such great earnestness as no one has ever done in a thousand years on earth. ... What I have read of his writings is generally so well seen and founded in the Word of God that it is not possible for a creature to turn back." †)

When Luther in 1544 had written his last extremely sharp writing against the Zwinglians and they now wanted to write just as sharply against Luther, Calvin immediately wrote to Zwingli's successor Bullinger in Zurich as follows: "First of all, what a great man Luther is and by what great gifts he is distinguished, with what courage, with what constancy, with what skill, with what penetrating power of teaching he has hitherto been bent on overthrowing the kingdom of Antichrist and at the same time spreading the doctrine of salvation. I often use to say that even if he called me a devil, I would do him so much honor as to recognize him for an excellent servant of God." ††)

John Bunyan, the noted English Baptist who died in 1688, in his account of his life, written by himself, relates that he first came to a firm faith by reading a writing of Luther's translated into English, and then adds, "Methinks I ought to say roundly, that I must set this book of Lutheri, Explanation of the Epistle to the Galatians, above all books I ever saw (except the Holy Scriptures), because it is so delightful and convenient to a wounded conscience." †)

When the great papal scholar Erasmus was offered a very lucrative bishopric in 1520 if he would write against Luther for the pope, he replied: "Luther is too great for me to write against him. Luther is too great to be understood by me. Yes, Luther is so great that I learn and profit more from the reading of a leaflet in Luther's writings than from the whole of Thomas." (Thomas, in fact, is considered by the papists to be the greatest of all their theologians.) ††) Of the same Erasmus, Melanchthon further writes: "I remember that Erasmus of Rotterdam had to say.

*) Luthers Werke von Walch. XIV, 701.

**) Ibidem. XXIV, 709.

†) Interpretation of the 18th Article. 1523.

††) *Epistolae*. Ed. Beza Ep. 57. p. 113.

‡) See Bunyan's writing, "The tenderest heart of Christ's love." Appendix, p. 84.

‡‡) Cited by Gerhard in his Confessio cath. f. 59.

Maintain: let there be no more skillful and better interpreter among all whose writings we have after the apostles." *)

The famous papal scholar Andreas Masius (died 1573), collaborator in the Antwerp Great Bible Work, declared frankly in the monastery of Weingarten in Württemberg in a large company of Lutherans and papists: "There is more thorough theology on one sheet of Luther's paper than sometimes in a whole book of a church father." **) —

However, as much as Luther's writings have been praised, especially in the Lutheran Church, they have not been read and diligently studied by many theologians, even in the Lutheran Church. After Luther's death, a large party gradually arose among the theologians in the Lutheran Church, which placed Philip Melancthon and his writings far above Luther and his writings, and even sought to suspect and suppress Luther's writings and to put Philip Melancthon's writings in their place. Because of their blind adherence to Philip Melancthon, they were therefore called Philippists. The contempt in which these apostate Lutherans held Luther's writings can be seen, among other things, from what the Wittenberg printer Hans Luft told Jakob Andreä, namely that at that time he "no longer knew what to do with Luther's writings that he had printed." †) Whereas these writings had previously been in great demand, so that Luft had always had to arrange for new editions, they were then rotting in his warehouse. The most distressing situation at that time was in the Electorate of Saxony and especially at the University of Wittenberg, where the Philippists were in control. To a letter written by the student Lösch in 1565, the faithful student of Luther Hieronymus Weller in Freiberg in Saxony therefore answered him as follows: "You live in a young Sodom, where young people's minds can easily be perverted, their souls deceived by false teaching, and goodness corrupted, because delightful lust perverts innocent hearts. Therefore, I am not surprised that, as you write to me, Dr. Luther's books are worthless among you, because they are also quite unacceptable in the place where Luther taught for so many years. I have noted for some time with a sad heart that the wretched devil is dealing with it, that he has taken away I)r. Luther's God-given books and writings into contempt. For the cunning, mischievous spirit has well experienced what great damage and disruption has been done to his kingdom by this. Therefore I exhort all those who want to use themselves for the ministry of preaching with all diligence that they do not let themselves be deterred by other writings and books that are according to human reason and wisdom. For a new breed of theologians and teachers is now appearing, who want to mix philosophy, loose seduction, human doctrine and worldly statutes with theology and holy divine Scripture. They will cause great harm to the Christian Church. These are the very people who cry out: "There are many things in the books and writings of Dr. Luther that are not true.

*) See Luther's writings by Walch. XIV, 539 f.

**) See *Osiandri Centur.* XVI. hist. p. 837.

†) See J. Andree's Sermon on the Great Supper. B. 4.

unrhymed thing. *) No idle and inexperienced person can know nor understand what the writings and books of Dr. Lutheri, given by God, have in them." **)

It is true that our Lutheran church was purified from the Philippists who despised Luther's writings by the Formula of Concord of 1577; but what do we read? - Already in 1639 the old highly enlightened General Superintendent of Celle in Hanover, Michael Walther, again raises the complaint that even within the Lutheran church the diligent reading of Luther's writings had almost completely ceased at that time! He writes in his "Biblische Offizin" among other things the following: "I cannot but be seized and tormented by the deepest sadness of my heart, when I consider, as I often do, with myself, by how many thousands and thousands of people, not even excluding those who want to be considered confessors of our religion, inside and outside Germany, the so precious writings of our common father in God, the great man Luther, the heroic conqueror of the Antichrist and the so successful reformer of the papacy, are considered worthless and small... How few are there in our time who consider those writings worth reading? One hears a whole lot of whimsical excuses or evasions when one takes them to task for it. Many complain that they are discouraged by the severity of the writings. Even more of those who are of little fortune say that they are prevented by the rarity and the high price of the works. Most of them, however, are repelled by the vastness of so many Jena, Wittenberg and Eisleben volumes, which alone can constitute a library. Thus not only the authority of this truly apostolic man is not a little endangered, which is lightly despised, but also partly the truth of the heavenly doctrine, which is sleepily neglected, and partly the gift of scriptural interpretation, which is unhesitatingly disregarded. It is therefore to be feared that God will severely punish the contempt of his gifts out of righteous judgment and that with Luther's writings the Lutheran religion will also perish faster than one would think. May Jesus Christ avert this calamity!" †)

Unfortunately, things did not get any better for a long time after that. In the entire period from 1602 to 1661, Luther's complete German works were no longer published, so during this period they were really difficult to obtain and only at a high price. In 1661, a new edition, the Altenbürger, finally came out, but it was not very well received, so that, for lack of sales in Germany, a whole cargo of it is said to have been sent to Russia by sea, but it sank, while another large part was kept in a tower of the city wall at Altenburg until the beginning of the 18th century, in order to preserve the

By these inconsistent things the Philippists understood, for example, the omnipresence of Christ even according to His human nature, the presence of the body and blood of Christ in Holy Communion, and the like.

**) See H. Weller's German writings. II. fol. 241.

†) S. *Officina biblica. Praefat. p. 2 sq.*

no one cared. *) In 1696 Philipp Jakob Spener therefore wrote: "I do not deny that I have long honored 'the grace of God in Luther, although I have seen little of him in the time of my studies, because without that at that time his works would have been difficult to obtain, without the now and then occurring cited passages, in which I have always found a special strength. As it also happened to my blessed preceptor, Dr. Dannhauer, who almost only towards the last time got to know the man's (Luther's) writings with more diligence; therefore also the comparison of the first and last edition of his magnificent Hodosophy can show how far he had got involved in Luther's writings over the time." **)

When later, in 1702, Zeidler again published at least one volume of Luther's writings in Halle, Buddeus wrote the following in his preface: "It is well known that Luther's writings are found even among the few who want to be scholars and theologians; among unlearned people, however, it is much if one finds, for example, the church or house postilla of the blessed man; the other writings, which contain so much good, are completely unknown to them. What is it then to wonder that our life and our whole Christianity agrees so little with the sense and opinion of Lutheri?" †) It cannot be denied, however, that it is precisely through the so-called Pietists, namely through the purest among them, that zeal in reading Luther's writings has been reawakened. Zeidler himself writes in his own preface: "We already feel something of the fact that this dear man's (Luther's) writings are read more diligently by many than 20 or 30 years ago, when they seemed to many a great theologian like Bohemian villages; because people had other things to do and lacked the time, skill and patience to know only by title what was contained in their own libraries of Rares von Lutheri Sachen, much less to bring such to light." ††)

After the reawakening of the love and esteem of Luther's writings, the first volume of a new edition of them appeared in 1729, namely the first volume of the beautiful Leipzig edition in 22 large folio volumes. Yes, this Leipzig edition had not yet been published in its entirety, namely in 1740, when Walch began his edition in 24 quarto volumes, which far surpassed all previously published editions in completeness, and which was already completed in 1753. And nevertheless, both editions found soon enough buyers! The zeal in the use of these two editions, however, seems, unfortunately! not to have been of long duration. At least, the copies of the same, which have survived until our time, mostly bear little traces of diligent use; they usually look like new. Certainly not a good sign! We should not be surprised, however, because soon after that time rationalism or the belief in reason swept over our church like a flood of sin. With it, of course, the demand for Luther's writings ceased more and more and finally completely. - But, behold!

*) S. Erlanger Zeitschrift of 1852.

**) See Spener's preface to Seidel's *Lutherus redivivus* § 31.

†) S. Luther's Works, XIV, 766.

††) Ibid, p. 797.

When the life of faith, which had been almost completely extinguished in our church, awakened again in the second quarter of our century, the bookseller Heider in Erlangen also dared, namely in the year 1826, to organize a new edition of Luther's writings in octavo. And really, this so-called Erlangen edition, as far as the writings written by Luther in German are concerned, was finally completed in 1857, that is, within a period of 30 years; but as far as the writings written in Latin are concerned, it is, unfortunately! today, after 57 years, still not completed. This edition, which has been edited with great diligence and is the most complete of all those that have appeared so far, has found only little acceptance in our old fatherland. By 1852, hardly more than 400 copies had been sold throughout Germany! Certainly a most deplorable testimony! This is a testimony that the newly awakened faith in Germany could be a new one, not the old Luther faith. We remember here a speech which the blessed Harleß, this great Luther expert and Luther lover, held in Leipzig in 1848, in which he said: "What a spiritual man said has not completely ceased to be truth even today. For too long," he said, "Luther's writings have been among the books that are more praised than read. - Those who still wished to know Luther usually took it only from torn passages found in other books, or from collections of pithy sayings, which, in comparison with the writings themselves, are but what a bouquet of flowers is to the garden or the green pasture."

What does the whole history of Luther's writings teach, as we have just presented it to our readers in a short outline? It teaches the following: 1. where genuine Lutheran faith awakens, there also awakens the hunger for the healthy nourishment of the soul, as Luther gives it in his writings. 2. (2) Where, on the other hand, the life of faith becomes weak and sick, the taste for these writings is lost. Where the genuine faith of Luther is to be replanted, it is necessary that the preachers first make Luther their teacher in his writings and that they then also seek to bring these writings to the people entrusted to them. For if the preachers first preach the faith to their people in Luther's spirit and manner, then they will soon find out that the people who accept their preaching not only understand their Luther quite well, but that finally no writings taste so good to them as Luther's writings, yes, that all sermons and books that do not taste like Luther do not taste good to them at all.

It is true that God has given grace that in our synod Luther's writings have again come into gear and pregnancy. It is precisely

through our synod that life has again come to Germany in the buying and selling of Luther's complete works in old and new editions. Hundreds of them have fled from their German prison across the sea of the world into our parsonages for more than 30 years, also not a few into the libraries of our faithful and zealous laymen. In addition, our "Luther's People's Library" has been distributed in great masses among our people and has been eagerly read by them, and no sooner have we begun a new improved edition of the complete works of Luther according to Walch than more than a thousand hands have reached for this priceless treasure.

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But, you dear Lutheran readers, let the empire of earlier times warn you! Love for Luther's writings has always given way all too soon to weariness with them. Therefore, let the present so-called jubilee year of Luther's birth serve above all to read and study his writings with ever greater zeal. This would then be the best celebration and the right blessing which this celebration should bring us according to God's will. If you will faithfully research Luther's writings, you will only laugh at the stupid chatter that certain people are now raising that we have fallen away from Luther's teachings. - —

We repeat here what we already more than 30 years ago urged upon our readers in this "Lutheran" of ours with the following words: "If it is to become better, there is no other way than that preachers and laymen (next to the Word of God itself and next to the public confessional writings) acquire Luther's works and study diligently in them. Yes, this is the very real specific against the sickness of our poor church and against the destructive corrupting influence of its deceitful workers." (Vol. VIII, p. 147.)

(Conclusion follows.)

History of Concordia Seminary.

(Continued.)

After 37 had left in the following year (1871), namely 9 theoretical: A. Brömer, Th. Maaß, B. Lange, A. Schüßler, A. E. Sieving, F. G. Walther, H. Ramelow, L. Scherven and W. Krebs; and 28 practical ones: I. P. Fackler, E. Zschoche, F. H. Reichmann, P. Gräf, F. A. Reinhardt, G. Plehn, F. Büchele, L. Wuggazer, H. Michels, H. F. Grupe, A. Cämmerer, H. Rådeke, H. F. G. Wesche, L. Stiegemeier, H. Bethke, I. Rupprecht, H. Cämmerer, H. F. Bartens, E. Hieber, F. Bösche, I. Prost, I. Hilgendorf, I. Nachtigall, G. A. Lohr, P. Klindworth, H. Kolbe, C. F. Herrmann and E. Giesecke - yet at the beginning of the new academic year in the fall the number was 150: in the theoretical department 54, in the practical 83, and in the proseminar 13. This year a new floor was also added to each of the two wings.

In December (1871) the professorship established in 1869 became vacant due to the sad departure of Dr. Preuß.

In the following year (1872) Prof. F. A. Schmidt arrived here. He was employed by the Norwegian Synod and lectured not only to the Norwegian students in their language, but also to the other students in German and especially in English.

This year were examined: 18 in the theoretical seminar: G. Lunde, A. O. Alfsen, E. Dank- worth, Eickmeier, C. Frincke, I. G. Göhringer, T. Häßler, F. W. Hattstädt, M. Heyer, C. I. Kömer, Th. Mees, Meier, G. P. A. Schaaf, G. Sihler, Floren, T. Rossoldt, Stub, Vinor; 28 in the practical seminar: Th. Bechtel, F. Storm, Th. Sieck, C. Brandt, P. H. Holtermann, W. Rehwinkel, W. Endeward, L. Pfeiffer, Th. Schöch, I. H. Bürger, I. Catenhusen, I. Lauritzen, G. Bauer, H. Torney, G. Wolf, H. Stute, H. Bram- mer, H. Vetter, Ch. Mäurer, I. Drögemüller, G. Haar, A. Krämer, C. Lauterbach, I. M. Maisch, C. Börneke, I. M. Hieber, C. Kretzmann, I. I. Walker.

In the fall of the same year, Mr. G. Switch

was elected professor. On the other hand, Prof. E. A. Brauer resigned and returned to preaching.

In the summer of 1873, the following were examined: 11 in the theoretical department: B. I. Ansorge, Th. Bensen, I. A. Bohn, A. H. Brauer, Dietrichson, H. Fischer, C. A. Geyer, L. Hölter, E. W. Kähler, H. Sieck, P. Schwan; 19 in the practical: W. Brandt, W. Stein- rauf, H. Norden, H. Weisbrodt, D. Gräf, Chr. Reu- schel, A. Meyer, O. Zimmermann, C. A. Germann, W. Leßmann, R. Winkler, F. Karth, L. Schütz, H. W. Hömann, K. Meyer, C. Kollmorgen, A. Hofius, P. F. Germann, H. F. Pröhl.

The crying need due to lack of space and the necessity of a new building was presented by the supervisory authority in February (1873) in a letter to the synodal congregations and was the subject of discussion at all 4 district synods of that year. Three districts declared that a new building would be started immediately. Also, at two district synods held in August, the idea was suggested of separating the practical institution from the theoretical one and moving it elsewhere, such as to Springfield, Ill, where an institution building had been offered for sale.

Prof. Brauer was replaced in the summer (1873) by I>. M. Günther was elected. At the beginning of the academic year the number of students was 200. The theoretical department comprised 86 (including 20 Norwegians and 10 from the Wisconsin Synod), the practical 82 (including 16 Norwegians, 4 from the Wisconsin Synod, 3 from the Illinois Synod and 1 from the Minnesota Synod), the proseminar 32.

In June 1874 the following were dismissed from the theoretical seminar: A. Bäpler, W. Burmefer, H. Die- mer, I. W. Gram, M. Hein, H. Katt, H. Lāwen, B. Lange, F. Lindemann, F. Lußky, F. W. Müller, C. Obermeier, G. Rosenwinkel, Ph. Schmidt, I. Sieck, T. Stiemke, C. Steup, F. Streckfuß, E. Theel, A. Traut- mann, W. Uffenbeck, N. Ellestad, L. Harstad, O. Sumeby, I. Welo; from the practical *) seminar: M. Claus, F. A. Cordes, C. Dautenhahn, I. Dich!, E. Döring, R. Eirich, E. A. Frese, I. P. Günther, Th. F. Hahn, A. Hertwig, A. Käselitz, I. Kogler, H. Kollmorgen, A. Leuthäuser, I. Löschen, F. Mackensen, M. Mariens, I. Nething, W. Ötting, W. Rüdiger, E. H. Scheips, C. Schilling, W. Schröder, H. W. Tiemeier, A. H. Wetzel, E. Wegner, A. Willner, H. W. Hinnen- dahl, T. W. A. Töpel, G. Erdmann, E. Dale, G. Guld- brandsen, M. Holseth, M. Thorsen, A. Turmo.

During the summer, the Synod's new large printing building at the corner of Miami Street and Indiana Avenue was completed. The old building could now be used for the purposes of the institution. The first floor was made into a teaching room, and the upper floor was used for the library. The plan to accommodate some of our students in the new printing house and thus gain some of the necessary space soon turned out to be unfeasible.

At the district synods held in the course of the year, the new building, the separation of the practical seminary from the theoretical seminary and the transfer of the former to Springfield, where, however, the congregation there had purchased the offered institution building and placed it at the disposal of the synod, was again discussed and decided upon, so that the matter would be settled quite soon, the meeting that had been scheduled only for the following year.

*) Until this year, no lists of names were available for the practical department. Corrections are therefore welcome. G.

The delegates were asked to hold a meeting of the Synod of Delegates before the end of the year. So the Synod of Delegates met on October 14 (1874) in Fort Wayne. During the debate on the question of how to remedy the lack of space, whether by building a new building or by separating the so-called practical department from the so-called theoretical department, the latter question soon gained the upper hand, and after careful consideration of the reasons for and against, it was decided to separate the practical and theoretical seminaries and to move the former to Springfield and to purchase the building there. In April 1875, Mr. Heinrich Jungkuntz took over the management of the household, since Mr. Waschilewsky, who had been employed since 1873, resigned.

In June 1875 the following were examined: in the theoretical seminar: E. G. Frank, F. Häuser, E. Hamann, A. Landeck, G..J. Müller, I. H. C. Schlerf, L. A. F. Ph. von Schenck, H. G. Schmidt, D. F. C. A. Senne, F. Sievers, B. Sievers, G. Spiegel, O. Hoyer, E. A. Pankow, F. A. O. Pieper, N. Christensen, P. Hilmen, C. B. Hoff, Cl. Jensen, R. Larsen, P. Thorlaksen. N. Tvedt; in the practical seminar: H. Bartels, F. Bösch, W. Bohlen, E. G. Denninger, A. Grafelmann, P. Hansen, I. Hoffmann, Ch. Hoyer, H. C. Lentzsch, W. Mallon, E. Mariens, A. W. Müller, G. Polack, G. Tönjes, W. Weber, C. Zollmann, M. Denninger, (1874), H. Eisenbach, H. Böttcher.

June 11 was a great day of joy for the institution and its friends here. The 25th anniversary of the Concordia College in St. Louis was celebrated. After singing the hymn: "Lobe den Herren, den" 2c. Dir. O. Hanser of Fort Wayne preached the sermon on Ps. 118, 23-25. under the shady trees of the college grounds. A male choir then sang Handel's great Hallelujah and the entire numerous congregation sang "Ehr' sei dem Vater und dem Sohn" 2c. at the conclusion of the morning celebration. In the afternoon, speeches were first given by students, in German (G. Birkmann), Latin (H. Weseloh), English (I. Schlerf) and Norwegian (N. Christensen). Also, an occasional poem was recited by student F. Sievers. Then Mr. k. C. S. Kleppisch gave the ceremonial address. Between the lectures songs of the Liederkranz and the Polyhymnia alternated. "Nun danket alle Gott" closed the afternoon celebration. In the evening at 8 o'clock, a cantata was performed in the Church of the Holy Cross: "Do you know where my Zion lies 2c." The closing ceremony was marked by the illumination of the building and fireworks.

During the vacations, Prof. Crämer went to Springfield as a result of the synodal decision, and the students of the practical seminary settled there at the beginning of the academic year (in September), after the proseminarists had already moved there the previous fall with an interim teacher, Mr. G. Kröning.

After the departure of the so-called practical students, the number of students arriving here in September was no less than 91, among them 15 Norwegians, 5 from the Wisconsin Synod and 1 from the Illinoisynod. More space had now been gained and the Norwegian students, who had hitherto lived outside the institution building, could move into it.

(Conclusion follows.)

Has Professor Schmidt "caused confusion and division" in our communities?

In a preliminary report of the last meeting of the Synodal Conference, published in the "Lutheran" of October 15 of last year, it is said of Professor Schmidt: "He has been carrying on the shameful business of a Rottier for years. He has broken into several congregations of our Synod, as well as of the Wisconsin and Minnesota Synods, has incited the members of the congregation against each other and against their pastor, and has caused confusion and division." To this Professor Schmidt replies as follows, "This is the way the fox pulls himself out of the noose. There is no Missourian congregation to speak of here. Nevertheless, the 'Lutheran' is lying" 2c. *) This reply of Prof. Schmidt has already been answered in No. 22 of the "Lutheran" and he reminds us that three cases, one of them from the Missouri Synod, have been held against him in Chicago. See also No. 23 of the "Lutheran". Nevertheless, for the sake of truth, it should not be superfluous if I briefly report the following further case here.

It was about Pentecost, 1881, that Rev. Fischer, after unsuccessful negotiations with him on the doctrine of election by grace, sent in his resignation to the presidency of the Northwestern District, noting that he was resigning his office at his congregation because belonging to the Missouri Synod. He actually did so and preached his farewell sermon. But this step must soon have seemed an unwise one to him, for after three days he offered himself in writing to the congregation for reelection on the following two conditions, namely: 1) that the congregation declare its resignation from the synod, and 2) that it reappoint him unanimously. So what was Pastor Fischer's intention? Expressly this: To make the congregation, in which he had nothing more to do than to make a confession of repentance, which belonged to our synod and wanted to remain with us, turn away from us. It really came to a majority decision of the congregation to separate from the synod and to reappoint Fischer. A minority protested against both. **) Fischer's appointment lacked the signature of a ruler, because it was refused. What should Fischer have done in order to act according to the Lutheran doctrine of the vocation and honestly, according to the condition he had set? He would have had to reject the profession as a non-godly one, and thus the congregation's withdrawal from the synod would have fallen. But no, Fischer took

Prof. Schmidt has often accused the undersigned, as well as the signatories of the "Missouri Protest", of "impudent lying", because we have accused him that he has also penetrated into our congregations and has caused division there. This report, as well as the one from Washington Heights in the "Lutheran" 1882, No. 23, prove that Prof. Schmidt has contributed in his part, and with success, to the splitting and tearing apart of those congregations. It goes without saying that the undersigned did not mean to say that Prof. Schmidt, like a common preacher, sneaked around in the houses of our congregation members in order to steal them away from us. According to the Scriptures, however, "to make a mob" means as much as to cause division through false doctrine. This is what Prof. Schmidt did, primarily through his inflammatory articles in "Altes und Neues", but also through his personal intervention in the disputes of those congregations. G. St.

**) The complaint sent to the Presidium says nothing about this protest.

He took on a profession that was not a divine profession and acted without a divine profession, on his own, as a meddler and a raider. And what did he see as his real task? Well, what else but to keep the people from Missouri and to rob the protesters from us as well? But these never again recognized Fischer as their pastor, but stuck to their protest. They did not immediately separate from the congregation, and that was because they hoped to keep the whole congregation with the pure doctrine and our synod. In the fall of the year, when their hope had fallen away, they separated with still others who now also adhered to them.

Before the latter happened, Prof. Schmidt played his game there, apart from the fact that he had already caused enough confusion by his "old and new". It must have been very important for Fischer that also other, "well-known" persons confessed to his work and took part in it. The opportunity for this was soon found. It was supposed to be church consecration. Fischer turned to two like-minded people, and they came. One of them was Prof. Schmidt. It may now not be taken into consideration what he preached and otherwise spoke there, this fact of a sermon held by him there is proof enough for us. It should be noted that Prof. Schmidt at that time still considered himself a member of the Synodal Conference, as evidenced by the fact that he appeared at the last meeting of the Synodal Conference with a credentials letter and wanted to be recognized as a delegate. He should therefore have exhorted Fischer and those who were seduced by him to address their complaint to the Missouri Synod and further to the Synodal Conference. What does this fact mean? Nothing else than that he made common cause with Pastor Fischer, as with his dear brother, confessed to his work and participated in it. And who was Pastor Fischer and what was his work? A man who had no divine profession at all, an intruder in one of our congregations, who considered it his task to faithfully keep those who had been robbed from our synod and to rob those who protested from us as well. This is therefore also Professor Schmidt's work. It did not succeed, of course, because as far as the protesters are concerned, they now separated with a not insignificant number of other members in order to be supplied again by our synod.

How Professor Schmidt can deny that he has broken into the congregations of our synod and caused confusion and division there is incomprehensible.

I am ready to prove the above mentioned facts with sufficient testimonies.

Augusta, Wis.

H. F. Pröhl.

To the ecclesiastical chronicle.

I. America.

Invalidity of the Oath of a God Denier. In a local political newspaper we read the following: "Robert Becker was a witness in a civil trial. When asked about his creed, he had declared that he believed in a creator (?) of the world and in a He said that he believed in God's omnipotence, which would punish him for perjury on earth, but that he did not believe in God as he was commonly imagined, nor in a personal God or a divine being. Thereupon Becker was admitted to testify by the court of lower instance. But Judge Briggs in Philadelphia of the Court of Appeals overturned the decision of the first instance because Becker's testimony should not have been accepted. More was required, he said, to entitle one to be admitted as a witness than mere belief in a higher power, which may be but a force of nature, like that which the heavenly bodies or the elements follow in their movements, a force of nature whose laws to defy may surely bring punishment upon the audacious. The laws of Pennsylvania required more, namely faith in a personal supreme being who would punish perjury either in this world or that. There had to be a religious belief of some kind in an omniscient being who would punish evil deeds in this world or the next. A belief in the forces of nature, which one then calls the highest being, without believing that these forces are nothing but the work of God, - such a belief is not sufficient. Becker, concluded Judge Briggs, Becker said he believed in a supreme power which would punish him for perjury on earth; but he would not declare that this power was a divine one. He denied the personality of God, the God as mankind usually imagines him. With such faith, he cannot possibly fear a divine punishment in case he swears falsely. His faith is defective and does not reach what the law requires; so he could not be admitted to testify." - God grant our America many such judges; here, where the hapless atheists are so rampant. For he who does not believe in a "personal, omniscient" God, before whose judgment all men must one day appear, "that every one may receive after he has acted in the bodily life, whether good or evil," believes in no God at all, and hypocritically calls only God that which God has created and governs. If such a person is admitted to the oath, it is a miserable comedy play. Such a man is not to be believed, even if he swears a thousand oaths. While he swears that God should punish him if he commits perjury, he secretly laughs to himself while doing so, fearing God's punishment as little as the monkey he thinks is his ancestor.

W. [Walther]

"The Lutheran Pioneer." As we have just seen in

If you read the first number of the new issue of this magazine, it has over 5000 subscribers. A nice number, after all! But why doesn't the paper have more like 50,000? Its contents are throughout so truly edifying and so heartwarming that one cannot read through any number without being deeply grasped; its English is so light and fluent that even the first beginner in the English language can understand it without difficulty; its style and its manner of presentation is so genuinely popular that it delights old and

young, learned and unlearned. At the same time it is strangely varied. Purely edifying essays, excellent translations of our German hymns, short, carefully selected passages from Luther's writings pleasantly alternate with beautiful stories, poems, news, and so on. One never finds anything that one notices was only included to fill the page. Over everything that is not merely meant to edify, such a lovely humor is poured out that one can only read it with pleasure. Clean, nice illustrations adorn it. In addition, it contains only four quarto pages, so that it can be read alongside a larger church bulletin without having to spend too much time on such reading. Finally it is also so

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Well that even the poorest can keep it. The price is 25 cents for the volume, -2.00 for 10 copies, -5.00 for 25 copies and -9.00 for 50 copies. This delicious paper should not be missing in any family in which one can read and understand a little English. German parents cannot put a better one into the hands of their children who like to read something English as well as German. It is an organ of the Synodal Conference and can be obtained from "Concordia-Verlag". W. [Walther]

II. abroad.

Christmas in Rome. An Englishman who attended a Christmas service in St. Peter's Church in Rome wrote that if he had not known what it was about, he would have thought, from what he saw there, that the service was for the pope. The throne which the pope occupied was as high as the altar, but considerably more splendidly furnished. The amount of incense burned before both was about the same, but while one knelt before the altar once, one knelt before the pope five times. He was evidently the main object of general attention from the moment he was loaded with jewels on his chair and carried into the church by a shining retinue, until he was carried out again through the kneeling crowd, distributing his blessing to the right and left, and as soon as he had disappeared, the whole scene changed as if by magic, so that instead of the solemn assembly that had just been present, one was confronted with a colorful society, chatting and joking merrily, in the process of disintegration. Who should not immediately think of the prophecy of St. Paul, who writes in 2 Thess. 2,4: "He is an abominable man, and exalteth himself above all that is called God or God's service, so that he setteth himself in the temple of God as a god, and pretendeth that he is God", or according to the basic text: "by making a show that he is God!"

(Elsasser Messenger of Peace.)

Blind I want to become.

In a village that we will not name, there lived a widow, poor and childless, and supported herself by day labor and spinning. She had her refuge with a cousin, a poor craftsman, who was quietly and diligently waiting for his profession, with the old shepherd Jacob. The latter suddenly had his saved money stolen, and he suspected the widow, the Schäferammi, as she was called. The investigation had no result. No money was found on the shepherd's wife, and she denied the crime, saying: "The hypocrite, the sneak, the hypocrite, the duck, the pietist says that I stole his money. I will go blind if that is true. She ran to all the houses in the village and repeated this affectionate saying together with the oath that she would go blind if it were true that she had stolen his money. As often as she heard his name later, she began to scold Jacob the shepherd and to swear that she would go blind if she stole the money. After a year, however, she no longer said, "I want to go blind," for she was blind and remained blind at the black stare. Soon her money was consumed and she was sent to the poorhouse, where she was cared for by a deaconess.

But all the love she experienced, all the coaxing, all the exhortations of the priest could not move her to give up her hatred of and her scolding of the shepherd Jacob. Even sometimes she narrowed her blind eyes, clenched her fists and scolded the hypocrite 2c. as she called him everything.

But when she came to die, and the last judgment and again Christ's mercy, together with the foolishness, if she wanted to draw the latter on wantonness, were once again held up to her quite emphatically, her rigid mind broke, and the spiritual blindness and delusion disappeared before the splendor of the graces. She confessed the theft and decreed that the proceeds of her belongings should be used to compensate the shepherd Jacob for the stolen money, which was done. For ten years she carried hatred and lies and hell in her heart. For ten years she bore the judgment of God of her blindness, which called her down, until she was converted.

Would that all sinners did not wait so long. "He who denies his wrongdoing will not succeed. But he who confesses and forsakes it will obtain mercy."

(Freimund.)

Who steals the fruit?

The old farmer Linkmann never went to church and neither did his son, the young farmer Linkmann. One day the preacher of the village spoke to both of them, and one word led to another.

"What is the use of your preaching?" asked old Linkmann, "you do it Sunday after Sunday, and it doesn't get any better with the people. My apples are still being stolen from the trees, - why don't you teach that one should not steal?"

"How I would love," replied the preacher, "to preach on the seventh commandment once, but - but - alas, I must tell you, those who steal fruit all do as you and your son do: they never come to church, and so give me no opportunity to teach them God's word."

Linkmann was silent, pondering; after a while he said, "Pastor, I really think you are right. Those who steal in the village, who also take my apples, they really don't go to church."

(Hannov. S. Bl.)

Ordination and introductions.

(Delayed.)

By proxy of Mr. President of the Western District, Candidate A. Holls was ordained by the undersigned on the dead Sunday after Trinity, 1882.

F r. Rohlfing.
Address: Rov. Ilolls, Lrorvnsville, 8u11n6 Oo., L1c>.

According to commission, on the first Sunday after Epiphany, Rev. Bro. O tte, of Dorchester, Wis. was introduced by me.

Th. Bünger.

Address: Rev. l'r. Otte, vorokester, Olurlr Oo., liVls.

Church consecration.

On the 3rd of Advent the Trinity congregation at Sheboygan, Wis. which has enlarged its church by an addition, celebrated church dedication. Preaching in the morning was ? Zorn, in the afternoon k- Herzer. I. G. G.

Announcement.

Director A. C. Burgdorf has been elected by the Honorable Synodal Conference as treasurer of the Negro Mission. It is therefore requested that all gifts for this mission be sent directly to him at the address:

O. rurZäork, 1829 8outü 7tū 8tr., 8t. Louis, IUo.

Conference - Ads.

The Pastoral Conference of the 2nd District of Minnesota meets, s. G.W., February 6 and 7 at the church of Mr. Pastor Stülpnagel at Potsdam. - Picking up from Elgin on February 5. Karl Wende.

The Rock Island, Homestead and Alfalfa Special Conference will hold, s. G. w., its meetings January 30 to February 1 tn Rock Island, Ill. Immediate registration is requested.

I. H. Brammer.

Revenue to the Western District's coffers:

For the synodical treasury: collection from U. Griebel's congregation in California, Mo., -4.00. From Trinity District in St. Louis, 8.35. From U. Brandt's congregation in North St. Louis, 17.20. John G. Hochbue's congregation in Metea, Jnb., 1.00. Members of the congregation k. Wesckes at Jefferson City, Mo., 3.75. Christmas gift from Joh. Meuschke at Lincoln, Mo., 5.00. U. Obermeyer's Gem. at Little Rock, Ark., 20.50. I?. Krämers Gem. in Jntependence, Kans., 5.35. Gem. in Humboldt, Kans., 7.30. Coll. of U. Maisch's Gem. in Paola, Kans., 10.00. U. Lüker's Gem. in Aroma, Kans., 8.00. Coll. of k. Kvsterning's Gem. in Altenburg, Mo., 40.00. coll. of U. Pennekamp's Gem. in New Wells, Mo., 14.25. coll. of k. Schülkes Gem. in Palmyra, Mo., 5.25. Coll. of k. Krause's gem. in Ellinwood, Kans., 6.25. coll. of k. Lentzsch's Gem. in Craig, Mo., 4.80. coll. of U. Biltz's Gem. in Concordia, Mo., 30.00. coll. of U. Pflantz's Gem. in Memphis, Tenn., 10.00. coll. of k. Sievers' comm. in Cape Girardeau, Mo., 9.55. coll. of Walther's comm. in and near Brunswick, Mo., 17.00. coll. of U. Scholz's comm. in Norborne, Mo., 5.00. From Jmm.Distr. allhier 38.65. coll. of same 62.84. coll. of U. Johannina's Gem. in Brauerville, Mon., 3.00. coll. of U. Frese's Gem. in Washington Co. Kans., 6.00. coll. of k. Richter's Gem. at Ellisville, Mo., 4.00. Harvest Festival Coll. of U. Zimmermann's Gem. at Columbia Bottom, Mo., 9.60. Coll. of same Gem. 7.15. Coll. of I'. Weseloh's Gem. at Kimmswick, Mo., 5.25. coll. of U. Falle's Gem. at Glasgow, Mo., 3.40. coll. of U. Nething's Gem. at Lincoln, Mo., 18.00. F. Deuser's Gem. at St. Louis Co, Mo., .25. coll. of U. Estel's Gem. at Foun- tain Bluff, Ill., 2.75. coll. of k. Pennekamp's gem. at Topeka, Kans., 11.56. coll. of U. Roschke's gem. at Pierce City, Mo., 9.30. coll. of U. Umbach's gem. at Prairie City, Mo., 4.00. coll. of U. Lentzsch's gem. at Craig, Mo., 2.80. coll. of U. Lentzsch's gem. at Corning, Holt Co, Mo, 3.82. coll. of U. Hoyer's gem. at Spring Valley, Kans, 9.07. coll. of U. Jben's gem. at Farmington, Mo, 2.50. coll. of I>. Meyers Gem. in New Bielefeld, Mo., 15.55. Coll. of k. Fackler's Gem- in Canton, Mo., 7.50. coll. of U. Hmchcn's Gem. at Drake, Mo., 7.20. coll. of Trinity Dsstnks all here 72.75. of Zion's Distr. all here 15.00. coll. of same district 39.26. coll. of I'. Keglers Gem. in Orange, Cal., 4.60. Coll. of U. Nützels Gem. in West Ely, Mon., 15.00. By U. Proft in Cole Co. on Mon., 3.00. (Summa -632.55.)

For college maintenance: U. Janzow's Gem. at Frohna, Mo., 68.40. Coll. of I*. Willes Gem. at Brownsville, Mo., 5.60. (S. -74.00.)

For inner mission: U. Brandt's congregation in N. St.Louis 9.00. By n. A. D. Krämer by Mrs. Finkbeiner in In- dependence, Kans., .25. by Jmmanuels-Distr. allhier 6.56. New Year's gift by Anna B. Ries in Garret Co, Md, 5.00. Chr. Lowes in Columbia Bottom, Mo., 1.00. Mrs. Fäller in St. Louis Co, Mo., 1.00. I?. Biltz's Gem. in Concordia, Mo., 8.00. Alwine Witte by I*. Kaiser in Lincoln Co, Kans, 1.00. (p. -43.81.)

For Negro Mission, Chr. Lowes at Columbia Bottom, Mon. 1:00.

For mission to Jews: Mrs. C. H. through k. Sapper in South St. Louis 1.00.

For new construction in St. Louis: Trinity District in St. Louis, 6th Zahlg., 1182.50. I". Zschoches Gem. in Atchison, Kans. 2nd Zahlg., 40.00. k. Lenks Gem. in St. Louis, 3rd t., 265.00. Zions Distr. das., 1st t., 600.00. Jmm. Distr. das., 1st t., 652.00. U. Janzow's Gem. in Frohna, Mo., 5th t. 97.50. Mrs. Nothdurft by U. Lohr in Jackson, Mo., 200.00. U. Lohr 5.00. Etl. members from its congreg. 8.50. U. Polack's Salems congreg. in Uniontown, Mo., 32.50. U. Wesche's congreg. in Jefferson City, Mo., 2nd T., 13.00. Found in basin of Trinity Church all here 5.00. F. Butzke in Webster, Minn., 2.00. By IL. F. Wischan in Philadelphia 1.00. I?. Stöckhardt's Gem. allhier, 6th c., 500.00. U. Pennekamp's Gem. in New Wells, Mo., 142.85. Mrs. Kassen allhier 5.00. U. Sievers' Gem. in Cape Girardeau, Mo-, 26.25. IL. Frese's Gem. in Washington Co, Kans. 2nd, 11.00. Chr. Lowes in Columbia Bottom, Mo, 5.00. U. Weseloh's Gem. at Kimms- wick, Mo, 30.00. k. Brandt's Gem. at N. St. Louis, 249.70. k. Pennekamp's Gem. at Topeka, Kans., 20.00. U. Roschke's Gem. at Pierce City, Mon., 1st p., 64.00. k. Umbach's Gem. at Prairie City, Mon., 46.00. U. Nützel's Gem. at West Ely, Mon., 10.00. (p. - 4218.80).

For widow's fund: contributions: From the St. Louis Teachers' Conference, 5.00; U. Lentzsch in Holt Co, Mon, 3.00; ? Lüker in Aroma, Kans., 2.20; U. Hüschen in Gasconade Co, Mon, 2.00; U. Weseloh in Kimmswick, Mon, 4.00; I'. Bartels in W. St. Louis 2.00; Teacher Himmler in Bay Co, Mich, 3.00; U. Sievers in Cape Girardeau, Mon, 3.00; I>. Roschke at Pierce City, Mon., 4.00. gifts: from H. Meyer in California, Mon., 5.00. Dietr. Harms at Cole Camp, Mon., 1.00. coll. from U. Birkner's comm. at Gordonville, Mon., 11.00. Mich. Schmidt at St. Louis, 1.00. John G. Hochue at Metea, Jnd, 1.00. coll. of U. Lentzsch's gem. at Craig, Mo, 1.55. k. Pennekamp's Gem. at New Wells, Mo., 10.00. members of k. Lentzsch's Gem. at Craig, Mo., 11.25. k. Polack's Gem. at Uniontown, Mo., 5.00. coll. of U. Heyne's Gem. at Lake Creek, Mo., 17.00. n. N. by U. Guenther at Cole Camp, Mo., 5.00. u. Lüker's Gem. at Aroma, Kans., 12.80. Mrs. Fanny Sienknecht's Gem. at Wartburg, Tenn., 5.00. ?. Bunny's branch gem. in Red Oak, Mo., 2.20. Women's club in U. Brandt's congreg. in N. St. Louis 8.00. Heinr. Schäper- kötter in St. Louis 10.00. N. N. by k. Wangerin in St. Louis 5.00. U. Bartels' Gem. in W. St. Louis 10.85. Auguste Klose in Falls City, Nebr. 1.00. Mrs. Magd. Beckert by k. Sapper in S. St. Louis 5.00. W. Trumpe by dens. 1.00. k. Köstering's Gem. in Altenburg, Mo., 12.35. Mrs. Kuck and daughter in Holt Co. in Holt, Mo., 2.50. Etl. members of the Gem. of U. Biltz in Concordia, Mo., 13.40. Mrs. N. by U. Pflantz in Memptüs, Tenn., 1.00. C. Waldmann in Cape Girardeau, Mo., .50. coll. of k. Janzow's Gem. at Frohna, Mo., Oct. 30. coll. atKappellmann's house dedication by U. Michels in Franklin Co. on, Mo., 4.50. coll. by U. Lehmann's Gem. at Sandy Creek, Mo., 5.40. Mrs. Rosa Klein at Topeka, Kans. on, 1.50. k. Roschke's Gem. bet Pierce City, Mo., 11.00. coll.

From k. Michels' Gem. in Franklin Co, Mo, 4.00. k. Hofius' Gem. in Fontanelle, Nedr., 10.00. (S. H266.10.)

For the deaf and dumb: Thanksgiving offering of Aug. Voshage by k- Lohr in Jackson, Mo., 10.00. Bro. Börhe in Gales- burg, Jlls., 1.00. Christmas gift of Joh. Meuschke in Lincoln, Mo., 5.00. Mother Battemeier, sent to her family on Christmas Day, by k. Richter in Ellisville, Mo., 3.25. k. p. immemmanns Gem. in Columbia Bottom, Mo., 3.15. (p. tz22 10.)

For poor sickpastors: John G. Hochue in Metea, csnd., 1.00. Heinr. Schäperkötter in St. Louis 10.00. (S. PU.00.)

For poor students in St. Louis: Coll. of Gein. of k. Lentzsch in Corning, Mo., 2.75. Zions-Dtstr. in St. Louis 3.60. (A. Ä0.35.)

For the Omaha comm. Fackler's comm. in Canton, Mo.

For the Gem. in Log an, O.: 1'. Left Gem. in St. Louis 24.70.

For the Gem. in Rockville, Conn.: 1>. Janzow's Gem. in Frohna, Mon., 16.05.

For k. Stallmanns Gem. zu Allendorf an der Lumda, Hesse: F. W. Schuricht in St. Louis 5.00.

St. Louis, Jan. 8, 1883. E. Rvschke, cashier.

Entered the Coffee of Illinois - District:

For the synod treasury: from the congregations of???: Detzer in Evanston 83.03, Hansen in Worden 5.00, Burfeind in Mich 10.50, Nabe near Aorkville (Kreuz-Gem.) 9.12, Grupe in Ro- denberg 7.78, Bartling in Chicago 43.96, Detzer in Nckes Centre 8.20, Loßner near Lake Zurich 5.50, Baumgart in Darmstadt 8.75, Nuoffer near Eagle Lake 22.50, He-nemann near Okawville 15.00, Bergen in Prairie Town 14.20. By ?. Franck by the Gem. at Steelville 4.20, at Bremen 4.05. By 1?. Kübn at Belle- ville: Collections by the Gem. 12.70, Mrs. C. L. .30 and L. S. .50. Communion Collections by ?.. Schurichts Gem. in St. Paul 16.72. By ?. Heumann in Farina: communion collections of the congregation 9.44 and of W. H. "for the kingdom of God" 5.00. Holy Day collections: of ?. Bergen's congregation in Harvel 5.00, k. Great congregation in Harlem 13.59 (half), ?. Schmidt's comm. in Freeport 11.56, ?. Grosses Gem. in Adbisvn 31.52 (half), k. Röders Gem. in Arlington Heights 25.00, k. Eirichs Gem. in New Minden 29.92, ?. Schaller's gem. in Red Bud 34.85, ?. Steege's congreg. in Dundee 25.00, k. Lochner's congreg. (on Christ Day 1) m Cbicago 27.88, ?. Brunn's church in Strasburg 13.30, ?. Brauer's parish in Crete 26.18, ?. Knief's Gem. in Golden p.30, k. Krebs' Gem. in Aurora 11.25, ?. Hahn's parcel in Staunten 12.65, ?. Schieferdeckers Gem. in Neu-Gehlenbck 11.00. (p. 8494.45.)

For inner mission: Through?. miracles in Chicago from the women in sr. Gem. from the missionary box 6.35.

For the English mission: part of the Miss. Coll. of ?. Schröders Gem. in Ruma 2.00.

For poor students in St. Louis: Through?. Mangels- dors in Geneseo from the Women's Association 5.00. ?. Bohlen's Gem. in Summit for Drögemüller 5.50. (p. 810.50.)

For poor students in Springfield: Through ?. Succop in Chicago by Karl Tidct 5.00. By ?. Schüßler in Joliet by Mrs. I. M. Schmcißer 2.00. By ?. Miracle in Cbicago by the women in his community for D. Kosche 12.00. By ?. Gößwein in Altamont for Aug. Mundt: Hockzeits- Koll. at Fr. Kirchhofs 10.00 and from the Jünglings-Verein 6.10. By ?. Schliepsiek in Cayuga, coll. at H. Jost's wedding for Aug. Frederking, 2.50. (p. ^837.60.)

For the household in Lpringfield: ?. Hansen's coll. in Worden 11.30. By ?. Schroeder in Ruma, part of mission coll. 4.00. Harvest Festival coll. by ?. Wangerin's congreg. in Sumner 12.50. (S. 827.80.)

For poor students in Fort Wayne: Through k. Miracles in Cbicago for C. Köbel: from N. N. 5.00, from some women 7.50. Through k. Bartling das. for Ed. Albrecht from the Gem. 23.00 u. from the Jungfrauenverein 20.00. (S. 855.50.)

For poor students in Addison: By ?. Döderlein in Homewood Rcfimationsfestkoll. 7.83, by N. N. 1.00. By Treasurer Birkner in New Uork for F. A. Klein 1.70. By ?. Große in Harlem from Alb. Jeske 2.00. By cashier Eißfeldt in Milwaukee 7.20. By ?. Miracles in Chicago by the women in sr. Gem. for Tb. Deffner 7.50. By ?. Traut- mann in Adrian, Mich. for Bro. Prange 11.00. By ?. Le- wercn; in Cffingham by the Concordia Association for I. Tjardes 4.00. (S. H42.23.)

For poor & sick couples and teachers: ?. Hay ' man in Farina 2.56.

For Negro children in New Orleans: By k. Hansen in Worden from wife & daughter G. 1.00.

For negro mission: Lckrer A. Dorn's pupil in Brecher 2.66. Teacher Deckmann's pupil that. 1.64. By ?. Schra- der in Ruma, part of Miss. Koll. 10.00. By ?. Große in Härlein by Mrs. Harks 1.00, Albert Jeske 2.00. By teacher Holtmann in Red Bud by Henriette Burgdorf .25, Heinrich, i Lydia u. Emilie Burgdorf each .10. (S. 817.85.)

For Jewish mission in New Aork: ?. Greifs Gem. in Cbandlcrrville 4.10.

For the widow's fund: By ?. Bartling in Cbicago j by Aug. Baumann 1.00. ?. Strieters Gem. in Cbicago 25.00. i By ?. Schrader in Ruma, part of the Miss. coll. 2.00. By ?. Ponitz in Sigel by Robert Mueller 2.00. By teacher Fat- hauer at Eagle Lake by F. Scb 1.00. Widow Heuer in Addrson 5.00. By ?. Große in Harlem by Alb. Jeske 2.00. Contributed by ?. Steege in Dundee 3.00. By ?. Merbitz in Beardstown "by friends of the Reich Goties" 4.00. Contribution i by teacher Schuricht in St. Paul 4.00 u. H. B. in Addison 4.00. N. N. in St. Paul 1.00. (S. 854.00.)

For the Progymnasium in Milwaukee: By ?. Wagner in Cbicago by Widow Klotb .50, W. Krüger, F. Tbemann, C. Fricke, E. Korn, W. Marquardt, Joach. Lewerenz, Joh. Lewe- renz, H. Millies, R. Zinter, F. Schultz, I. Graumann 1.00 each, Ch. Schönmemann 1.50, Mrs. Hawald, C. Tinian & L. Strube - 2.00 each, L. Millies 3.00, A. Beduhn 5.00, Widow Pilgrim & daughter 10.00 & A. W. 20.00. half of Weihnacktskoll. of k. Great Gem. in Addison 31.52. ?. Wangerin's comm. in

Sumner 21.00. By ? . Steege in Dundee by C. R. .50, G. B. .25 & L. D. .25. For construction: by Teacher Baths in Addison 27.00, H. Klüver that. 40.00. H. C. Zuttermeister in Chicago 100.00. By ? . Wunder there by Th. Koch 5.00, Sophie Kaufmann 2.00 Part of Miss. coll. by ? . Schröder in Ruma 3.00. By ? . Pomtz in Sigel by him & s. Gem. there 12.00, by sr Filialgem. in Neu-Schaumburgh 10.10. By ? . Succop in Chicago, 3rd c., 47.75 u. by 1'. Lochner that, 4th c., 30.00. Christmas coll. of ? . Heyer's parish in Jeffer- son 12.00. Subsequently by ? . Uffenbeck from Lockport 2.00. (p. 8401.37.)

For the deaf and dumb: From Chicago: by ? . Bart- ling in Cbicago by Joh. Becker 1.00, Mrs. A. L. 2.00; coll. on 2nd Christsage by ? . Lochners Gem. 18.76, from the confirmands 6.43; from teacher Treibers pupils 5.75. By ? . Gößwein in Altamont "from a child" .15. By ? . Schröder in Ruma 6.00. By ? . Lewerenz in Effingham from the Con- cordiaverein 3.00. By ? . Behrens in Morris from the Women's Club 2.75. By ? . Bergen in Prairie Town by H. M. 5.00. (p. H50.84.)

For the orphanage near St. Louis: Teacher Kirschs Schküler in Worden 7.70. By ? . Schrader in Ruma 6.00. By Cb. Bockelmann in Sumner by N. N. 2.00. By teacher Holtmann in Red Bud by Henriette Burgdorf .75, H. Burgdorf .50, Lydia Burgdorf .10, Emilie Burgdorf .10, u. L. Carl .30. By ? . Kühn in Belleville by Mrs. L. S. 1.00, Mrs. Kamper .50. by ? . Merbitz in Beardstown: children's service coll. on Christmas Eve 9.25, by some friends of the Reick of God 4.00. (S. 832.20.)

For the orphanage near Boston: By ? . Franck in Steelville by H. N. 1.00.

For the Gem. in South Chicago, Ill: By Treasurer Birkner in New Aork 3.30.

For ? . Stallmanns Gem. in Hesse: By ? . Large in Hard by D. Kornhaaß 1.00.

For the comm. at Rockville, Conn: From Chicago: by ? . Wunders Gem. 18.40; by ? . Bartling by Aug. Baumann 1.00, Karl Kemnitz 1.00, John Bornhöft .50, W. Born- höft 2.00, H. Möller 2.00, Aug. Sickmann 1.00; by ? . Lochner by s. Gem. 15.71, N. N. 1.00, H. Petersen 1.00. ? . Po nitz u. Gem. in Sigel 4.00. ? . Mangelsdorf u. etl. members sr. Gem. in Geneseo 8.40. By ? . Große in Hartem by D. Kornhaaß 1.00. Christmas coll. by ? . Krebs' congregation in Aurora 10.00. ? . Hahn's Gem. in Staunton 8.50. (p. 875.51.)

For student Bernh. Hinz in Milwaukee: By ? . Lochner in Chicago from the Women's Club 10.00.

To the new building in St. Louis: by teacher Clüver in Addison 3.00. From Cbicago: by H. C. Zuttermeister of ? . Wagners Gem., 4th Z., 87.00; by ? . Wunder by Th. Koch 5.00, G. Thomas 5.00, H. Herckenröder 2.50 ; by ? . Bartling by Karl Kemnitz, 2nd row, 25.00; by ? . Succop by W. Greker 5.00, Joach. Voß, 2nd line, 2.50. ? . Gößwein's Gem. in Altamont 70.50. ? . Kniefs Gem. in Golden 120.00. By ? . Schrader m Ruma, part of Miss. coll., 3.00. ? . Eiricks Gem. in New Minden, 2nd z., 150.00. By ? . Large in hard by Dav. Wirobke 5.00. ? . Burfeinds Gem. in Rick 50.00. Durck ? . Skaller in Red Bud 50.00. ? . Griffin's parcel in Cbandlerville 26.20. ? . Heumann's parish in Farina, 1st z., 75.00. Christmas coll. of ? . Uffenbeck's parish in Lemont 12.00. By ? . Kühn's comm. in Belleville by G. Kdfr. 1.00. ? . Kniefs Gem. in Gilden 20.00. (S. 8717.70.)

Correction.

In my receipt of Dec. 1, 1882 ("Luth." No. 24) read under "Poor students in Springfield" : Coll. at F. Friede's wedding in S. Litckfield instead of "Treides".

Addison, Ill, Jan. 2, 1883; H. Bartling, cashier.

Entered the Nebraska District Caste:

For the synod treasury: From ? . Biedermann's congregation Christmas collection, 87.64. Through ? . Häßler from s. Gem. at Caldwell 12.85. Durck ? . Adam at West Point by s. Jmm. congreg. 7.50, s. Zions congreg. 2.35. Durck ? . H. Cämmerer of sr. Gem. to Battle Creek 8.00. By ? . Leuthäuser of sr. Gem. at Norfolk 3.00, by ? . Meyers Gem. in Kiowa 3.00. By ? . Hilgendorf to Belle Creek, Weihnacktskoll. sr. Gem., 20.18. Durck ? . Meyer in Kiowa, Weihn.-Koll. s. Bethlehem's- Gem. 3.00. By Dietrich Zimmermann, Weihnachts-Koll. of ? . Bodes Gem. to Middle Creek, 14.34.

For the deaf and dumb: Durck ? . Adam at West Point by H. Schtüter, K. Pfeiffer, J.M. Schultz each .50, K. Mathies .15.

For the orphanage near St. Louis: By ? . Huber from s. Gem. in Crete 3.00.

For the Progymnasium in Milwaukee: By ? . Häßler in Caldwell by Heinrich Scheve 15.00.

For the widow's fund: From Mrs. Heiden in Utica, thank offering, 3.00. ? . Müller in Scrtbner 5.00. ? . Citizen in Hampton 3.00. Jak. Comforter 5.00. Aug. Wendt in Louisvile 5.00. ? . Adam at West Point 5.00, whose wife, thank offering, 3.00. ? . Frese at Omaha 2.00. ? . Oetting in Lvons 2.00, whose gem. 6.00, F. Rehwinkel .25, W. Peebles in Oak- land .25. ? . Leuthäuser in Norfolk 2.00. By ? . Häßler by H. Scheve 10.00. ? . Hilgendorf, contribution, 5.00.

For sick pastors & teachers: By ? . Häßler by H. Scheve 10.00.

For poor students in St. Louis: By ? . Häßler by H. Scheve 10.00.

For poor students in Springfield: by ? . Hugo Cämmerer, bell-bag coll. sr. Comm., 9.00.

For Heathen Mission: Mrs. Heathen in Utica, Thank Offering, 2.00.

For Negro Mission: ? . Hoffmanns Gem. 10.00.

For the Negro Church in New Orleans: By ? . Endres from s. St. Paul's parish 8.20.

For Emigr. - Mission in New Aork: Through ? . Caten- husen of s. church in Lomsville 6.00. ? . Huber's parish 3.00.

For ? . Biedermann's Gem. in Friedens au: By Treasurer H. Tiarks in Monticello, Iowa, 14.65. By Treasurer Bartling in Addison 16.30.

For inner mission: By treasurer Bartling 27.06. By ? . Hoffmann from s. Gem. 30.00. By ? . Endres from St. Pauls-Gem. 16.40. By ? . Frese from sr. Community in

Hanover 6.75. Through ? . Hilgendorf from s. Gem. to Belle Creek 4.30. Through ? . Bergt from s. Gem. 20.00. Through ? . H. Cämmerer from Konr. Werner 5.00, Herm. Claus .25.

For the congregation in Omaha: Durck Treasurer Bartling 10.00. By ? . Baumgart from sr. Gem. in Darmstadt, Ill, 9.00. ? . Leuthäusers Gem. in Norfolk 5.00, N. N. that. 2.00. ? . Rie- dels Gem. in Bloomington, Ill, 21.00. By Treasurer Bartling 30.25. ? . Hofius' Gem. in Fontanelle 6.75. ? . Endres' St. Paul's parish 5.25. ? . Kilian's Gem. at Serbin, Tex. 25.00. ? . Heyne's comm. at Lake Creek, Mon., 10.25. By ? . Hilgendorf of sr. Gem. to Belle Creek, 76.00. By ? . Schwartz from sr. Bethlehem's congreg. in North St. Louis 10.00. By Treasurer Bartling 15.00. ? . Bergt's congreg. in Hooper 22.00. ? . Endres' St. Paul's congregation 8 a.m. By ? . Brand of his congregation in Clarinda, Iowa, 8 a.m. By Treasurer Roichke in St. Louis 12:35 p.m. By ? . Dreyer of his congregation in Richmond, Iowa, 8 p.m. ? Gem. in Rich- mond, Va. 3.80. By ? . Sköch in Port Hope, Mich., 15.50. By ? . Oetting of s. Gem. at Lyons, 5.00. Through Treasurer Bartling, 12.10. Through ? . Bodes Gem. at Middle Creek 8.00. By cashier Tiarks at Monticello, Iowa, 10.25.

To the seminary building in St. Louis: Durck ? . Biedermann from 2 members 12.00. Durck ? . Häßler from I. Scheve 50.00. By ? . Endres from s. St. Paulsgem. 21.00. By ? . Müller from Fr. Drämel 3.00, W. Ueke 10.00. Jak. Tröster in Hampton 5.00 By ? . Leuthäuser by s. Gem. in Norfolk 10.00, in Pierce 9.85. By ? . Frincke of H. Herpolsbeimer 10.00, Miss Lina Warnsholz 2.00, Unnamed 1.00. By ? . Endres by Fr. Hoff 10.00, H. v.M. 6.00, Herm. Hoff 6.00, W. G. 5.00.

Corrections.

In no. 20 of the "Luth." (Oct. 15, 1882), 1) all items under "Synodalkasse" (except the last one) were for the Negro church in New Orleans; 2) the 85.00 given by Unnamed for Negro mission had been overtaken by Hrn ? . Biedermann; 3) only 855.60 of the missionary feast money to Middle Creek (874.10) was for "inner mission", the rest for negro mission.

Omaha, Nebr. 30 Dec. '82, F. C. Festner, cashier.

For the preacher and liver widow and orphan caste

(of the Jllinois District)

have been received: -

1. contributions:

From the pastors: W. Achenbach 85.00; I. Löscken, W. Conradi 4.00 each; I. M. Hahn 3.00; D. Gräf2.85; W. Boh- len 2.00. From teacher W. Klünder 2.00.

2. gifts:

From the comm. of ? Löschken 5.00. From F. Rlx in Chicago .50. From Widow Appel by ? Schwartz 2.00. From Mrs. Köritz through ? Engelbrecht 5.00. From the women's association of the ? Hölder 17.75. Harvest festival collection of the parish of ? Loßner 10.56. From the parish of ? L. Frese 5.00. From the parish of ? Achenbach 9.00. From the parish of ? Graf in Blue Point 9.15. From F. Fink in Chicago 5.00. From ? Wehrs 10.66. From the women's club of the community of ? Beck 8.00. From the community of ? Bohlen 6.76. From Mrs. L. S. by ? Kühn .50. from Sophie Kaufmann in Chicago 3.00. Christbaum- Koll. der Gem. des ? Buszin 6.00. "Sacrifice" of Mrs. N. N. durch ? Buszin 1.75. From H. Bekmeier through teacher Trettin 2.00. Through Mr. Treasurer H. Bartling 211.05 were delivered. (Summa 8341.53.)

Chicago, Ill, Dec. 31, 1882. H. Wunder, Treasurer.

Received for poor students: From the women's association of the municipality of Mr. ? Stürken 810.00 für Her; from Mr. ? Mertners Gem. from Mrs. Blecker 1 pair of shoes, from F. Kammholz 1 Pr. boots; by Mr. ? Pröhl, ges. auf Hrn. Kücken- beckers Hochzeit 5.00 für Preuß; durch Hrn. ? G. Grüber 23.50 from sr. Jmmanuelsgem. for R. and M. Grüber; by Mr. ? Hansen from sr. Gem. 8.30, from W. C. 5.00, from K. L. 1.00 u. from ihm itself 5.00, for Merz; from the women's association of the Gem. of Mr. ? Michael 10.00 for Her; by Mr. ? Ebert, harvest, estkoll. s. Gem. 3.25 for Lübker; by Mr. ? E. I. Frese by I. Sautter & A. S. 2.00 each, Pb. Zwiebel u. M. H rüg each .50, W. Bartels u. F. H. Burlage each 1.00 u. I. S. 3.00 for Spannuth; durch Hrn. ? Meute, coll. ss. Filials in Deerfield, 6.00 for Krüger; by Mr. ? Witte of the women's association s. Gem. 11.00 & ges. on Mr. MöhringS wedding 9.20 for Oesch ; durch Mr. ? G. A. Müller from s. Gem. 8.00; by Mr. ? Barth from s. Gem. 2.00, from Filial 1.00, from G. Ohland u. K. Werth each 1.00 for Grimm; by Mr. D. Müller from the Gem. of Mr. ? P. Weselok 5.00 for Temming ; by Mr. ? Nachtigall from sr. Gem. 8.00 for Faulstick; by Mr. ? I. I. Walker, ges. at the wedding of Mr. H. Gerndt, 3.34 for Fuhrmann; by Mr. ? I. Bergen 5.00 from D. E for compatriot; by Mr. ? L. v. Schenck 12.00, harvest festival coll. sr. Gem., for Bontzky; by Mr. ? I. Müller from sr. Gem. 5.00 for L. Müller.

For the S eminarb ausbalt: From Mr. ? Mertner's Gem. by W. Sckelb 1.00 and by M. Ady 1.00; by Mr. ? Kartb, ges. on H. Albrechts Hockzeit, 6.50; by Mr. ? Frederking, coll. sr. Gem., 10.00; by M. Friedrich in Belle- vrew 5.00 ; by N. N. in Tallula 1.00. A. Crämer.

For poor students received with heartfelt thanks from Mr. ? F. W. Richmann in Pittsburg, Pa., 82.00 and through him from Mr. M. Krebs 1.00. From Mrs. Fanny Sien- knecht in Wartburg, Tenn., 5.00. Through Mr. F. H. Menk from the congregation of Mr. ? Streckfuß in Aoung America, Minn, (special for I. Harsch) 2.50. By Mr. ? Kückle from his congregation in Milwaukee, Wis, (special for Dannenfeld) 37.20. By Mr. H. Schönewald in Cleveland, O., 25.00. By the worthy women's association in the congregation of drs. ? Lenk in St. Louis, Mo>, 8 bust shirts, 20 undergarments & 4 pairs of stockings.

C. F. W. Walther.

From the worthy women's association in the community of Mr. ? Wichmann in Freistadt for the student Fr. Wilde 815.00 received with thanks.

E. A. W- Krauß.

16

Report of the Treasurer of the General Synod

From January 1, 1882 to January 1, 1883.

Synod Treasury.

Intake:

From the Western District by Treasurer E. Roschke -	2337.90	
From the Illinois District by Treasurer H. Bartling	2649.79	
From the Middle District by Treasurer C. Grahl	2410.08	From the Michigan - District by Treasurer Ch.
Schmalzriedt	627.25	
From the Wisconsin District by Treasurer C. Eißfeldt	1094.44	
From the Eastern District by Treasurer I. Birkner	1075.00	From the Iowa District by Treasurer I. P. Rade
maker	113.81	
From the Minnesota and Dakota Districts by Treasurer T. H. Menk	43.98	
From the Nebraska District by Treasurer Festner -	56	
Sold property in Fort Wayne	181.00	
Heater sold in Fort Wayne	175.00	
Sold timber from the old seminary building in		
St. Louis	225.00	
		\$10989.50
Surplus of Concordia Publishing	40025.00	
		\$51014.50
Debt	3097.68	
		\$54112.18

Issue:

Debt on January 1, 1882	\$5569.55	
Salary and house rent for Mr. Praeses		
Swan	2160.00	
Salary of professors and superintendents: in St. Louis	6999.84	
in Fort Wayne...	7760.47	
in Springfield	4099.80	
in Addison	6499.68	
Pension for Prof. Biewend	249.96	
Pension for Professor Lindemann, 15 months	375.00	
Construction of a warehouse at the printing plant in St. Louis	2466.00	
Purchase of Prof. Stelhorn's apartment in		
Fort Wayne	2750.00	
House rent for apartment of students in St. Louis 6 months	399.96	
Taxes in St. Louis for 1881 and 1882....	1182.43	
Fume hood at St. Louis seminary	307.72	Construction of kitchen attached to old print shop
St. Louis building	550.65	
For repairs, improvements 2c. and for the library expended by the Board of Supervisors: in St. Louis	2049.21	
at Fort Wayne	5511.63	
in Addison	3103.87	
in Springfield	1323.71	
Travel expenses of the General Praeses and delegates	606.50	
Woodcut of the new seminary	125.00	
Other expenses	21.20	
		\$54112.18

L. Seminar Construction Cashier.

Intake:

Stock on January 1, 1882	\$13786.80	
From the Western District by Treasurer E. Roschke	15665.98	
From the Illinois District by Treasurer H. Bartling	13942.50	
From the Middle District by Treasurer C. Grahl	9401.66	
From the Eastern District by Treasurer I. Birkner	5347.92	From the Wisconsin District by Treasurer C. Eiß
field	4388.54	
From the Michigan - District through Treasurer Ch.		
Schmalzriedt	2584.25	
From the Iowa District by Treasurer I. P. Rademacher	1308.35	
From the Iowa District by Treasurer H. Tiarks	-175.00	
From the Canada District by Treasurer G. Renfer-	489.63	
From the Minnesota and Dakota districts through Kas		
sier T. H. Menk	409.00	
From the Nebraska - District by Treasurer F. C.		
Festner	175.85	

\$67675.48

Issue:

Premium for two plans	\$400.00	
Demolition of the old college and excavation of the basement	2561.00	
Architect	1600.00	
Foundation	8400.00	
Carved stones	10000.00	
Brick work	20400.00	
Carpentry work	11230.00	
	\$54591.00	Balance at January 1, 1883 13084.48

\$67675.48

6. construction fund.

Intake:

From the Illinois District by Treasurer H. Bartling \$ 318.80
From the Western District by Treasurer E. Roschke 10.45 From the Michigan - District by Treasurer Ch. Schmalzriedt 10.00
Debt January 1, 1883

\$ 339.25 18863.67
\$19202.92

Issue:

Debt on January 1, 1882	\$17290.52	
Architect for professors - apartment in St. Louis	174.00	
Last payment for professors apartment in St. Louis	1000.00	
Buildings in Addison	738.40	

\$19202.92

I). Fund for poor sick pastors and teachers.

Balance at January 1, 1882	\$241.27	
Revenue	1533.18	
Output	\$835.00	
Inventory	939.45	

\$1774.45

\$1774.45

L. Heiden Missionary Fund.

Stock as of March 1, 1881	\$8195.49	
Proceeds from Past. Sievers for sale of mission farm	3909.17	

\$12104.66

Issue:

For student A. Meyer---	\$208.00	
Stock	\$11896.66	

\$12104.66

General Inner Mission.

Intake:

From the Illinois District by Treasurer H. Bartling \$1200.00
From the Middle District by Treasurer C. Grahl-. 500.00
Output
Stock

\$1700.00
\$ 200.00
\$1500.00

Recap.

Dr. L'r..

ä. Synod treasury	\$3097.68	
8. seminar construction cash	\$13084.48	
6. building fund	18863.67	
v. Fund for poor sick pastors and Teacher	939.45	
8. heiben mission fund	11896.66	
l?. General Inner Mission	1500.00	
Stock	5459.24	

\$27420.59 \$27420.59

As the above report shows, more than 100,000 dollars have been paid out by "me" the "general treasurer" alone (apart from what the treasurers of other funds have paid out) in the past year. We have to thank God from the bottom of our hearts for the fact that, in view of the great demands made on the treasury, it has not been completely empty, but still shows a small balance in its overall financial statement. It was He who made the hearts of so many dear Christians willing to contribute abundantly. May he also continue to be with us with his grace, which teaches us to recognize how rich in heavenly goods we have been made through our Lord Christ, and thereby impels us to continue to thank God with heart, mouth and hands.

E. F. W. Meier, Treasurer.

With heartfelt thanks to the givers, the undersigned received: From Messrs. Backhaus and Droge in La Porte, Ind, a barrel of vinegar, through Mr. I. H. Eh. Meyer of k. Hattstadt's parish in Monroe, Mich. for A. Lutz \$31.80; by k. A. Neinke of the women's association s. Gem. for I. Meyer 15.00, for W. Schoenfeld and H. Bohl from Jungfrauen-Verein 39.00, from Jünglingsverein 21.00; by 8. Tb. Wichmann for G. Wick- mann, collected at the wedding of Mr. Fr. Bruß in Freistadt, Wis., 8.00; by k. Blitz for Th. Claus of the Jungfrauen- Verein 5.00; by Mr. Backhaus in La Porte, Ind. for C. Schlorff 1.00: by 8. E. Schulze of s. Gem. in Vallonia, Jnd. for M. Mertz 5.75; by k. I. F. Niethammer of sr. Gem. for C. Schlorff 29.79; by H. Niemann of k. Ahner's Gem. 32.00, by the Jungfrauenverein for Engelder 5.00 ; by k. A. Rcinkc for I. Meyer 18.00, for H. Bohl 9.00, for W. Schönfeld 9.00; by 8. A. Brörner for I. Klausung from the Women's Association 15.00, from Mr. Joh. Knosp 2.50, from Mrs. Moormann 2.00; by k. Pennekamp from sr. Gem. in

Topeka for E. Scheibe 12.00; by 8. F. Düver for Chr. Drögemüller 3.00, sent at the wedding of Mr. Fr. Gärtner; by Mr. I. H. Ch. Meyer from the women's club of the Gem. desk. Hattstädt in Monroe, Mich. 18.00.
Fort Wayne, Jan. 4, 1883, H. Dümling.

Received since July 21:
 For poor students: By H. Pohlmann of Zion's congregation in New Orleans -17.00 and 23.95 for Lien-hardt; by ? J. Janzow "by a lover of the word" in Zanesville, O. and by Witwe Hermann in Patzsdorf, Mo., 1.00 each for the English students; for the same by cashier C. F. Lange 10.00 and by cashier Schmalzriedt 2.00; by ? G. Schumm, coll. on ? J. Müller's wedding, 4.25 for L. Müller; by ? Nützel from members of sr. Gem. at Oshkosh, Wis. 10.33 for Engelbert; by P. H. at Carlinville, Ills. 5.00; by K. W. Heyne, crop coll. of the comm. at Lake Creek, Mo., 15.95 for Herrmann. Further, from the following benevolent women's clubs: at Cleveland (west side), O. 10.00; at Jacksonville, Ills. 2 quilts; Indianapolis (? Seuel's Gem.) 12 undershirts, 12 undershorts, 21 shirts, 3 pairs of socks and 3 quilts; Indianapolis (? Schmidt's Gem.) 12 undershirts, 12 undershorts, 12 shirts, 12 sheets, 12 pillowcases, 20 towels, 2 quilts, 3 pr. socks. Through Mr. Heinz from individual friends in Carlinville, Ills.: 5 quilts, 2 woolen blankets.
 For our organ: By Mr. ? Liese in Quincy, Ill., by the children of the Sunday School 5.00.
 God's blessings to all dear givers!
 Springfield, Jan. 3, 1883. H. Wyneken.
 For poor students received through Mr. Roschke from Mr. ? Fr. Nützel -5.00. G.

New printed matter.

Proceedings of the 24th Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1882.

This is the last of the eleven synodal reports of the past year. In it, there are doctrinal discussions **about original sin**. This subject had been chosen "because," as the synodal address says, "in the present doctrinal controversy the pure doctrine of original sin appears to be substantially damaged on the part of our opponents." "The more we recognize, by God's grace, this most profound corruption of the whole human nature, the better we shall recognize and praise, that the glory of our beatitude belongs to God alone, that the cause of our beatitude does not lie in our will, but only in God's mercy and Christ's merit, and therefore our beatitude does not lie in our hand, but in God's hand, namely, in the gracious, irrevocable choice of God."

The report (76 pages) costs 25 cents.

Blood reading from the German-Christian entertainment literature. Containing stories, biographies, poems, descriptions 2c. With illustrations. Delivery 4. St. Louis, Mo. Printed and published by Louis Lange.

Those who have already read the first three issues of this collection of reading material for useful entertainment for Christians will certainly only need to be informed that the fourth and last issue has now also been published, but not our recommendation. However, we cannot refrain from noting here at least this much, that especially this last issue is particularly well equipped. Every taste is catered for: Whoever likes to read something quite lovely, or something deeply moving and shattering, or something truly poetic, or something appealing to Christians for imitation, etc., will find his account here. Already the original article of our dear brother P. Lochner in Springfield, Ill., which adorns this issue, is alone worth a hundred times more than the price of the whole issue. In this article, the aforementioned paints the picture of two excellent women, the wife of the godly Mathesius and the wife of Elector August I of Saxony, as truthfully as delightfully, so that women as well as men can certainly not get enough of it. The price of this delivery is 25 cents. For those who do not yet have the first three issues, the publisher has combined all four into a single volume of 280 pages in large octavo, which is permanently bound and sold for the price of -1.00.

W. [Walther]

Changed addresses:

Rev. ? 8. reicdinaull, ^Vein, Llarabliou Oo., ^Vls.

R "v. Lo686v6, 8t. Iraners, r^uvka Oo., Llirm.

Rev. O. O. Hiller,

247 L. ^Va8lrmAtoll 8tr., Illckiallapolis, lull.

Rev. L1. LuerZer, Lox 371, 1>Vau8au, ^Vls.

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Rev. Vik. O. Loelr, 109 I,urvn 8tr, Olevelullcl, O.

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to the house by carriers, the subscribers have to pay 25 cents in advance. Where the same is brought to Germany, the "Lutheran" is sent by mail, postage paid, for kt.25 "er. Only letters containing not carrier, the same can be sent, but not by letter, containing and less in ordinary mail, as does the "Lutheran", 25 cents. The address is: Pirmische Strasse, Dresden.

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Volume 39, St. Louis, Monday, February 1, 1883, No. 3.

Foreword

to

thirty-ninth year of the "Lutheran".

(Conclusion.)

If God gives His pure Word to His Christians, as was the case, for example, in apostolic times and at the time of the Reformation, this is an unspeakably great grace. Therefore Paul cried out to the Christians of his time, "Now is the pleasant time; now is the day of salvation" (2 Cor. 6, 2.), and of his time Luther says, "God Almighty has indeed now graciously sought us Germans at home and raised up a right golden year." (X, 538.) Unfortunately, however, experience teaches that such times of grace have seldom lasted longer than about one human age. Luther is known to have said this repeatedly and at various times. Again and again he compares the pure gospel with a "downpour" that soon appears here and soon there and quickly passes by. Already in 1525 he writes in the winter part of his church postilion: "On the other hand, St. Paul shows the danger that one can not understand the gospel. In this way he certainly indicates that the preaching of the gospel is not an eternal, lasting, permanent doctrine, but is like a driving downpour that runs along; what it hits, it hits; what misses, it misses; but it does not come again, nor does it stop, but the sun and heat come afterwards and lick it up. Experience shows that in no place in the world does the gospel remain pure and clear over a man's memory. But as long as those remained who brought it up, it stood and increased; when they were gone, the light was also gone, and as soon as it was gone, there followed red spirits and false teachers. Moses also proclaimed in Deut. 31:29 that the children of Israel would soon perish after his death, as the book of Judges testifies. As often as a judge died, when the word of God arose, so often they fell away again, and were made worse. And king Jehoash did right as long as Jehoiada the high priest lived; but afterward

it was over. And after the time of Christ and the apostles, the world became full of false spirits and false teachers, as St. Paul proclaimed in Acts 20:29. 20, 29. also proclaimed and said: "I know that after my departure grievous wolves will come among you, which will not spare the flock. So it is now; the gospel we have fine and pure, and is the time of grace or blessedness and pleasant day; but soon after it shall be finished, the world shall stand longer." (S. Sermon on the Epistle on Sunday Invocavit. XII, 585.) Better known than the passage just cited are those truly prophetic words of Luther, which are found in his "Scripture to the Councillors of all the Cities of Germany" of 1524. There he writes as follows: "I think that Germany has never heard so much of God's word as now; nothing of it is ever to be found in the histories. If we let it go on like this without thanks and honor, it is to be feared that we will suffer even more terrible darkness and plague. Dear Germans, buy because the market is at the door; gather because it appears and the weather is good; use God's grace and word because it is there. For this you should know, God's word and grace is a driving downpour, which comes again where it once was. He was with the Jews, but he is gone, they have nothing. Paul brought him into Greece; gone also is gone, now they have the Turk. Roman and Latin country has had him also: hin is hin, they have now the pope. And you Germans must not think that you will have him forever; for ingratitude and contempt will not let him remain. Therefore grasp and hold who can grasp and hold: lazy hands must have an evil year." (X, 539 f.) Furthermore, Luther spoke to his Wittenbergers in a weekly sermon delivered in 1531: "The gospel will remain with you short enough, especially when we have laid down our head, who are now preaching the gospel. After our death it will not remain, for it is not possible for it to remain. The gospel has its course, and runs from one city to another: today it is here, tomorrow it is in another place. Immediately like a downpour, raining now here and soon in another place, moistening the land and making it fertile. As the Lord Christ also says Match. 10,14.: 'If they drive you out, go from one city to another'; and when the cities are all gone, then I will come with the last day." (Sermons on the 6th, 7th and 8th chapters of St. John VII, 2305.) In 1539, Luther finally said: "I often reckon with him, and come closer and closer to the sixty years; then I think it should come to an end. For St. Paul did not preach longer than forty years; item, the prophet Jeremiah also did not preach longer than forty years; the same also St. Augustine. And as often as the forty years have passed, during which the divine word was preached purely, it has ceased, and a great calamity (distress) has come upon it." (S. Tischreden. XXII, 2236.) And Luther was unfortunately not mistaken with respect to his own time. All too soon after his death, the beautiful light of the pure Word of God, which God had rekindled for Christianity through his ministry, was almost completely extinguished again; until in 1577 this light was set burning brightly again on the lampstand in our church by the expensive Formula of Concord.

Why is it that Christians almost always keep the jewel of pure doctrine for such a short time, usually only for about an age?

Should this be because God granted his Christians this high, incomparable good only for a short time? - Let that be far away! No; just as God wants all men to be helped and to come to the knowledge of the truth (1 Tim. 2:4), he also wants his pure word to be brought, preached and preserved to all men everywhere and at all times. Christ gave the command: "Go into all the world and preach the gospel to every creature. And teach them to observe all things whatsoever I have commanded you." (Mark 16:15. Matt. 28:20.) And lest it be thought that this command applied only to the apostles and to apostolic times, Christ also added to this command of His the promise: "And behold, I am with you always, even to the end of the age."

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(Match. 28, 20.) According to this, it is without doubt God's serious will that His word, and His pure word, be brought, preached and also preserved to all people without exception, even if history and experience seem to speak against it. That the pure word, the pure teaching of the gospel is a "driving downpour" is not God's fault. Rather, it is partly the fault of false prophets with their seductive teachings, partly the fault of tyrants with their raging against the pure Word of God, and partly, and above all, the fault of those to whom God had given His pure Word and who have lost it again.

As for the false teachers, this does not need any proof. Daily experience teaches this. The holy apostles had to experience how false teachers penetrated into the most flourishing churches founded by them, for example the Galatian churches, poisoned them with their false teachings and thus became responsible for the loss of the treasure of pure doctrine. When in the fourth century the arch-heretic Arius came out with his doctrine that Christ was not the true eternal God, he and his henchmen quickly robbed millions of Christians of the true Christian faith; and when in the century of the Reformation the false spirits Zwingli and Calvin appeared, they too quickly deprived millions of Christians who had accepted Luther's teachings of this treasure, which could not be replaced with all the gold in the world.

As for the tyrants, not only the bloodthirsty Roman Antichrist, but also many princes sold to him in many countries, in which the light of the pure Gospel once shone brightly, have extinguished this light again by streams of blood of the confessors of the same. Also many fanatically Zwinglian and Calvinist-minded so-called Protestant rulers have, by deposing, imprisoning and expelling pure Lutheran teachers, as well as by forcibly imposing false Zwinglian and Calvinist teachers in churches and schools, both high and low, also by imposing false books, transformed whole once pure Lutheran countries into Zwinglian and Calvinist ones. Even in our so-called humane century, the Union, this wretched mishmash of religions, has been imposed by many tyrannical sovereigns on whole large, once Lutheran areas, both with brute force and with cunning.

However, as often as Christians have had the pure Word of God and later lost it again, the false teachers and tyrants have never been the only ones to blame, but always those Christians themselves, and they above all. If the false teachers with their false doctrines did not find in the evil flesh

*) Even a recent Reformed writer, named Max Goebel, does not deny that also the Reformed persecuted the Lutherans unjustly. In his "History of Christian Life in Rhineland and Westphalia" he writes, among other things, the following: "The relationship of the Reformed religion to the Lutheran was on the whole just as hostile and abrupt as to the Catholic. Obviously, however, the Reformed were here far more the persecutors than the persecuted, though not in doctrine and in controversial sermons, but in preventing the worship and the formation of congregations of the Lutherans, and, as they often suffered injustice from the Catholic sovereign and his councils and theologians, so they also often did injustice with the help of their Reformed state government, and by such measures of violence embittered the Lutherans, who were all the more zealous against them in word and writing." (A. a. O. II, 62 ff. 65.; Cf. 55.)

If the Christians had a confederate and if the tyrants with their threats and persecutions did not find Christians who were either unfounded in God's word or lukewarm, or who were war-shy and fugitive from the cross, then the Christians would not be seduced by any cunning distortion of God's word into false doctrine and would not be frightened by any persecution, no matter how severe, and would not be induced to turn away from the recognized truth, but would rather be pawned off and thrown into prison, yes, they would rather leave house and home and country than the truth. As often as Christians have lost the pure Word of God, the main cause has always been lukewarmness, indifference to pure doctrine, security, satiety and weariness. The purser the Word of God is preached, the easier it seems to be not only to get it for oneself, but also to keep it; by which thoughts many Christians let themselves be made so sure that they think they can never lose it again. And the more abundantly the sweet gospel is proclaimed, the less it seems to be a matter of having it; by which delusion many Christians let themselves be made sluggish and ever more sluggish to read it, to hear it and to talk about it, and the former hunger for this food of the soul is finally replaced by satiety and weariness. Then it goes with the Christians, as once with the Israelites. When they had enjoyed the sweet manna in the wilderness for a long time, they finally exclaimed: "Our soul is disgusted with this loose food". (Deut. 21:5.) But what is the consequence of this? - God is highly enraged by this shameful ingratitude against the unspeakably delicious gift of His pure Word and now, out of righteous judgment, lets such ungrateful Christians, through cunning, false teachers or through fierce tyrants in the world and in the church government, take back the treasure which they held in low esteem, even despised.

For God wants to have open eyes for the filling of His gifts of grace. *)

Luther therefore wrote in 1529 in his Large Catechism, which, as is well known, has been included in our dear Book of Concord: "Similarly, the disgusting spirits are to be punished, who, when they have heard a sermon or two, are tired and weary of it, as they can well do it themselves and no longer need a master. For this is the very sin which has hitherto been numbered among the deadly sins, and is called (in the Greek) akidia, that is, sloth or weariness; a hostile, injurious plague, that the devil may charm and deceive

many hearts, that he may overtake us, and again secretly deprive us of the word of God." **) A year later Luther comes back to this subject in his magnificent interpretation of the 117th Psalm and writes: "The frivolous, satiated, weary spirits, when they have once heard a word of God, it must be an old thing, and gape at something new, as if they knew everything and anything they have heard. Which is a dangerous plague and wicked secret trick of the devil, who thereby makes people fearless, safe, foolish, and capable of all kinds of error and deceit.

*) See the song: "Mack yourself, my spirit, ready" 2c. V. 3.

**) S. Jubilee edition of the Book of Concord p. 288.

and is actually the vice called acedia, slothfulness in the service of God. Against this St. Paul teaches Rom. 12, 11, that one should be ardent in spirit; and Revelation 3, 15. 16, the spirit speaks of such: 'Oh that thou wert cold or hot; but because thou art lukewarm, neither cold nor hot, I will spue thee out of my mouth.'" *)—

Up then, dear Lutheran readers! We, too, by God's undeserved grace, now live in a time and in a land of great divine visitation. While the light of the old pure Lutheran doctrine is extinguished over there in our old fatherland and only a small despised and persecuted group enjoys this light as if in a corner, here in America, on the other hand, this light, as if placed on a high candlestick, shines in bright rays far out into all lands. We can again rejoice with the holy apostle: "Now is the acceptable time; now is the day of salvation!" (2 Cor. 6:2) and with Luther: "God Almighty has indeed graciously sought us out at home, and has set up a year that is quite golden." (X, 538.) But, dear Lutheran brethren of America, do we not all have to confess that, alas! satiety and weariness want to creep up on us, too? - Oh, let us therefore consider that satiety and weariness have always been the harbinger of God's allowing false teachers to endure, who raged and raged against Christians who were still orthodox in doctrine and took away from them the noble treasure of His pure, beatific Word through all kinds of conjuring games, without the deceived Christians noticing it, yes, while they thought they had only now attained the right light.

If you ask: What shall we do, then, so that this unspeakably great calamity does not come upon us? then the answer to this question is recently as follows.

First of all, we should try to recognize most vividly and consider before God what great grace God has shown us before millions, either by letting us be born in the true Evangelical Lutheran Church, in the Church of the Reformation, or by leading us to it. This church alone is the true visible church of God on earth, for it is the only true Bible church that accepts God's Word, which the Bible contains, not only in pretense or only half as the sects do, but really and completely as it reads; that really adds nothing to it and does nothing about it and does not allow itself to be moved by any rational reasons to fiddle with the mysterious teachings of the holy Scriptures until they rhyme with the blind reason of man. It therefore preaches to us nothing but the teaching revealed by God in His Word, without all the teachings of men, and shows us the sure, straight path to salvation, without all detours. It teaches us just as clearly as thoroughly everything we need to know for salvation, namely, first, to believe rightly, second, to live a Christian life, and third, finally, to die confidently and blessedly. Our church does indeed preach the law sharply, in order to awaken sure sinners from their sleep of sin and to bring them to true repentance; but at the same time it does not allow any man who is frightened by his sins to despair, but then gives him a certain consolation against his guilt of sin, which even when he feels nothing of it, yes, even in the misery of death, holds fast. It preaches

S. Luther's writings by Walch. Volume V. Page 1651.

The whole counsel of God for our salvation, and withholdeth nothing from us that is profitable for our temporal and eternal salvation.

Secondly, as righteous Lutherans, we should also be told that we do not accept anything that is taught to us in writing or orally without examination, whether those who want to teach us call themselves Lutherans or not. But the touchstone by which we should test everything should be God's written Word alone; for that alone is also our lamp and a light on our path. With every teaching that is presented to us as divine truth, we should therefore never allow ourselves to be taken in by mere good appearances, but should always say with the Savior, "How is it written?" and if we now find that it is clearly written in God's Word, we should also always accept it with confidence; on the other hand, what cannot be clearly proven to us from it, we should also confidently reject, even if the whole world should believe it to be true. As often as we are confronted with objections from reason against the clear words of Scripture and are told, as Nicodemus once said to Christ, "How can such things be?

Reason must not say anything here, no matter how clever it may be;

He who wants to ask flesh and blood, He falls into self-deception;

I follow the holy scriptures alone in the teachings of faith;

What this lets me hear, must be immovable. *)

But if we stick to the clear letter of the holy scripture, then we do not have to ask anything about the fact that we are even condemned for it. Christ was also condemned for the sake of truth, namely called a heretical Samaritan; if we have to experience the same, we must therefore also bear this cross with joy. Let us not forget, however, that our dear Lutheran Church has laid down its entire golden doctrine in our dear Lutheran Small Catechism in a short summa so clearly and succinctly that even the simplest Lutheran, yes, every well-trained Lutheran child, has an insurmountable fortress in it, in which there is security against all challenge with false doctrine. But since we should also grow in the knowledge of the truth and not always remain children who are "weighed and swayed by all kinds of wind of doctrine, by the craftiness of men and deceitfulness, that they may deceive us" (Eph. 4:14, 15), we should also acquaint ourselves with the other confessions of our Lutheran church, which are contained in our Book of Concord. For if a Lutheran Christian wants to know what our Evangelical Lutheran Church believes, teaches and confesses in all articles of the Christian religion, we find this in this so-called Book of Concord, to which all preachers and teachers of our church are therefore also solemnly and sacredly bound before they are allowed to take up their office.

And now finally, thirdly, one more thing, dear Lutheran readers! The main doctrine of our Christian religion and therefore also of our Lutheran Church is, as you know, the doctrine that man becomes righteous and blessed by grace alone, without any merit on his part, solely for the sake of Christ's life, suffering and death, without any action on his part, and therefore

*) See our hymnal No. 241, verse 1.

by faith alone, wrought by God, without any works. This doctrine of the justification of a poor sinner before God is not only the crown of all Christian doctrines, but it is also of the marvelous quality that, first, he who holds this doctrine also holds all other doctrines, for they all belong to it, and that, second, he who has rightly recognized this doctrine will not allow himself to be seduced into any false doctrine dangerous to the soul, however beautiful its appearance may be; while he who does not have this doctrine of justification purely, or yet does not hold it immovably, is not safe from any error, however great. Luther therefore writes in our Schmalkaldic Articles:

"From this article nothing can depart or yield, let heaven and earth fall, or what will not abide. For "there is no other name given unto men, whereby we may be saved," saith Peter Act 4. 4, and by his wounds we are healed, Isa. 53. And on this article stands all that we teach and live against the pope, the devil and the world. Therefore we must be certain of it and not doubt; otherwise all is lost and the pope and the devil and everything against us will have the victory and be right. *)

In another place Luther writes about the doctrine of justification:

"In this article all things hang and stand, and all the others are drawn together with it, and all things are to be done for this one; that he who errs in the others is certainly not right in this one either, and though he holds the others, and does not have this one, yet it is all in vain. Again, this article also has grace, if it is diligently and earnestly adhered to, so that it does not fall into heresy, nor run counter to Christ and his Christianity. For it certainly brings with it the Holy Spirit, who thereby enlightens the heart and keeps it in right and certain understanding, so that he can give and judge pure and dry distinction from all the other articles of faith and preserve and defend them mightily." **)

These words of Luther were the slogan with which our "Lutheran" publicly came out thirty-nine years ago. The very first essay of this paper had the heading: "Testimonies of Luther, which is the main article of the Christian doctrine", in which essay, among other testimonies of Luther about the doctrine of justification, there was also the passage just mentioned. As difficult as the struggle was, in which the "Lutheran" was involved soon after its appearance with the enthusiastic sects, with the religion-mongering Uniate, with the rationalists and with the partly dissenting, partly completely apostate Lutherans, it nevertheless remained by God's grace with its first slogan and it has neither disgraced nor honored itself, neither praise nor blame, neither friend nor foe, to move him to leave this impregnable Lutheran fortress, and that to this day, and with him the whole Synod of Missouri, Ohio, and other states, of which the "Lutheran" became the organ as early as 1847. So now again he calls out to each of his Lutheran readers, "Hold what you have that never-

*) See Book of Concord, Jubilee Edition of St. Louis, Mo. page 224.

**) See Luther's works by Walch, VIII, 504.

take your crown". (Revelation 3:11) For the devil and those who are of his part, the pure doctrine of justification by grace alone, for the sake of Christ's merit alone, and through faith alone, without any human intervention, has always been the real stumbling block among all the teachings of the Christian religion. Against this doctrine the enemies of truth have always directed their attacks, as against the right Lutheran fortress, and have either overthrown it completely, or have tried here and there to shoot a breach in its walls. And Satan is obviously making another attempt against it. But the more often he has been disgraced in his fight against it, the more cunningly and subtly he begins to take away our jewel from us Lutherans. So let us watch and pray that we do not fall into temptation. Yes, let us be faithful in faith, faithful in love, faithful in patience, faithful in hope, faithful even unto death: so shall the Lord crown us with the crown of eternal life.

Oh, then may the present 400th birth year of our Luther become a year of return to the truth for all who have strayed, a year of renewal to the first love of the same for all who have become sluggish, and finally a year of strengthening for all who have so far remained faithful! In this way, but only in this way, this year will really be a year of rejoicing for us Lutherans.

May God help us all for the sake of Jesus, the Savior of all people. Amen! In JEsu name Amen! W. [Walther]

Dedication of the Progymnasium in Milwaukee, Wisconsin.

January 3 of this year was a day of celebration of a rare kind in Milwaukee. What the synods of the Illi - nois, Wisconsin and Minnesota districts of the Missouri Synod had decided the previous year, the faithful and merciful God has made possible: the Concordia College in Milwaukee, a progymnasium for Fort Wayne, stands completed and could be solemnly dedicated on the aforementioned day. Guests came from near and far; from Chicago, Harlem and Addison alone, 60 members of our congregations, including some women, arrived in Milwaukee on the morning train; 20 pastors attended the celebration and the teaching staff in Addison had sent Prof. Selle as a representative. At 2 o'clock the celebration began in the auditorium. All tables and benches were removed, for the happy crowd had to stand head to head all the way out into the aisles; the speakers were positioned in a corner of

the auditorium and close in front of them stood Professors Huth and Hamann with their 40 lively students. The song Lobe den HErrn, den mächtigen König der Ehren (Praise the Lord, the Mighty King of Honor) 2c. resounded from the top of their lungs, followed by the consecration prayer, spoken by Praeses Strafen. Who could not heartily join in the words of the prayer: "You, O faithful God, have built this house for us; You have given it to us"? For truly, this has come from the Lord and is a miracle before our eyes, that He so gloriously guides us at this very time and blesses us so abundantly despite all our unworthiness. After the consecration prayer, verse 1-4 of hymn No. 350: "Be praise and honor to the highest good" 2c. was sung, after which Pastor Reinke preached the sermon on the words of the Holy Scriptures Romans 2c. Scripture Rom.

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After the sermon, the high school students sang an English hymn under the direction of Mr. Dietz, a professor of music in Milwaukee. While verses 5-9 of hymn No. 350 were sung, a collection of H1 21.03 was collected. Finally, President Strasen gave a heartfelt address to the dear students of the institution, in which he exhorted and encouraged them to fear God, to be faithful and diligent in their studies, to behave in a manner pleasing to God toward their teachers and one another, in short, to have the right zeal in godliness, and especially warned them against the so harmful and shameful arrogance and ignorance. With the singing of hymn No. 2: "Ach bleib mit deiner Gnade" 2c. the celebration had reached its conclusion. Most of the out-of-town visitors enjoyed the hospitality of the Milwaukeeans until the next day, and no one regretted having made the trip to this festive celebration, indeed some may have wished: If only all our congregations in Illinois, Wisconsin and Minnesota could have been present, their hearts would have been lifted up with joy, praise and thanksgiving to our most gracious God.

But since this is not possible, the undersigned has been asked by the supervisory authority to describe the celebration in the "Lutheran". With this description, however, everyone probably expects to hear something about the building itself. As everyone knows, the first plan presented to the synods was to build the building of wood and to cover it only with a layer of bricks from the outside. But later experts seriously advised against this and the building committee had to realize that a solid brick building would be the most durable and cheapest for the length of time. It was with a heavy heart that they started the construction, since the sum of H10,000.00 issued by the synods would now have to be considerably exceeded. However, even in the resolutions of the synods it does not say that this sum may not be exceeded, but the words are: "that the cost of the construction shall not exceed \$10,000.00 where possible." And I can at the same time report with pleasure that I have several times heard from congregations in Illinois not only no Tavel pronounced, but they said, "The Board of Supervisors did right; brick is always better than wood for a college; to us at once the sum issued for the plan submitted seemed much too low." And now I can give the assurance to the dear congregations that, nevertheless, we have an amazingly cheap and yet a very beautiful building, which is entirely in keeping with our purpose. It is not a botched job, but a practical house, nothing half, but a beautiful whole, an adornment of the whole surrounding area. The building has a frontage of 104 feet, consists of a three-story shell building and 2 two-story wings. The whole still has a high basement. Jever missed a suitable turret, which would have adorned the building, but it is only to be praised that the building committee wanted to spare the municipalities any not absolutely necessary increase in the height of the building.

But the most successful is the interior design. Here everything is spacious, light and friendly, not a gloomy and dull corner in the whole house. Wide and high bright corridors and halls lead to the rooms. On the second floor is the large auditorium and 2 beautiful bright and well ventilated classrooms, as well as the apartment of Prof. Hamann and the housemen. On the second floor are the living rooms and bedrooms of the students, 8 rooms in total. In

2 rooms are occupied by 11 students each and their 2 bedrooms are adjacent to their living rooms; the same is true for the other 2 living rooms and bedrooms, which are occupied by 9 students each. There are also 2 smaller rooms, which have also found their appropriate use. The third floor of the middle building is not yet finished. It will later become the common dormitory when the number of students increases. If we now step down into the basement, we do not see any dull under-irvine dark rooms, since the same is 9 feet high and lies for the most part above ground. Here we find a spacious kitchen, a beautiful and friendly dining room, in which about 100 students can dine comfortably, as well as a bakery and washrooms for the students. The whole is arranged in such a way that no pupil or housekeeper has to get out of bed early in the morning before reaching the kitchen or washroom. All rooms of the whole hemp can be easily reached within the building. In short, the interior design shows the practical view of Dr. Dümmling, who was consulted by the building committee.

We also own a separate residential building, which was purchased with the land. Prof. Huth lives in it.

But what does the whole thing cost? the reader will eagerly ask. Well, I can give information about that, too. The land, including the piece purchased from the Wisconsin and Minnesota districts, costs H9,000.00. The contract sum for the construction is H15,227.60. To this must be added the entire interior furnishings: school desks, tables, stoves, as well as wood and coal sheds, lavatories, furthermore 1324 feet of "8i66^vulk" up to the main road and other unforeseen additions for carpenters, masons, etc., the sum of H1,416.94. j. w. the sum of H1,416.94. Accordingly the whole construction costs H16,644.54 and with the lanv- purchase H25,644.54. For this now up to now from the Illinois - District H3,228.85 from the Wisconsin-District 5,199.14 from the Minnesota-District 48,30

In sum H8.476.29

This leaves a debt of 7,168.25. - What do we do now, dear congregations of Illinois, Wisconsin and Minnesota, with this debt? I think we pay it off this year. Up to now we have been too busy with St. Louis, and that has diverted attention from Milwaukee. But now it's

time for us to take good care of the youngest institution. And that is not so difficult. Consider, if each voting member in the municipalities of the three states named would give an average of only H2.00, we have paid off the debt. Have you not now H2.00 left for your Lord JEsus? Thou hast his grace, his righteousness, his heaven, and his blessedness. And he, your Saviour, is now seated at the right hand of God, but where on earth his property is, his churches and schools, his institutions, there he still lies just as poor as before in his manger. Do we not want to open our earthly treasures for him, like the wise men of the East? Surely everyone among us has spent more than H2.00 on Christmas, not out of need, but only to make his own outwardly happy with Christmas presents. But here there is need and, moreover, the Lord Christ does not want to accept it for nothing, although we belong to him with all our possessions and goods, but he

will reward you abundantly by grace, for he says, "It shall not go unrewarded. Therefore, blessed children of God, let us do good and not grow weary, for in his time we will also reap without ceasing.

But there is one more thing I have to point out. You are all in favor of thrift, aren't you? Yes! But it is not possible to raise the entire amount of the debt right away. That is why we have to borrow money to pay the workers their wages. At least 8-9000 dollars must be paid off by January 28. Are we supposed to pay interest on that? Just calculate for yourself: if we had to pay interest on the whole debt at only 4 percent, this would already result in an annual outlay of over H684.00. We can already pay a professor for this. However, we can easily save the interest if those who have set aside smaller or larger sums lend them to our institution **without interest**. In return, they receive a note from the trustees of the institution and the condition that they will get their money back as soon as they need it. Here the money is safer than in the bank, safer than even with many a good friend on interest. Therefore, whoever has a heart for the prosperity of this young institution, lend us any amount of money, however small, **without interest**.

Addison, January 5, 1883.

T. John Great.

(Submitted.)

Lutheran Deathbed.

It was in November of the year 1881 that I was called to my branch, 25 miles away, to Fr. C., at the deathbed of a proven Christian woman, to administer to her the Holy Sacrament and to bring the consolation of the Word of God for her final struggle. This woman was formerly a Catholic. About seven or eight years ago, she and her husband and one married daughter converted from Roman Catholic to our Evangelical Lutheran Church. Her three other daughters, also married, still remained in the Roman church. One of them, however, came regularly to our church services, the other one lived in another area. When she became a widow, she returned to P. C. and then married a young man who belonged to our church, and from that time on she always came to our services. The third is an extremely fanatical Catholic.

I found the sick woman quite prepared for death, which obviously could no longer be far away. She repeatedly expressed her joy that she would soon be delivered from all evil and that she would soon be able to see her Savior and Redeemer. When she had received Holy Communion, she said: "Now I have finished with this world and I am ready at any moment to walk by my Savior's hand through the dark valley of death. I know: My Jesus is with me, he will not leave me nor miss me. For my person I am now completely finished. But - and here she turned to her two daughters, who went to our church and who now, together with her other sisters, stood around their mother's bed - a wish is still stirring in my soon to break heart, a wish that concerns your salvation. I am now standing before the gates of eternity; already after a few hours I must appear before my God's throne, in order to speak to him about you too.

To give an account. Behold, I can die happy and blessed in my faith. I can say in the face of death: Christ is my life and dying is my gain. I desire to depart and to be with Christ. But this I have found in my dear Evangelical Lutheran Church. And because I also wish you such a blessed Tob, I ask you: Do you not also want to become members of the Evangelical Lutheran Church? At this question of the mother, both went close to her bed, gave her their hands, kissed her and said: Yes, dear mother, we want to become members. Then the dying woman turned to me with the request that I instruct her daughters in the salutary teachings of our church and accept them as members of it.

Now the strictly Catholic daughter also came close to her dying mother and said: "Mother, I do not give you this promise that my sisters have made to you. I would rather die with you than deny my faith, and the Holy Mother of God, Mary, will help me to do so. Her mother replied: "I did not ask you to make this promise, because anyone who does not allow himself to be taught and instructed by God's holy word will not respect the word of a dying mother.

Now the dying woman lay quietly on her bed, exhausted. I went with her husband to the other room and here he told me the following: A few days ago, probably at the instigation of my bigoted daughter, a Roman priest came while I was not at home. He told my wife to confess to him, to renounce her heretical faith, and to return to the bosom of the Church of the Saints. To this the sick woman replied: I did not call you to confess to you; I have my pastor for that. I do not renounce my faith, for in doing so I would be denying my Savior, whom I have embraced in faith. Your church is not the only one that saves; you do not point souls to the only Savior and Beatificator of whom the apostles testified: There is salvation in no other, neither is there any other name given to men, wherein we shall be saved (but the name of Jesus alone). The priest then said that she was doing injustice to the Catholic Church; that is not how she said it was. But the woman answered him: "When I was still in the Catholic Church, I was taught to pray: 'Saint Barbara, you noble bride, my body and soul are entrusted to you, both in life and in death. Come to my aid in my last need! When my soul turns away from my body, take it into your hand. Protect it from the torment of hell, and lead it into heaven.'" Now tell me yourself: Doesn't that mean to seek salvation from someone else? The priest, unable to answer, said: "The Catholic Church is the most numerous; such an ignorant woman should not think herself wiser than the more than 200 million Catholic Christians, who all know that this alone is the true and only saving Church. What, he exclaimed, is the Lutheran church for a small group in comparison! To this the woman replied: Yes, the Lutheran church is a small group compared to yours. But we read that the Lord Jesus prayed for the small group and not for the big group.

In response to this answer, the priest now wanted to prove by the celibacy of the priests that the Roman Church

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He asked the woman, "Why did the Lord Jesus not marry? To which the woman answered, "Because the Lord Jesus did not come into the world to take a wife, but to save sinners.

With such blasphemous questions and speeches this priest tormented this poor woman until her husband came in and showed the intruder the door. The much-tried sufferer told me herself: "God still gave Satan permission that he could still try me hard. But, thank God, I did not succumb to the temptation. Once, she said, this priest even wanted to trample my dear Bible underfoot, but the Lord gave me the strength to stand up on my bed, take my dear Bible book to me and tell him: You must not do such an outrage before my eyes.

The woman passed away the next day gently and blessedly in the Lord, whom she loved to the end. Her two daughters were instructed in our pure doctrine and received into our church. God the Lord clearly showed that even today His power is still mighty in the weak.

T. S.

To the ecclesiastical chronicle.

I. America.

Sudden Death in Church. The Indiana state newspaper, which is published in Fort Wayne, reports the following in its number of January 15: "Yesterday morning Mr. Wm. Schmidt attended the Lutheran church on Barr street as usual, apparently quite well. At the second verse of the hymn 'Allein Gott in der Höh' sei Ehr" he suddenly turned pale, leaned back in his seat, and Mr. Leinker, who was sitting close to him and thought he had fainted, vigorously rubbed his hands; Mr. Wilhelm Meyer also rushed over, but to his horror noticed that he was dead. The body was quietly taken out and to the apartment, while the service continued in quiet and devotion." The deceased had for many years been a faithful and generally respected leader of the congregation, which is served by Pastors Dr. Sihler and Sauer. The quick death of the aforesaid had occurred as a result of paralysis of the heart.

W. [Walther]

Important judicial decision concerning state and parochial schools. Readers of the "Lutheraner" will remember that some time ago it was reported in the "Lutheraner" (Vol. 37. No. I.) how Pastor Rademacher and several of his parishioners wanted to force them to send their children to the non-religious free schools. When they refused to comply with this request, they were sued and fined by a justice of the peace. This unjust verdict was appealed to a higher court and finally, after much inconvenience caused by traveling back and forth and the monetary sacrifices involved, the verdict was overturned. After citing the law in question in his decision, the judge continued, "This law was enacted, not to compel children to attend the public schools maintained by the state, but rather to compel parents and guardians to give their children an opportunity to acquire a certain skill in the subjects specified by law, which are taught in every public free school, whether the child receives this instruction in a public or private school. Consider

the present case, it is clear that the defendant has satisfied the law in every respect, and no plaintiff can prove him wrong." - The defendant's counsel expresses himself in a very similar manner: "One must wonder how it is possible that such clear and plain language as we have in the statute cited can be misunderstood and misconstrued, and that only because it is a matter of a few dollars and cents, thereby the schoollandem tax is increased or diminished. Yes, it is annually to be lamented that the instigators of these complaints have not themselves had sufficient schooling in their youth that they would be able to comprehend such clear and plain language and accordingly respect the rights of their fellow citizens." - It is certainly not likely that any attempt will ever again be made - at least not in this region - to interfere so grossly and ignorantly with the freedom of the citizens that they should not be allowed to have their children taught in the schools which they themselves build and maintain. J. W. G.

Rockville, Connecticut. In No. 21 of the previous volume it was reported that Pastor Sörgel felt compelled to sue two slanderers before the secular court. Dear readers will certainly be pleased to hear about the outcome of the trial. The trial ended already on the second day with the two slanderers signing the following retraction suspended by the judge:

Revocation.

Since in a meeting of the German Lutheran Church in Rockville, Ct. held April 4, 1882, in the heat of the debate I used words which Pastor Sörgel and his friends interpreted as if I had brought an accusation of criminal offense against him, I hereby testify that when I used those words I did not intend to accuse Mr. Sörgel of any criminal or improper conduct. I know of no such conduct, nor do I believe that he has ever committed anything for which one could justifiably bring such an accusation against him. Conrad Sachse.

Bernh. Tennstedt.

Tolland, December 14, 1882.

Canada. In Montreal, a fair was recently held in the local "Temple Immanuel" for the benefit of the community. Now, however, the authorities of the city come and demand taxes from the community for the building, because it is only tax-free as a church and not as a salesroom. They explain that it was made the latter by the fair that was held. Rightly so. (Pilgrims.)

II. abroad.

Luther celebration. As we can see from German church bulletins, on November 10 of this year Luther's birthday is also to be celebrated in Wittenberg, where Luther once lived and worked. Of course, this is no longer cheap. But how does one commemorate the great event? - One wants - should one think it possible? - The life of Luther is to be portrayed by means of a public spectacle! - This will, of course, attract many people to the church; but isn't it frightening that in Wittenberg, of all places, they think they have to resort to a play in order to get the people of Wittenberg to join in the celebration? W. [Walther]

From Saxony-Meiningen, the "Pilgrim from Saxony" of December 31 of last year reports, among other things, the following: "On Reformation Day and on November 10 of this year (1882), the district administrator Sch. in S. in Saxony-Meiningen had four Christian working families in V. seized by his officials for the fourth time and let them keep the already few

They were forced to take off their clothes and their scanty garments in the face of the cold winter in that harsh mountainous region, because they had refused to participate in the noisy fire drills on Sundays. In vain were their pleas to spare their conscience and their faith, in vain did they appeal to all higher authorities, in vain did they offer to participate in the fire drills at any time and hour of the weekdays after the end of the holiday, in vain did they seek refuge with the doctor who truthfully testified to the sickness of their suffering bodies: the district administrator proceeds ruthlessly, so that these poor people are forced to emigrate in order to escape prison. This emigration is also now in prospect. Salzburg emigrant time has come for Saxe-Meiningen. In the next few days, further garnishments will be made against the poor woodworkers, who will have to console themselves with Luther: It is hard to do anything against conscience. What horrible conditions there are in Thuringia, even in Saxony-Meiningen, can be gauged from the fact that there, on the highest feast days of Christianity, the confession had to be interrupted early and often the sermon had to be closed due to the most abominable disturbances of the peace, yes, that such loud blasphemous curses came from the street into the house of God that a church service became impossible. The complaints in this regard were unsuccessful." - —

The **description of the life of Pastor Keyl by Pastor Köstering**, which has already been published in the "Lutheraner" of December 1. December of last year, Pastor Willkomm in his free church with the following words: "An extremely interesting and valuable booklet, which first of all gives a clear insight into the movements preceding Stephan's emigration, as well as into the emigration itself, and then shows the work and struggles of our Lutheran brothers in America by the outstanding example of a particularly gifted and blessed pastor, and at the same time contains an abundance of excellent hints for the conduct of the holy preaching ministry and instructive individual traits. We reserve the right to share individual parts of the booklet later, but we cannot recommend the reading of the whole book enough to both preachers and listeners." May this voice of praise for the excellent biography, with which Pastor Köstering has presented us, also contribute to the fact that neither laymen nor preachers among us, especially the latter, do not overlook the delicious gift presented. As entertaining as the Scripture is, this is still its least value, which consists in the rich instruction that every reader, but especially a preacher, can draw from it.

W. [Walther]

A new sect in Finland. The Hannoverisches Kreuzblatt of December 24, last year, reports the following: "The husband is the head of the wife," says the apostle, and wants "the wives to be subject to their husbands as to the Lord. Now, however, a sect has arisen in Finland whose followers must swear to be wholly subject to their wives in all things and to make confession to them once a week. The wives elect among themselves a superior who has to watch over the fact that the men fulfill their oath, and by whom in case of transgression the offender is awarded his punishment. Incredible!

Verily, verily, the pope is a governor of Christ: he has driven Christ out and cast him out, and set himself up in his place as a lord, and has set up for the priesthood of the Spirit a childish and carnal priesthood. Luther 28, II.

Obituaries.

It has again pleased the merciful God to redeem one of His faithful servants in the preaching ministry, our dear Wilhelm Ludwig Stiegemeyer, by a blessed death from his protracted suffering, and to receive him from the contending into the triumphant Church to eternal rest and refreshment. - —

Rev. Wilhelm Ludwig Stiegemeyer was born Feb. 13, 1847, in New Mile, St. Charles Co. mo, 50 miles from St. Louis, where he was instructed in the Evangelical Lutheran doctrine and finally confirmed by Mr. K. Ottmann in 1860. - In the 18th year of his life he decided to serve the Lord, his Creator and Redeemer, in the preaching ministry, and therefore entered the seminary for preachers in St. Louis, to prepare himself for the sacred office of preaching reconciliation. After studying faithfully and diligently for six years, he passed his examination in 1871, and took charge of two congregations in Clinton County, Iowa, where he pastored for five years and ministered in blessing. I may be permitted to quote a testimony to this effect from the pen of his neighbor in office at that time. Father Cl. Seuel writes: "I believe I can say in truth that K. Stiegemeyer administered his office with a not insignificant pastoral wisdom and devoted fidelity, even though he was often hampered by his illness. What was particularly striking to me about him, and indeed from the beginning, was his humility and sincerity, and above all his confident certainty of salvation. In truth, one could say of him: an Israelite in whom there is no falsehood, a true Nathanael soul. He had truly delicious qualities and also a rare gift of hitting the void in practical matters; he was a whole man and Christian, a resolute character with all mildness and gentleness." - In 1876 he answered the call of the Dubuque congregation. May it also be permitted here to let speak about his heart position and his fidelity to the office in this place his neighbor in office at that time. Mr. ? Leßmann writes: "I must testify about my former dear neighbor in office, Stiegemeyer, that I was often delighted by the sincerity of his heart, especially by his simple childlike faith. How he was always so cheerful and confident of heart in spite of all the grievances that were to be found in his congregation! How he was so humble with his good gifts! Although he was already suffering greatly at that time and was often ill, he nevertheless administered his office with great faithfulness and conscientiousness despite all his weakness; indeed, I believe he devoted more than his fortune to his official work in Dubuque." The great burden of work, which threatened to consume his weak forces in a short time, induced the

Blessed liach only three years of activity in Dubuque, to accept the profession of St. John's parish in Lqzresville, Jnd. which is not only easier to serve, but also lies in a milder climate. Here the deceased took over the pastorate shortly before Pentecost in 1879, and the congregation soon became convinced that the Lord had given them an excellent pastor, to whom they also fell in heartfelt love. The congregation proved this not only by always excusing their weak pastor when he could not attend to his duties, but especially by not wanting to know about his resignation, even though he could no longer preach and hold school for more than half a year. In return, the gracious Lord would soon give the bent congregation a shepherd after his own heart, who would feed them and guide them to the living fountains of water!

The approach to his protracted lung disease formed about 15 years ago, as he was an assistant preacher in Iowa following a severe cold, the lung-

I got a fever, which was not thoroughly cured. His composure and patience were admirable. Never, never did a sound of discontent pass his lips. To all who asked him about his condition, he answered with the words, "Oh, good," because he firmly believed that he was doing well according to God's gracious will. - The deathbed of our unforgettable friend, where this writer stood, was a place of rich consolation. As long as he could speak, he testified that death was welcome to him, that he relied entirely on the grace of God in Christ, and that he would confidently depart on the faith and doctrine he had preached to others. The little saying in John: "The blood of Jesus Christ, his Son, makes us clean from all sin" was the last word of comfort on which his faith hung, when his senses were already beginning to waver. - On the first Sunday of Advent he was in church for the last time as a listener; and after receiving Holy Communion on Christmas Day to strengthen his faith, he entered the triumphant church on January 2, 9 o'clock in the evening, into eternal rest, at the age of 35 years, 10 months, 15 days. - The solemn funeral took place on January 5, at which Mr. k. Hüge of Vincennes, his friend of many years, preached a consoling sermon on the 121st Psalm. Mr. k. Mehr of Bradford said a heartfelt prayer in the house and delivered the eulogy on Matth. 25, 21. - The man who fell asleep in the Lord leaves behind his deeply grieved widow, a née Pohlmann, with whom he lived eleven years in the warmest harmony and fathered six children, three of whom preceded him by death into blessed eternity. In the case of the three still living children and the very bent widow, may the Lord make his promise come true: I will be the father of the fatherless and the counselor of the widow. - May the Lord, according to His eternal faithfulness and grace, grant us all, who are still here in the valley of tears, a joyful and gentle passing away!

F. W. Pohlmann.

On January 11, Rev. C. F. Steinbach died at Fairfield Centre, De Kalb County, Indiana.

Inaugurations.

On the first Sunday after Epiphany, Prof. C. A. T. Selle was installed as assistant preacher of the Lutheran St. Matthew's congregation in Chicago by order of the honorable President Wunder von Unterzeichnetem.

H. Engelbrecht.

On the 2nd Sunday after Epiphany, Mr. F. W. Brueggemann was inducted by order of Mr. Praeses Wunder in Lyons-ville, Ill. Joh. Strikter.

By order of the honorable Mr. President Clöter, Mr. F. Bösche, having accepted a call from the congregations at Stanford, Burns and Bradford, Minn. was installed by the undersigned on the first Sunday after Epiphany.

I. Fackler.

Address : Uev. ? 8c "68eü6, 8t. ?raneis, bliun.

On the 2nd Sunday after Epiphany Mr. ? C. G. Hiller on behalf of the Presidium Middle District was introduced by undersigned in the congregation at Minden, Marion Co., Jnd. C. C. Schmidt.

Address: Uvv. 6. 6. Hiller,

247 L. V7u8Ül "Atc>Q 8tr., Inäluvapolw, Ivck.

Church dedications.

On the 4th Sunday of Advent, the Lutheran congregation of Trinity in Toledo, O., consecrated its newly built church to the service of the Triune God. The sermon was preached by the Honorable General Pres. H. W. Ouerl.

On the 2nd Sunday after Epiphany the newly built church of the new congregation on the mountains near North East, Pa., which had gone out from the congregation in North East, was dedicated to the service of the Triune God. The sermon of dedication was preached by? W. Broker, the dedicatory prayer was said by ? E. Leemhuis and in English preached H. Sieck.

On Septuary Sunday, St. Paul's congregation near Falls City, Nebr. dedicated their newly built church (28X46) to the service of the Triune God. In the morning the undersigned preached in German, in the afternoon ? Weller in English.

C. H. B.

Announcement.

To give notice to the congregations concerned that Mr. k. P h. Krumsieg at Bongard, Carver Co., Minn." has been appointed visitor until the next synod in place of Mr. k. C. Schulze, who has followed an appointment to ine Honorable Minnesota Synod. O. Clöter,
d. Z. President of the Minnesota & Dakota District.

Conference - Ads.

Quincy Special Conference, February 6-8, Quincy, Ill. —G. Wolf.

The Minnesota General Mixed Teachers' Conference will hold its sessions, s. G. w., February 20-23, at Trinity (? Tirmenstein's) Parish School, St. Paul.
Ch. Roediger.

Revenue to the Illinois District's coffers:

For the synodal treasury: Christmas collections from the parishes of ??..: Klevp'sck in Troy \$17.35, Blanken in Puckley 6.50, Schmidt in Schaumburg 29.00, Muller in Cbester 25.45, Schroeder in South Litchfield 15.00, Kowert in Montrose 11.40, Love in Wne Hill 15.86. New Year's Feast collections from the commons of the ??..: Schlechte at Stewarvson 7.02, Große at Harlem 30.00, L. Lochner at Chicago 20.04. From the gem. of kk.: Rametow at Elk Grove 16.36, Beck at Jacksonviue 10.00. Freterking at Dwight 18.20, Norden at H nckley 7.16, Bötticher at Mount Pulaski 8 80, Brauer at Brecher 16.72, Schlechte IN Stewardson 4.50 (communion coll.), Fritze at Cowling 2 70, Wagner at Chicago 88.00, Weisbrodt at Mount Olive 18.70, Koch in Wbeaton 2.80, Schwartz in Mount Carroll 6.90, Hieber in Town Rich 10.01, Bartling in Chicago 22.00, Engelbrecht in Chicago 8.00, HölderinChicago35.56, Succop in Cbicago51.60, Kattkain in Hoyleton 6.00, Nightingale in Wartburg 4.00. By k. Sieving from the comm. at Manito 2.00, from the comm. on Sand Prairie 3.07. By k. Strikter from the comm. in Proviso 55.60, from the comm. in Lyonsviue 6.40. By k. Noack from the comm. in Dalton 9.50, from the comm. in Lansing 5.75. By ?. Wagner in Chicago from widow Schmidt 1.00. By ?. Kollmorgen from some members of his congregation in Nashville 5.00. Gem. in Nashville 5.00. By k. Kowert in Montrose from Johann Möller 3.00. By B. Meyer in Element by the Dreiein'gk.-Gem. in Osnabrück 7.65. Epipkianiasfestkoll. by ?. Mießlers Gem in Carlm- Me 4.45. (p. §629.05.)

For new construction in St. Louis : ?. Strieters Gem. in Proviso 50.00. By ?. Miracles in Chicago by H. Rumsfeld 25.00, L. Frenke 5.00, N. N. .50. By teacher reprimand of members of the Gem. in Dundee 14.00. ?. Bötticker's comm. in Mount Pulaski 25.00. ?. Burfeind's congregation in Mich 10.00. ?. Gruber's parish in Be-hlehem 154.00. ?. Brewer's church in Beecher 29.35. By ?. Döderlein's congreg. in Hom-wood, 6th c., 91.00. Willow's congreg. and New Year's congreg. by ?. Döderle ns Gem. tnHomewood 19.18. x. Flacksbarts Gem. in Dorsey 22.00. IV Achenbach^ Gem. in Venedy 100.00. B. W. v. Schenck's Gem. in Algonquin 13.00. ?. Blankens Gem. in Buckley 30.25. Coll. by F. Steinmeier of members of the Gem. of ?. Schmidt in Schaumburg 93.00. k. Gotsch's Gem. in Uork Centre 25.00. From ?. Hiebers Äem. in Town Rich 123.50. By ?. Bartling in Chicago from Karl Weaner 5.00. Otto Schubkegel in Mascoutah 1.00. New Year's coll. from k. Bebrems' Gem. in Morris 5.50. By ?. Suc- copinChtcagovonTeacherJohnson, I.Z.. 10.00. (S. §851.28.)

For the English mission: By k. Döderlein in Homewood by N. N. 1.00.

For inner mission: k. Sieving's parish at Manito 5.00.' By ?. Döderlein in Homewood by Kath. Hellberg 1.00. B. Fr tzes Gem. in Cowling 3.30. By ?. Wagner in Cbicago by Mrs. Huwatd 1.00. By ?. Bartling there from Emil Reinhardt 1.00. (p. §11.30.)

For Gentile mission: Epiphany Festival coll. of ?. Eirichs Gem. in New Minden 15.48.

For Negro mission: k. Sieving's Gem. at Manito 5.00. By k. Döderlein in Homewood by H. Ehlers .25. By ?. Große in Harlem by H. Karsten .75. (p. §6.00.)

For emigrant mission: ?. Sieving's parish at Manito 2.27. Strieter's parish in Proviso 22 00. (p. §24.27.)

To the budget in St. Louis: ?. Weisbrodt's Jmm. comm. in Mount Olive 10.00. ?. Schröder's comm. in South Ltthfield 7.00. (p. §17.00.)

To the household in Springfield: ?. Döderlein's comm. in Homewood 5.17. ?. Weisbrodt's comm. in Mount Olive 10.00. (p. §15.17.)

For poor students in St. Louis: ?. Hiebers Gem. in Town Rich 8.34. By ?. Engelbrecht in Chicago from Mrs. Reppin 1.00. By ?. Burfeind in Rick for Hermann Brauer 7.00. ?. Wartens' Gem. in Danvckle for Lübke mann 12.50. For A. Büniger: Jmm.-Gem. in Chicago by ?. Hölder 20.00. (D. §48.84.)

For poor students in Fort Wayne: From ?. Hölters Gem. in Cbicago for Ed. Tappenbeck from H. T. 1.50, Jul. Gre- sens 2 00, Mrs. Fieberitz .50. (S. §4 00.)

On the budget in Adbison: k. Schröders Gem. in South Litchfield 6.20.

For poor sck students in Addison: By ?. Hieber in Town Rick by sr. Filialgem. 4.75. By ?. Burfeind in Rich for E. Petzet 11.00. By ?. Hansen in Worden, Hockzettskoll. at Christian Nobbe. for M. Kirsch 5.00. From Milwaukee from the Singverein in k. Strasens Gem. for P. A. Dapper 6.53. (p. §27.28.)

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For the progymnasium in Milwaukee: ? Ackenbach's Gem. in Venedy 15.00, k. Kollmorgen's Gem. in Nashville 7.80. For construction: By ? Miracles in Chicago by H. Niemann 10.00, ? Löbers Gem. in Niles 35.00. ? Döderlein's gem. in Home-wood 24.50, by H. B. in Addison 5.00, ? Mueller's gem. in Cbester 25.00, by k. Gotsck's gem. in Uork Centre 25.00, by k. Hieber in Twvn Rckk of sr. F lialgem. 71.10. k. Lochner's Gem. in Cbicago (5th Z) 24.75, ? Engelbrecht's gem. in 3rd z., 36.00, ? Eißfeldt's comm. in South Cbicago 21.00. For household: ? Wagner's gem. in Cbicago 57.00 ? Hieber's gem. in Town Rckk 8.52, ? Engelbrecht's comm. in Chicago 18.00. For salaries of professors: ? Wunders Gem. tn Town Rieb 30.00. (p. -413.67.)

For sick pastors and teachers: Weihnachtsseskoll. of ? Dor's Gem. in Pleasant Rodge 15.00. Du ch ? Schröder in S. Litcksied by N. N. 5.00. (S. -20.00.)

For the widow's fund: ? Nordens Gem. at Hinckley 6.29. H. Jlseman the-, thank-offering, durck ? Norden 5.00. ? Norden's children the. .50. durck ? Sieving at Manito by H. Schnelle 1.00. Durck I?. Grüber in Berh'ehem from Aug. Leppin .50 Aug. Muckow .50. durck ? Kollmorgen in Nash-ville by 2 women in s. Gem. each 2.00. ? Weisbrvdt's Jmm. comm. in Mount Olive 10 00. by ? Love in Wine H>ll: Uebersckuß von der Christbaum-Koll. 2.05, Neujahrs-Kollekte 8 35, Beitrag für 1881 u. 1882 8 00 und von Hrn. Jnseimann 1.00. Durck ? Hölter in Ch cago for Widow Albrecht from the Women's Association 12.25. (p. -59.44)

For the deaf and dumb: By k. Sieving at Manito by H. Schnelle 1.00. Durck k. Grüber in Betblebem by A. Leppin .50. DurckL. Hölter in Chicago: by Wolfg. Rößler 5.00, teacher Paul's pupils 8.50. F. 8. Kraze in Addison 1.00. Lrbrrer I. Brases pupils in Crete 1.25. Durck k. Bartling in Chicago by Kath. & Elisa Backmann 1.00. Durck ? BehrenS tn Morris from women's club 2.50. By k. Meyer in Element by Aug. Sebening 5.00. (S. -25.75.)

For the orphanage near St. Louis: ? Sievings Gem. on Sand Prairie 4.50. k. Bad Schüller in Steward- ion 4.20. Durck 1'. Flacksbart in Dorsey, Christmas Eve collection, 5.75. Durck ? Ackenbach tn Venedy vou W. Maßmann 5.00, N. N. 1.00. k. Weisbrvdt's Gem. in Mount Olive 18.10. (p. -38.55.)

For the orphanage near Boston: Durck k. Engelbrecht in Chicago by Ella, Frieda & Clara Treide 1.50.

For the comm. in Omaha, Nebr.: k. Hiebers Gem. in Town Nick 2.00.

For the Gem. in Rockville, Conn.: k Hiebers Gem. in Town Rich 6.75. From Chicago: by ? Hölter of s. Gem. 24.25, durck 1?. Lochner of H. Burmeister 1.00, by 1?. Engelbrecht of Mrs. Treide 1.00. (S. -33.00.)

Correction.

In my receipt of Jan. 2, 1883 (Luth. No. 2) read under "Witwenkasse": From ? Strieters Gemeinde in Proviso -25.00.

Addison, Ill, Jan. 15, 1883; H. Bartling, cashier.

Incorporated into the Wisconsin District Caste:

On the construction of the Progymnasium in Milwaukee: By ? Doehler 2.00. ? Georgiis parish in Cedarburg 33.00, in Fredonia 9.00. I?. Markworth's comm. at Calcdonia 14.50, at Fremont 9.70, at Fremont Road 11.75, at Schroeder's Corner 13.10, at Wolf Rivcr 3.15, from W. Kruger 4.00. k. Mark- worth 5.00. ? Strasens Gem. in Watertown 11.50, in Leba- non 50.00. From Jünglings- u. Jungfrauenverein in Watertown 20.00. k. Wickwann's Gem. in Freistadt 31.50. k. Osterhus' Gem. in Williamsburg 100.00. k. Wegener's congregation 5.45. Collection at dedication 121.03. Surplus from Chicago Galt factory for dedication 22.50. H. Kannen- berg 5.00. G. A.H. Büning 5.00. ? Schumann's church in Waierford 14.45. ? Wesemanns Gem. in Grafton 25.83. W. Dettlöff 11.00. k. Damms Gem. in Bloomfield, 1st Sdg. 35.85. ? I. C. Heyner's Gem. at Mondovi 5.75, at Eau Galla 5 70. W. Kroger 1.00. I. Mackmeyer 1.00. Dr. F. Jobn 100.00. By k. Präger of Zarling 2.00, H. Volke 1.00. Tb. Hoffmann in Milwaukee 10.00. C. F. Dietz 5.00. Ebr. Widule 50.00. ? Schütz 10.00, whose Gem. 6.36. W. Gröh- ler 1.00. H. G. Boste in Milwaukee 20.00. Trinity's Gem. in Sheboygan 32 00. A. Riche in Milwaukee 5.00. k. Rohr- lacks Gem. in Reedsburg 11.00. Mrs. H. 5 00. By k. Tb. Bünger 1.00. G. Wolläger in Mi waukee 10.00. Janke 1.00. Wedding coll. at I. H. Normann 4 23. (S -852 35.)

For the maintenance of the Progymnasium in Milwaukee and for teachers' salaries: ? Leybe's comm. in Sigel 9.25. k. Robr- lcks Gem. in Reedsburg 13.00. I?. Winters 2 Gemm. 11.00. 1'. Schumanns Gem. 4.50. ? Damms Cbristusgem. at Bloom field 5 20. ? Gruber's Gem. at Golden Lake 5.81. (Summa -48.76.)

For inner mission of the Wisconsin Dist ict: ? Schütz' Gem. 9.00. W. Berger .25, W. Maas .25, Mrs. Eskau 1.00, Pauline Eskau .50. ? Rohrlacks Gem. 13 50, Mssionsstunden- koll. 10 00. Paul Wollangk in Oskkosb .20. k. Mueller's Gem. tn Jackson 11.50. ? Ledeburs Dreieinigkeitsgem. 1.50, St. Johannis - Gem. 1.75. (S. -49.45.)

For the widow's fund: From the ??.: F. Schneider 5.00, F. Steyer 2.00, A. Rohrlack 4.00, G. Präger 2.00, M. Otto 3.00, C. S rasen 4.00, F. Schumann 3 00, H. Rathjen 2.00, I. C. Heyner 5.00. Ledrer Grotbmann 3 00. Ernst Köhler in Mequon 1.00. ? Leßinann's Gem. 5.70. k. Schneiders Gem. in Reedsville 6.00, wedding coll. at H. Schütte 4.50. ? Georgiis Gem. in Cedarburg 7.25. W. Volkmann in Watertown 2 00. k. Skumann's Gem. in Waterford 3.50. W. Utteck in Grafton 1.00. Of the school children in Bloomfield 8.00. A. Hencke in Mondovi 5.00. Mich. Breiter 5.00. k. Ledeburs St. Johannis-Gem. 1.85, wedding coll. at Fr. Brandt 7.30. (S. -91.10.)

For the Gem. tn Planitz, Saxony: Bertha Grahl in Milwaukee 1.00.

For the deaf and dumb: H. Stirnweiß 2.00. Mrs. Ed. Korth in Ajbippun .50. Miss Hartmann's pupils 2.45. ? W. C. Schilling's Sunday School 2.25. ? Theels Gemm. 12.00. By k. Keller von Flöter 2.00. ? Schumann.25.

I*. Hudtloff's St. Martin's congreg. 7.30, St. John's congreg. 1.10. (p. -29.85.)

For Negro mission: k. Schütz'Gem. 6.11. Paulina Eskau .50. St. Paul's Gem. in Sheboygan Falls 5.00. Trinity Gem. in Wilson 4.00. (S. -15.61.)

To the Sr minarbau in St. Louis: ? Schütz 10.00. F. Krüger 1.00. A. Thunack Sr. 2.00. C. Uhlmann 2.00. Fr. Wrrcy 2.00. W. Maasch 2.00. A. Krüger 3.00. E. Mallow .50. W. Braajch 5.00. M. Born .50. A. Bwsckke 1.00. W. Braatz 1.00. W. Grübler 1.00. F. Butzke 2.00. Jul. Borckard .50. C. Gendrich .50. C. Korth 2.00. I. Pritzlaff in Milwaukee 500.00. 1?. Steyers Gem. in Avnapee 4.50. ? W nter5.00. ? Grothrs Gem., 2nd S., 50.00. ? Döbler 2.00.

Kellers Gem. in Racine 9.50. I?. Herzers St. John's Gem. tn Plymouth, 2nd S-, 75.00. ? Martworth's comm. 4 80. ? Fcustel's congreg. in Concord 39.20. I?. Strasens Gem. in Watertown. 2. p., 50.00. ? Wickmann's Community in Freistadt 8.00. ? Skumann's compound in Waterford 2.00. ? Robrlacks Gem. 30.00. Chr. Skmidt in Logansville 5.00. ? Döhler 5.00. D. Tockelwald 1.00. (p.-827.00)

For poor srudentsin Springfield: N. N. 5.00. ? Döhler 1.00.

For English Lutheran mission: k. Rohrlack 2.00.

For the orphanage in Boston: Teacher Weigles student 2.50.

For the synodal treasury: ? Schütz' Gem. 20.10. Hoch- zeickskoll. at W. Lwiener 2.00. ? Sknecders Gem. in W ryside 4 00. Dreielnigk.-Gem. in Milwaukee 61.00, Heil.-Gecst Gem. 12.03, St. Stephans-Gem. 57.00, Jmm.-Gem. 29.11, Kreuz-, Gem. 13.15. ? Müllers Gem. in Kwckhcn 6.25. ? Leyhe's parish 10.00. ? Erck's parish in Wausau 10.00. ? Hieber's congreg. at Sheboygan Falls 8 a.m., at Wilson 9 a.m. ? Walkers Gem. at Maple Creek 2.47, at Bear Creek 4.36, at New London 5.05. ? Nützel's Gem. at Oskkosh 16.92. k. Arnold's Gem. at Calumet 10.25. I'. Prägers Gem. in Granville 5.23. k. Leßmann's Gem. 7.40. k. Grothe's Gem. 8.00. k. Herzers Gem. 14.73. ? Wambsganß' Gem. in Adell 24.70. k. Georgiis Gem. in Cedarburg 4.60. k. Reichmann's Gem. 4.00. 1^. Keller's Gem. tn Racine 18.81. k. Markworth's Gem. in Cale- donca 4.67, on Rat River .83, on Fremont Road 2.41, on Schroeder's Corner 3.10, on Manteufel 1.71, on Fremont 1.15, on Wolf River 4.52. k. Strasens Gem. at Watertown 58.69, at Lebanon 9.78. k. Feustel's Gem. in Concord 9.50. k. Wich- mann's Gem. in Freistadt 26.68. k. Sagehorn's Trinity Gem. 8.00. k. Pröhl's Gem. 20.00. Jmm.-Gem. in Tberesa 5.25. H. Hapel in Granville 1.00. W. Weckendorf in North Prairie 1.00. k. Schumann's Gem. in Waterford 7.75. k. Wesemann's Gem. in Grafton 9.70. 1'. Schlerfs Gem. 20.00. st. John's Gem. on Washington Road 1.29. 1?. Damms congreg. at Bloomfield 9.00. ? Rathjens Gem. 3.00. k. Seuels Gem. at Portage 11.50, at L 'wisron 3.20. Upper Jmm. Gem. at Tberesa and Herman 13.00. I'. Rehwinkels Gem. 7.00. k. L.deburs Dre rinigk.-Gem. in Mequon 2.92. I'. Weigles Zions- Gem. cn Larabee 3.21. St. Martins-Gem. in Clintonöue 5.04. k. Ebert's Gem. in Bonduel 4.07, in Shawano 1.43. k. Aulich's Gem. 5.00. (p. -633 57.)

For the orphanage near St. Louis: teacher Weigles Schöler 2.50. Mrs. Schicke 1.00. Emma Oldenburg .25. k. Winter 2.00. k. Tbeels Gem. 12.50. k. Keller's Gem. in Racine 13.05. mother Pritzlaff in Kirchhain 1.00. from teacher Falke's Schulbüchse 3.50. (p. -35.80)

For l'. Nickels Rectory: t'. Rohrlacks Gem. 15.00.

For the studying sons of the 1'. Schumann: Hockzeits coll. at Sam. Scidec 7.03.

For synodical reports: teacher Grothmann 2.00. k. Winter 2.00. k. Sckumann 3.00.

For l'. M. Wyneken: Women's Club in Freistadt 8 00.

For the orphanage in Addison: teacher Lausir's pupils in Portage 3.00. l'. Schilling's Sunday ckule 5.41. k. Leybe's comm. in Sigel 5.75. baptismal coll. b'i Val. Reyer in Wilson 2.10. k. Wambsganß'Gem. m Hancock 12.85. By?. Nützet, Christian teaching coll., 5.60, Ämalia Anger .20. ?. Theels Gem. 12.50. Jmm. congreg. in Milwaukee 5.23. By the Sckul- children in Bloomfield 4.00. ?. Ledebur's Trinity Gcm. in Mequon 3.95. Women's Club in Wilson 5.00. (Summa -65.95.)

For the orphanage in Delano, Pa: ?. Wambsganß' Branch at Lake Linden 10.00.

For the Negro Church in New Orleans: W. Volkmann in Watertown 2.00. Baptismal coll. with Ratke in Jackson 2.55. (p. -4 55)

Milwaukee, Jan. 18, 1883, C. Eissfeldt, Treasurer.

Entered the Minnesota - and Dakota District caste:

For the synodal treasury: From ?. Schaafs Geme'nde -4.00. ?. Cousin 8.00. ?. Hertwigs Gem. 2.00. ?. Zahn's St. Peter's parish in Elysian 5.20. ?. Dubbeistein's parish in Wykoff 4.60. ?. Ahner's parish in GreenJsle 10.00. ?. Johl's Gem 15.00. ?. I. v. Brandt 1.00. ?. Hertrich's parish 8.50. ?. Landeck 2.00, whose parish 16.00. ?. Müller's Johansgem. 10.00. ?. v. Brandt's Jmm. - Gem. 4.75. ?. Hmst's comm. 13.90. ?. Mäurers Gem. in Bröidere 10.00, in Gifford 3.25. (Summa -118.20.)

To the seminar building tn St. Louis: ?. Schaafs Gem. 5.00. ?. Friedrichs Gem. tn Waconir, 1st Sdg-, 50.00. H. H Brand- borst in St. Paul 8.00. ?. Vtter 7.00, by the same 9.00. By ?. Börneke by H. Müller 1.00, Aug. Müller 2.00, Gottfried Müller 1.00, C. Böttcher 5.00, W-Börtchr 1.50, Aug. Goitschalk 1.00, GottliebKelling 2 00. C. Fritzke 2.00, F. Weckwertb 1.00, C. Kelling 2.00, C. Müller 2.00, W. Fntzke 5.00, C. Grützmaackicr 1.00, G. Schröder 1.00, M. Grützmaacker 2 00, M. Helwig 3.00, L. Holz 1.00, A. Bade 1.50, Aug. Bade 2.00, W.Koplin 3.00, E. Müller 1.00, G-Fr-tzke 1.00, F. Fritzke 1.00, F. Brüske 5.00, C. Brüske 1.00, August Grawunder 1.00, A. Eichhorst 1.00, M. Weckwerth 1.50, L. Clempcrt 1.50, Jul. Behalt 1.00. John Deubler tn Danville 5.00. ?. Kolbe 2 00, deffen Gem. to Howard Lake 18 00. F. Kuhlmann in St. Paul 5 00, by members of theZwns-Gcm. that. 25.00. F. Henke 2.00. by ?. Jobl 15.00. ?. Horst's Gem. at Hay Creek 30.00. ?. Schulz's Filialgem, at Dundas 4.50. (p. -240.50.)

For inner mission in the Northwest: By k. Rådeke from L. Klingberg 2.00, F. Gössel 1.00, I. Ebel.25, Frau Spreu 1.00, P. Beuch .25, F. Busse 1.00, G. Müller.50, I. Feblland .50, I. Klingberg .50, H. Dubbe 1.00, Drewianka .25, A. Brandt 1.00, Cb. Klinaberg .50, H. Timermann .75. by k. Rolf of Mr. Gudert in Milwaukee 5.00. k. Maurer's Gem. at Gilford 2.70, at Belv-dcre 6.75. k. Stülpnagel's comm. in Potsdam 14.43, in Plain View 5.12. By k. Cousin 12.00. By ? . Hertwig, Harvest Festival Coll. 9.80, by k. Kolbe 1.00. ? . Dubberstein's comm. in Waltham 3.40. By treasurer E. F. W. Meier 200.00. T-H. M. 2.00. (S. -272.70.)

For the deaf and dumb: By?. Schaaf for tracts sold 2.85, coll. sr. Gem. 1.15. k. Müller's Jokannissgem. in Dakota 5.15. Landeck's Gem. 10.00. (S. -19.15.)

For the widow's fund: k. Börnekes Gem. in Alma, Harvest Festival Coll., 4.60. k. Maurer 4.00. By ? . Ross from widow Dühlmeier in Arlington 2.00. By ? . Dubberstein, wedding coll. at Mr. Jäckel's in Wykoff, 4.40. k.Kretzichmar 2.00, thanksgiving coll. sr. Congreg. in Gaylorb 5.00, communion coll. sr. Cong. in Dryden 5.00. k. Vetter 4.00. k. Kolbe 1.00. ? . Lanbeck's congreg. 11.00. ? . Schmidt in Rockester 2.00. ? . Jobl 5.00. k. Stülpnagel 4.00. ? . Schutze 1.53, wedding coll. at H. Lange in Courtland 5.47, F. Gieseke 1.00, Mrs. Gieseke 1.00. k. v. Brandt 2 00. k. Vomkof 4.49, whose Jobannis comm. 4.21. k. Streckfuß 4.00. k. Hertwig 4.00. (p. -81.70.)

For Milwaukee progymnasium: k. Schaaf's comm. 3.00. k. Börneke's comm. in Danville 3.68. k. Ross's Gem. at Arlinaton 22.50. k. Horst's Gem. at Hay Creek 10.00. k. Kotbe's Gem. at Lewiston 18.75. k. Mäurer 1.00. Weinachtsabendkoll. of Zionsgem. at St. Paul 20.00. k. Schmidt's Gem. in Rockester 8.50. By C. Wendt of k. Schultz's Gem. in Faribault 15.50. Communion coll. in k. Ahners Gem. in Green Jsle 5.00. (p.->07.93.)

For the orphanage at Addison: by k. Börnekes Gem. at Mapleton 2.47. By ? . Hertwig, Hochzeitskoll. bei Hrn. Hugo Heusel, 3.60. Anna und Klara Streckfuß .75. (p. -6.82.)

For the orphanage near St. Louis: By k. Kotke. Wedding coll. with Mr. Lübmänn at Lewiston, 10.50. k. Zabns St. Peirt Gem. at Elysian 7.50. By L. C. Hertwig, Hoch- zei sk 'll. at Hugo Heusel, 3.60. ? . Johls Gem. in Hart 10.00. (S. -31.60.)

For the budget of the Milwaukee Progymnasium: k. Horsts Gem. 7.00.

For poor Minnesota students: k. Mäurers Gem. in Gilford 2.65, in Belvidere 6.75. k. Müller's St. Jobannis- Gem. 2.00. k. Vomkof 1.00, whose St. John's congreg. 5.50. whose Grace congreg. 2.80. T. H. M. 2.00. (S. -22.80.)

For Negro Mission: Through k. Kolbe from Aug. Gerber to Howard Lake 1.00.

For the comm. in Nockford, Minn: By Treasurer H. Bartling 6.89.

For poor & sick pastors & teachers: k- Ahners Gem. in Green Jsle 3.35.

St. Paul, Minn, Jan. 15, '83, T. H. Menk, treasurer.

For the Lutheran Orphanage near St. Louis, Mo., received since Dec. 8, '82: From k. P. F. Germann at Fort Smith. Ark-, 1 pr. pants, 1 jacket. Mrs. Prange at Edwards- ville, Ill, 800 dd. Calico. Emil Bachmann in St. Louis 1 bottle of M-diz'n. From ? . Mever's parish in Black Jack, Mo. from Wi we Kasp. Trampe 2 sack potatoes, 1 p. turnips; Heinr. Trampe 2 pots apple buters; Kasp. v. d. Str. desgl. and 5Buso. Potatoes; Heinr. Tramve 8 bu. Potatoes, 1 Bu. Apples, and turnips. From I'. Left Gem. in St. Louis from women's club 6Bl inkets, 21 girls' shirts, 2 dresses, 4 Pr. stockings. K. Wehkmg -5.00. c. Hirschhausen in Staun ton, Ill, .50. Mrs. Hnsckbausen .50 as a Christmas gift. From k. Lenks Gem. in St. Louis: by Sklickting 10.10, from Jos.W Brau" 7.50 W. Roch 1.50. From the Kreuz dist ict : by Lebrer Kö-n r 3 50, by Schumann 10.30. From the Dreieinigke ts dist ict : by Hänjchen 3 00. by Mustard 1.50. From the Jmmanuels dist ict : by Günther 8.00, by Huning 9.20. Nützels parish in West Ely, Mo., 5.00. Fr'U jobann' Körner in St. Louis 5.00. By 1'. Saver in South St. Louis, found at his silver wedding, 3.00. By Fr tz Reu'er's Association in Fort Wayne, Jnd, 2.00. Mrs. Ziegler in St. Louis 2 dresses, 2 girls' pants. By?. Q'iebl, Ch istenlebr collections sr. Congreg. in Mtnneapolis, Minn, 2.55. From the Woman's Club in La Fayette, Jnd, some dress cr- stuff. From the Lebrer Trettin and Heise schools in Staun- ton, Ill, 5.00. By I'. Stemmermann in Onaga, Kans. from W. Kufakl .50, H. Kufahl .25, A. Schäfer 2.50, L. West phals children .60. durck ? . Polack at Uniontown, Mo. coll. on C. Metsn rs infant baptism, 1 10, of widow H. .40. Lebrer I. R edels school children at Fort Wavne, Jnd. to make Christmas presents 5.00. From Virginv pure of Cross District in St. Louis 10.00. Lebrer Gotsch and reffen school children at New mile, Mo., for Christmas sugar 3.50. Rudolph Löhr in Holland, Jnd., 2.00. K. Wehk'ng in St. Louis 10.00. By k. B Itz in Concordia, Mo., from N. N. 10.00, H. Röpe 2.50, from Fr luenverein for the children for Christmas 12.50. Durck ? . Dulitz from sr. Gem. in Napoleon, O., 24.65, in Fiat Rock ^25, in Luneburg 5.10. Durck I>. Umbach in Prairie City, Mo., ofTh. M. 2.50, M. S. 2.00. teacherMackensen's school children in St. Louis" to the Weinachtsgesckenk, 7.00. Mrs. Aug. Bobn in St. Louis 5.00. By ? . Which in Jefferson City, Mo , by Job. Niegborn .50, Reinb. Fischer 1.50, L. Beck 1.25, **A.** L. Wesche 2.75. S. Markgraf in Peoria, Ill, 1.00. By Lebrer Zitzlaff in Evansville, Jnd, of s. school children 11 40, W. Bever .25, of cl. Job. Däuble .50. durck Lebrer Deff- ner in St. Genevieve Mo., 12.25. from teacher Almstedt's school in St. Louis 3.45, teacher Rosckke's school 6.05. from d. Tri- einiak-Distr., children's d enstkoll. on k. evening, 57.48. I. Meuschke in Lincoln, Mo., Christmas present, 5.00 By 1^ Lmrtzsch inLoom'ng, Mo., by Bro. Walter 10.00, thank offering by Mr. H. 2.00, H. Nabe 1.50. From Lebrer Guntber's school in St. Louis 3.85. By ? . R. Pieper in Man towoc by Mrs. N. N. 5.50. From Meyers Gem. in Black Jrck Mo. Coll. sr. Gem. on h. Evening, 11.50. Kindergo'tesd- enstkoll. of Gem. k. Michels' in Franklin Co. on Mo., 7.50, F. Nienberg the. 5.00.

Chr. Lowes at Columbia Bottom, Mo. to build schoolhouse 1.00, to maintain 1.00. By k. Pennekamp at Topeka, Kans. from Mrs. Rosa Klein 1.50. Coll. of comm. k. Willes near Brownsville, Mo., 5.20, by H. Steinkuehler 2.00. I'. Ne- tbings school children in Lincoln, Mon., 10.00, et al: W. Keuper .50, D. Meusckke 25, W. Bökmner 2.00, H. Meuschke .25, W. Jäkel.25, P. Böhmer 1.00, A. Gerken.25, A. Kesemann .25, W. Lumpe .15, M. Eckkoff .85, K. Gerken .25, S. Maas .05, B. Hesse .20, H. Loxen .25, I. Böhmer 2.00, M. Goosen .25, S. Jäkel.25, L. Hesse .15, M. Tubcsing .05, M. Netbing.55, L. Goosen .25. From the comm. at Ellisville, Mo. by: Mrs. L. Wilmas iBush. Potatoes, widow Wagner 1)^Bu. do., 1 Bu. Apples, 1 gall. Apple butter; H. Kleinsorge 1)^2 Bu. Potatoes, 15H bu. Cornmeal; H. Kidney 2 gall. Apple butter, 1)^2 bu. Potatoes, i bag of cabbage; W. Arft i bu. Potatoes, 2 gall. Apple butter; H. Wallenstein 1)^2 bu. tr. peaches; Chr. Bakeme'er 1)^2 bu. Turnips, 1)^ Bu. Potatoes, 2 gall. Apple butter, 2 pf. shaft tallow; D. Remke 1)^2 bu. Potatoes, 1 bu. Turnips, >2 bu. Apples; H. Sckmidt iBu. Potatoes, iBu. Apples, 2 Bu. tr. apples ; W. Schmidt about 15 lbs. meat and sausage; B. Schäfer 1 Bu. Potatoes, 1 Bu. Apples, 1 bu. dried. Apples, 2 gall. Apple butter; W. Oppermann 2 bu. Potatoes, 2 bu. Apples, 1 p. cabbage, 1 gal. Apkel butter, 1 gal. Peach butter; A. Kleinsorge 2 gall. Apple butter; H. Reinke 1 p. turnips, 1 p. grain; E. Dörscklen 2.00; I. Weis 2.00; F. Niere 1.25; F. Senf 1.00; F. Röner.50; Theodor, Emma, Wilhelm & Klara R. together 1.00; N. N. .25. From the Women's Club at St. Charles, Mo., 17Skirts, 8Pr. children's stockings, 5Pr. socks, 10 bodice- cks, 4boy'sbemden, 12skirt, 2 dresses, 8Pr.underpants, 11girl'sbemden, 2 bed-pieces, Candy,H>erth 2.00.

Sincerely thanking all dear friends

St. Louis, Jan. 8, 1883. i. M. Estel, cashier, cor. 3cl L UutZer 8t8.

Report of the General Treasurer of the Preacher's and Teacher's Widows' and Orphans' Support Fund for the Year 1882.

Revenue. Cash balance on January 1, 1882	-62 .03
Durck Hrn. M. C. Bartkel Surplus from "Magazin" 141.00 From the Illinois District (Treasurer U. H. Wunder)	
Contributions-498	.78
Gifts	978.55

1477.33

From Middle District (Treasurers M. Conzelmann and C. Grabl) Contributions and gifts 1237.84

From the Westl. Dtstr. (Kass. E. Roschke u. C. Guntber)	
Contributions-257	.90
Gifts	827.46

1085.36

From the Eastern District (Treasurer I. Birkner) Contributions-122.00

Gifts	429.17		
Legacy of the Blessed Miss. Bertha Nöl- ting in Richmond	, Va,	301.22	
			852.39
From the Wisconsin District (Treasurer C. Eißfeldt).			
Be'ing-222	.70		
Gifts	390.04		
			612.74
From the Michigan District (Treasurer C. Sckmalzriedt) Be träge -128.80			
Gifts	331.66		
			460.40
From the Iowa District (Treasurer k. Fr. v. Strobe).			
Contributions-128	.00		
Gifts 217	.76		
			345.76
From the Minnesota and Dakota - District (Treasurer T. H. Menk) Contributions and gifts		101.55	
From Canada District (Treasurer G. Renfer) Contributions-	2.00		
Gifts	23.00		
			25.00
Gift from an unnamed friend	100.00		
			-6501.40
		Issue.	
Support to 56 pastor and liver widows with			
78 Orphans	-6189.71		
Expenses for postage. Registering letters, postal and bank orders, etc. - -17	.90		
			-6207.61
Balance in cash on January 1, 1883	293 .79		
			-6501.40

Thus, despite the great demands placed on our treasury during the past year, the faithful God has given what we needed. Thanks be to Him and the dear donors on behalf of our widows and orphans. A number of widows have been reported to Sckon for support this year, who were previously able to manage without it, but now know how to help themselves. It seems that the needs will be even greater this year. The kind and faithful God will open hearts and hands and give what is needed this year, and will regard everything that is given to these poor people as if it had happened to Himself.

C. F. W. Sapper,
*general cashier.

For poor students received with heartfelt thanks by Mr. ?. B. Sievers in Cape Girardeau, Mo., collected on Mr. F. Botts infant baptism -3.75. By Mr. ?. Lohr in Jackson, Mo., from Mrs. verw. Nothdurft 12 pairs of woolen stockings. By Mr. ?. A. Rehwalrt of his. Township at Haven, Reno Co, Kans, 11 50. Durck Hrn. k. Weisbrodt at Mount Olive, Ill, of the worthy young men's association of sr. Parish that. 20.00.

C. F. W. Walther.

For the preachers' and teachers' widows' and orphans' fund

(of Iowa District)

have been received:

1. contributions:

From the SS.: I. Seßler, Th. Mattf. Id, Ph. Studt, F. Ehlers, C. W. Baumhöfener, C. F. Herrmann, A. Detzer each -4.00; Th. Händschke, I. Aron each 2.00; Tb. Brauer 3.00; G. Haar, I. Thurner each 5.00. Teacher W. Hild 4.00.

2. gifts:

By S. Zürrer: From G. Richter, Mrs. Richter each 1.00. From W. B. Hanken in Montieello 5.00. G. Vogel in Dubuque 1 00. St. Johannism. at Montieello 13.65. S. Reinhardt's Gem. 11.00. Thank offering from Mrs. S. Reinhardt 2.00. F. Völz by S. Studt 1.00. S. Reisinger's congregation 6.00. S. Strobel's congregation 5.50. S. Herrmann's congregation 4.75. H. Goeppinger by S. Guenther 5.00. S. Grafelmann's congregation 5.50. S. Stephen's congregation 12.07. St. Paul's congregation at Fort Dodge by F. L. White 10 00. (p. -132.97.)

Montieello, Iowa, Jan. 15, '83. F. v. Strohr, Treasurer.

Received for the **English Lutheran Mission in the West** by Teacher H. H. Hensick of the Concordia Choral Society in Manistee, Mich., -8.00. By Missionary A. Baplr, Coll. at an English Service in Perryville, Mo, 2.80. By the same for books sold .20. By Mr. S. C. L. Janzow of the congregation of Mr. S. H. Albrecht in Bremen, Minn., 2.00. By Mr. F. Schuricht of the Trinity congregation here, part of the collection on Epiphany, 25.00.

St. Louis, Jan. 20, 1883. c. F. Lange, Treasurer.

509 Sraukliu Ave., 8t. Souls, Llo.

Get

for poor pupils by Mr. S. Meyer in Adams Co, Jnd, -6.20, collected at the wedding of Mr. Koldeway; by Mrs. A. Heitmüller in Washington, D. C., 12 quilts; by Mr. S. E. I. Frese for C. S. from H. Hamann, 1.00, W. Hamann, 2.00, H. Spractis, .50, F. Hirschfeld, 1.00, Bro. A. Rohwer, 1.00, N. N., .50, I. F., 4.00; for I. Beyrr from etl. members of the congregation at Altenburg, Mo., 10.00.

Many thanks!

R. A. B is ch 0 ff..

Received for church building in Erte, Pa.: From the North East congregation of S. E. Lermhuis -20.00, I. F. Oldach 5.00, Friedr. Schultz 5.00, Frank Skmitz 2.00, I. H. Leembuis 20.00, Christ. Neurndorf 2.00, Friedr. Siesten, Joh. Nckker 5.00, Joh. Maaß 5.00, Friedrich Luck 2.00, A. Hendrick 2.00, F. I. Oldach 2.00, C. A. Oldach 2.00, Mina Görndt 1.00, Lena Rief-üakl 1.00; from the comm. of Mr. I". Töwe 10.00, of the mr. k. Wetnbach 23.00. Many thanks to the dear donors!

H. Sieck.

Received for the Baltimore Emigrant Mission: From Mr. Siehr in Milwaukee-1.00. Through S. Fleckenstein from Mr. Tossold 1.00. Mr. Gremcr in Pennsylvania 1.00. Through S. Wickemeyer in Richmond, Jnd, 1.00. Mr. F. Schürmann in La Fayette, Jnd, 2.00.

Wm. skimmer. 205 N. Stromont 8 t.

For my local congregation to have received for ibrem church building from Mr. S. A. Ernst's congregation in Euclid, O., -16 45 and through Mr. Treasurer C. Grahl 68.02, certifies sincerely thanking and wishing the dear donors God's rich blessing

South Bend, Jnd, Jan. 10, 1883.

P. H eid.

Get

for Student Wirt to purchase a violin: From the worthy members of the Smgverein zu Cbampaign -4 00. From Hrn. k. Wartens in Danville 5.00. God bless the dear givers.

Springfield, Ill, 1t. Jan. 1883. I. S. Simon.

Cold from the congregation in New Minden. Ill, -25.21 for the pupil G. Koch; from the Salems congregation of Mr.?. Polack 7.10 for the pupil Kretzmann; from the firm Schirmeier "L Co. 8 pr. underpants, 8 undershirts, 2 bust shirts and 12 pr. stockings for impecunious pupils.

With sincere thanks toH

. W. Diederich.

Received for student H. Mueller -5.00 from the congregation of Mr. S. W. Weber at Perryville, Mo. M. Guenther.

Received for needy students as a basis to a source of income by Mr. S. A. Lohr in Jackson, Mo. from Widow Nothdurft -300.00.

Roschke.

E.

Received from Lebrerswitwe Marg. Wolf, thank-offering for happy birth of a grandchild. Birth of a grandchild, -3.00.

O. Hanser.

AM" The receipts of Messrs. Bartling and Schuft, as well as those of Hrn. k. Zollmann will follow in the next number.

Available from Concordia Publishing:

Passion Book. Devotions for the Domestic Celebration of the Holy Passion Season. Collected and edited from the older treasures of the orthodox church by F. **Lochner**, pastor of the Lutheran Trinitatis Parish at Springfield, Jlls. St. Louis, Mo. 2nd edition. Plain bound -1.25. In gilt -2.00.

Changed addresses:

Rev. S. ^V. SrueMemaun, ^Cillovv 8prin<rs, 600k Oo., Inä

Rcv. I. Sakko, 454 6laiborn 8tr., Nerve Orleans Sa.

6illas. SvrA, 454ZH X. Llaiboru 8tr, Xovv Orleans, Sa. 6th Naxel, 1633 VVurrou 8tr, 8t. Souls, 51o.

Lutoröcl Lt tke cost OILev s-t 8t. Soul", Ü4o., "8 sseosä-lass MLttsr.

Synodal sermon on John 15:1-8.

Venerable Synodal Comrades!

It is already painful to be reviled by the world because one sticks to Christ's words, but it is even more painful when this happens even to those who bear the same Christian name with us, even profess the same precious faith with us before the world.

We have had to experience this. Men whom we considered brothers have suddenly turned away behind us and are now even calling out to us: Not we, you, you have fallen away. No matter how stubbornly you hold on to individual words of Christ, you are not Christ's true disciples, for you have departed from His mind and spirit. So do not be surprised that we turn our backs on you; take it as a sign that the Lord has turned away from you. And if you continue in your dark doctrine, which deprives man of everything, and thereby also kills all diligence and zeal for good in him, see to it that you are not one day found to be unfruitful branches!

That hurts. But even more, it causes challenge. For who would always be so sure of his state of grace that even under such reproaches not even doubting thoughts would arise in him? Who would always be so sure of his doctrine that even persistent, vehement and cunning denial of it would never be able to make him doubtful? Who by nature is not already all too inclined to consider himself abandoned by God, when in the end even his brothers depart from him? Who finally, who knows himself a little, could even think without shuddering about being handed over to the fire as a dry vine?

Without a doubt, most of us have experienced something of such internal challenges in recent times, through which the external attempts actually become dangerous. Therefore, we hope that the consolation which the above-mentioned text gives so abundantly in such trials and temptations will taste all the sweeter to us today.

These words were spoken by the Lord on the evening when he spoke with his disciples for the last time of the day.

He drank the fruit of the vine and gave them his blood to drink under the wine. He knew that he was now approaching his great suffering. He saw what they did not see, what heavy temptations were waiting for them. He sees how Peter denies him, how all the others abandon him, sees the distress of conscience, the anguish of heart, the desolation into which all his dear disciples will fall. And as he has just warmly admonished and warned them, so he does not want to leave them without comfort. They should not be too frightened when what he had announced to them before really happens. They should not despair even if they stumble and fall. They should know in advance that temptation, fear, distress, in short, everything will be for their good, if only they do not let themselves be completely torn away from him and his word. Therefore, he speaks this parable of the vine and the branches, and in it he couples himself and them, his suffering and their suffering, into one, as it were, and calls out to them: "Only abide in my word, and there will be no need.

Well, these comforting words do not only concern the first disciples. The Lord's promises of grace are given to all his disciples. Let us then also listen and take to heart

The comfort that also remains for us as long as we abide by Christ's words;

but this consolation is threefold and that is:

1. As long as we remain right vines on the spiritual vine;
2. As long as everything that Satan and the world do to us must be nothing but the work of the heavenly gardener;
- 3..so long shall we also not lack the fruit which the LORD of the vineyard desires to have.

1.

Because we also do not want to misrepresent or reinterpret a word of Christ, so that the whole of the doctrine rhymes better with reason, we are said to have fallen away from the spirit of the gospel and are no longer true disciples of Christ.

As frivolous as the reasoning is, the accusation itself, which is raised against us with it, is heavy. For nothing more serious can be done to a Christian than to make him lose his faith and his state of grace. If we are to keep our feet on the ground, if not everything we hope for is built on air, if we are to have support in life and comfort in death, we must be sure that we are God's children. If we are no longer certain that we are Christ's, we have already fallen.

But now, how do we become and remain certain of this? Are we supposed to think up all kinds of signs ourselves and check ourselves against them? It would be terrible if we had to do that. We would deceive ourselves. But no, the Lord Himself gives us, and also in our today's prayer, with clear words, who are those whom He recognizes for His disciples. He says, not to all his hearers, but to his disciples alone: "I am the vine, you are the branches." Here we hear: Those who are so connected to him, who have become one with him, like the branches with the vine, those, but only those, he recognizes as his disciples.

But how did vines come to be attached to the vine and become one with it? Did they make themselves, take on the shape and form of the vines, attach themselves to the vine, or at least let it be known that they would not wantonly resist being incorporated into it? None of this. Real grapevines have not done the least of all this. They are produced from the trunk of the vine, born and grown, are held and carried by the trunk. From this alone they have the type and nature of the vine. From this they have become one with the trunk and that the juice and power of the trunk lives and works in them.

This is how it is in the spiritual realm. No one has ever become a disciple of Christ by taking the Christian name, practicing Christian ways, learning Christian speech, and joining a Christian community. There may be self-grown saints, but there are no

26

Christians. For kind cannot be changed by kind, and nature cannot be changed by works. No, here it must not be adopted, put on, learned; but it must be begotten, born, grown, and indeed born and grown from Christ, if there is to be a Christian.

But now, how and by what means is a man, who is not in Christ by nature, born again of Christ and incorporated into Christ? The Lord himself tells us this in our text: "You are now clean because of the word that I have spoken to you. Here we hear: it is through the word of Christ that a man becomes clean, thus also that he becomes his (Christ's). For no one becomes clean unless he becomes his. The Lord also says the same thing in the words: "If you remain in me and my words remain in you", that is, if you remain in me and my words remain in you. Here we hear again that abiding, and therefore also being in Christ, depends on the word. And how can this word do such great things? Because this word is the seed, the imperishable seed of regeneration, from which, according to his almighty will of grace, man is born again from above, as the Scripture says: "He has begotten us according to his will by the word of truth. Where this word - and this is not the law, which cannot bring life, but the gospel - where this word, which he does not merely call to us from afar through others, but which he himself speaks, in which he himself is, comes to us himself with all his power and grace, in which he presents himself to us as the Savior of sinners, calls to himself all who are crushed by the law, the weary and the burdened, offers, presents and promises to us all the fruits of his work of redemption, of his life, suffering and resurrection, namely forgiveness of sins, life and blessedness freely and without cost; where this word, which we hear daily in the sermon, at baptism and the Lord's Supper - where this word, I say, falls into the heart and works in this heart the faith which grasps this word and in the word Himself, the Savior: there the great work is done. For then the sinner has become one with the Savior of sinners. One first in God's eyes and judgment. Therefore the ungodly is justified for the sake of the righteous, with whom he is reckoned as one. But then also one in and of himself. For at the same moment that the child of wrath is regarded and accepted as a child of God for Christ's sake, something is born in him that is entirely new, that is of Christ, of Christ's kind and nature, in which is Christ's spirit and which therefore also clings to Christ, is one with Christ as the branch is with the vine.

Just as it is the word that draws a person to Christ, incorporates him, and makes him a disciple, it is also through the same word that he remains with, in and on Christ. As long as he remains in the Word, and in such a way that this Word remains in him, so long does he remain in Christ. For so long does his seed remain in him. And this seed, from which the new creature was born, is also the one that continues to renew and sustain it. So all our being and abiding in Christ depends solely on being and abiding in his word. As we stand by the Word, so we stand by Christ.

Now that we come to the real matter, what answer does the Lord give us to this testimony, if we want to know whether we are really his true disciples? He speaks through this parable thus: Take heed to my word, whether it is in you, that is, whether you believe it to be true, whether you like it, whether you rejoice and are comforted by it, whether you trust in it and build on it, whether you dare to trust in it against sin, death and the devil, whether you are grieved and ashamed, whether, no matter how cold, indifferent and hostile the old man may be, there is still something in you that has become one with my word and therefore clings to me and would rather lose everything than leave me? If there is nothing of all this in you, but only the opposite, then be shocked and strike yourself! For then thou hast a sure sign that thou art not yet mine, but of the world and of the devil. But if there is really something in you, or if you would like to trust and believe my word with all your heart, then have good courage, because my word is certainly already in your heart. And if my word is there, then I myself am certainly also in you and you in me, that I have become yours and you mine, yes, there we are both so rooted in each other and afflicted, like vine and branch. Now do not ponder for a long time how I am in you and you in me. You don't understand that, and it's none of your business; it's my business. Enough that you shall know it one day. For now, be satisfied that you have become pure and mine through the word, through the word that I have spoken to you in sermon, sacrament and absolution and what is in you.

And let us ask further: Lord, with all our thinking and senses, worries and sorrows, we still cannot grasp this and that of your words and rhyme them together, how will this end? Can we still remain your disciples with all our other weaknesses and infirmities? What is the answer he gives us in our text? He says: "O you of little faith, why do you doubt? What good is your worrying and fretting? Has it ever brought you forward, and not rather always backward? So let this go. Who demands this of you? I want you to search in my words. But where have I ever said, Only he who fathoms all my words and learns to rhyme shall remain my disciple? and have I not spoken clearly and plainly, If ye abide in my words, ye shall remain my disciples? Ei, then notice this. Do not let my word leave your hands, ears and heart. Move it on and on. Stick to it as it stands and reads, even if it offends your reason, even if it offends your pious feelings. Don't detract from it, don't add anything to it, in order to make it more acceptable to reason. Then you can't rhyme everything - after all! that will be found. But you must stick to my word if you want to remain my disciple!

Do you still say in your mind: "So I hear, I myself must do it with my abiding, that you, Lord, abide in me. But how, if I do not and cannot, I poor, I weak one? What will be the answer? - It will be: O thou Thor and slow of heart to believe, how long wilt thou be without understanding! Tell me, who did it, you or I, that my word came to you? You or I, when your heart went out? You or I, when

a hand stretched out in you for my hand? Whose work is it?

that you have stayed with me until now? Have you held me or have I held you? Was it not I, was it not all my ability and great strength? Have you not confessed this to me yourself a thousand times with praise and thanks? And now you still do not want to understand what I mean when I say: Stay with me! Don't I know better than you that you can't do that? Is that why I myself have not always given what I demanded of you, and myself done what I told you to do? Shouldn't you then have learned at least so much by and by that I want to give your will and accomplishment in this piece myself? Even if your mind cannot yet fathom how my actions and intentions and your actions and intentions relate to one another and rhyme and interlock, you should know this much, already from your own experience, that they must rhyme and really do rhyme. So now fresh to it! Stick to my words, may reason, feeling, heart, may the whole world say what it may; and then you stick just as firmly to it that you are and remain mine.

Let us remember this, my brethren. Let us remain confident in all the words of our Lord, and all the more earnestly and steadfastly, the louder our adversaries cry out and the more vividly we recognize our sins, distress and danger! As long as we remain so, the first consolation of our text remains with us, that we are and remain Christ's true disciples, true branches of the vine.

2.

But, they might say, does this not make you mad, that not only the unbelieving children of the world, but also your own fellow believers rise up against you in such great numbers? Would this be possible, could the great God allow it, if you were really Christ's true disciples?

We answer: It is true that this sometimes makes us think hard. But our faithful Lord also knows such temptations of his own. He did not want to leave us without teaching and consolation in this piece either. Therefore he says in the Tert: "My Father is a vinedresser; every branch that bears fruit he will cleanse." He wants to say: "If it offends you, my dear disciples, that the Father in heaven, who could so easily prevent it, nevertheless allows so many hard and bitter things to happen to you from Satan and from the world, then consider what does an ordinary vineyard keeper do, to whom his vineyard is dear and who would like to have good vines? Truly, he does many things that at first glance look just the opposite. He does not let his vines grow and sprawl as they please. No, he comes with shovel and hoe, with knife and tongs, digs, scrapes, hacks, hews and cuts around in the vineyard as if he wanted to destroy everything together. If such a wooden grapevine could talk, it would probably also say: "Hey, man, what are you doing? You used to act as if you liked me very much. But how cruelly you treat me now! You tear the earth out from under my feet, set your iron teeth on my branches, snap and chew at me like no other tree. And as if that were not enough, I must also suffer that you sully my tender roots, which are supposed to prepare the noble grape blood, with the unclean dung, which one cannot stand even in the stable!"

But the winegrower would probably also have something to say against that. Dear wood, he would say, you are unintelligent, you don't know what is good for you. What I am breaking out for you are "water rice" and wild tendrils. You should be glad to get rid of them. They only stand in your way and rob you of sap and strength. And how could you bear fruit without me digging and fertilizing around you?

And would the vine then continue to argue and say: You say that, but it feels quite different - the vinedresser would probably reply: Well, then you may try how it feels when you are cut down as a completely useless tree!

Well then, our Lord Christ wants to say with the parable, just as this vinedresser does, so also does my Father in heaven. He does not do it differently with me. It is the same with me as it is with that vine. My Jews shower me day after day with the filth and dung of their lies and blasphemies. The Gentiles will make it even worse. They will smash me and tear me to pieces, so that all the world must think that it is now over with me. But this must be so. For all this is nothing else than the fertilizing and hoeing of the vine, and the heavenly vinedresser has this done to me so that I may bear much fruit, that is, make many children of men blessed through my suffering and death. - Do not be surprised, then, if a little of what happens to me will also come upon you one day. The disciple is not above the master. What the tribe has to suffer, the vines should willingly tolerate. For the sake of the vines everything happens. If you remember this, you will not be disconcerted that your heavenly Father allows Satan and the world to do all kinds of evil to you.

Behold then, my dear brethren, in this way our Savior reinterprets all the suffering that befell him and that may concern us as being nothing other than faithful vineyard work, which the heavenly vinedresser does on his vines so that they may be purified.

Yes, someone might say, I would accept that if it were God. But it is not God, but the devil and the world, who do us all this heartache, and they do it truly not out of love, but out of pure shameful hatred and envy! - It is true that Satan and the world have the hoe and the knife in their hands. But you forget that there is another who has the devil and the world in his hand. His name is God. And he speaks with himself: You think well to make it evil. But I have other thoughts. You want to spoil my vineyard. I want to clean my vines, so that they grow, prosper and bear fruit. And for this you shall help me, you may know and want it, or not. So hoe and prune all the same, but no further than I want. You shall never become lords and masters to me; you shall be and remain hoes and tongs. This you shall see. You can hack, beat, plague, torture, murder; I can do more. I can make that everything with which you want to harm must turn to good use; that what you want to kill with must serve for life; that all distress, by which you want to plunge my children into misbelief, despair and other great shame and vice, must help to strengthen their faith and make their prayer all the stronger and more responsive. Summa, if I want, you must do much more good to my dear children with all your anger than all the angels and saints together.

Now truly, my brothers, if it is so - and so it is after all - what do they gain much, our enemies, if they still scuffle and chew us so much? They get nothing but our wild tendrils and water vines. Zch think we could begrudge them that. For what do they get out of it? As soon as the heavenly gardener has used devil, world and false brothers enough to work his vineyard here, he throws all these tools aside, yes, into the fire. But he keeps his dear vines, cares for them in the best way and finally transplants them from the Zammer valley to the new earth, to the eternal mountains.

Of course, if we are to be pleased and comforted by this, it requires an art that is not everyone's cup of tea and is called faith. But he who can do this art has something to gain from it. To such a one this parable in particular becomes so sweet and strong that he can speak with confidence, even if the world afflicts him, even if death itself knocks him on the head: Behold, these are my God's knives and hoes; now I shall be fertilized, pruned and cleansed.

This is how the dear martyrs of old looked at their suffering, such as Ignatius. When he was to be thrown to the lions, he did not lament long, as we do with every little thing, as if something strange were happening to us, but he said: "Well, let us go in God's name. For I am God's grain, and must first be ground and crushed, if anything good is to come of me. That was finely interpreted according to this text. That meant to look at the matter in a right way, completely different from what flesh and blood is capable of. This means that he had faith and looked at God's promise more than at what was before his eyes. Therefore he can regard the terrible teeth of the lions and bears as nothing but God's millstones, and think: What can all my enemies do to me, even if they let out all their anger, but that they help me the faster out of this misery to my Lord Jesus in heaven?

Oh, that we could all know this art, my brothers! Shall we learn it? Let us stick to the word of Christ. From this word comes faith; from the word come the eyes of faith which alone see aright; from the word - the courage and patience of faith; from the word - the victory, triumph and crown of faith. As long as we remain in the Word - and this is the second consolation that our Tert gives - everything that the world and Satan and false brothers may do to us must be nothing but faithful work that the heavenly vinedresser does to us so that we may be purified.

Now add to this

3.

So long also we will not lack the fruit that the Lord of the vineyard wants.

"Your doctrine kills all earnestness and zeal to create his blessedness, and to pursue sanctification; it will make you unfruitful vines"- so they cry out to us. Even if we know that this is not so - for Christ's word, in which we abide, cannot be what makes us lazy and indolent - we should not be sure, but turn even the cries of our enemies to our own good, so that we watch against the danger, which is always present, with all the greater seriousness. For we know our old Adam, and we know that by nature we are only too inclined to be in danger under the pretext that

It is only by the grace of God that we can put our hands in our laps and not make excessive effort and work by practicing faith and love. And woe to us if we followed the flesh here! It cannot possibly be God's opinion to throw away the pearls of His grace to lazy rogues who do not want to bear the fruits of this grace. No vinedresser is satisfied with the fact that his vines grow long and slender in the height, but he wants to see also once grapes at these vines. To this end, he has tended and waited for them for so long. This is also what the heavenly vinedresser wants from us. For this purpose he has created us in Christ ZEsu, namely for good works. For this purpose he has let the sun of his grace shine on us, and has given us rain and dew from heaven.

And what great earnestness he is in this, we hear from the mouth of his Son in our Terte. He says, "Every branch of mine that bringeth not forth fruit will he take away; and they wither, and are gathered, and cast into the fire, and must burn." Now those are worrisome words! The right branches, even if they are weak and puny, even if they have a break or a crack here and there, he prunes them, but he still leaves them standing. But what happens to the unfruitful ones? First, they are taken away, cut off from the spiritual vine, because they are not true bystanders, separated from fellowship with Christ, so that they no longer have any part in His grace, then thrown away, i.e. given over to their wrong mind. Even if this were to happen secretly, in God's hidden judgment, even if they were to remain in the outer fellowship of Christianity, how terrible this judgment is!

But further, "They wither." Just as a natural branch, torn from the vine and thrown on the ground, loses the sap it still had, withers and becomes dry, so such barren ones lose everything they otherwise had, and, if they remain so, become more and more obdurate and hard. They finally break, but they no longer bend.

"And they are gathered together." So no muzzled Christian and hypocrite need think that he will not be recognized, that he will be overlooked and forgotten, or that he will get away in some other way, that he will flee wherever he wants. None will escape, they will all be brought together in one heap. Whoever would have had the highest semblance of Christianity, if he had been a barren vine, only a hypocrite and a sham Christian, he will be bound together with Pharaoh, Saul and Zudas in a bundle, so that they will

receive their reward together. And this does not begin only on the last day. Even now, one after another of the hardened ones will be thrown into the pit until they are all together. There they are already ready and at hand, so that they can only be thrown into the fire.

"Un'v must burn." This will be a different fire than the fire of tribulation, which also true Christians must suffer on earth, which also hurts, but by which they are purified and from which they are saved in due time. But here it is called, remained in it for eternity, always burned, never burned, always dying and yet not died. For this fire does not go out.

Behold, such exceedingly terrible judgment will come upon all who have been false, unfruitful vines. Shouldn't we all be scared to death of this, looking at the great sluggishness and security of our old hearts? Za, could we

not almost come to the thought: If the matter stands like this, then in the end faith is not enough for salvation. Let us therefore leave faith and throw ourselves instead on works! ?

But woe to those who give room to such thoughts! Instead of escaping hell, they plunge themselves straight into the hellish fire. For he who forsakes faith and deals in works, that is, he deals in finding works which he can prove to be his righteousness without and apart from, or even apart from, Christ God, not only finds nothing that helps him, but finds what condemns him; and loses not only these vain works, but all that he ever had of Christ, word and faith. He who deals in works is under the curse, for he has rejected Him of whom the Scripture says, "There is salvation in no other, neither is there any other name given to men, whereby they may be saved. May such works appear to many fools as the most delicious grapes: the heavenly gardener spurns them as shoots, because they have not grown from the juices of the spiritual vine, but from the stale water of the old nature. May those who show off with such works be admired by all men as the choicest vines, before the eyes of the heavenly vinedresser they are just thereby revealed as wild tendrils and water shoots and will be consigned to the eternal fire together with their fruits. Here is their judgment. Everything that is not of Christ is destroyed. Nothing else will come of it. They shall see that.

But what shall we do now, that we may escape the terrible judgment of the unfruitful branches? Answer: We should listen to what the Lord says: "Abide in me and I in you. Just as the branch cannot bear fruit unless it abides in the vine, so neither can you, unless you abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." So, far from abandoning his word and faith, we should rather remain in his word with the utmost diligence.

If we abide in his word, "we shall ask what we will, and it shall be done unto us." For "in this his Father is honored, that we bear much fruit, and become his disciples."

Whoever abides in his word, Christ abides in him, and this Christ will certainly not let him remain unfruitful. As little as a true vine, in which the juices and powers of the stem flow, can remain without grapes, so little and even less can he who abides in Christ be found without fruit. Even if not all of them bear a hundredfold, even if one fruit is not as perfect as the other, even if the fruit is corroded and crippled: as long as we remain in the Word, they are still fruit of the right kind; as long as we remain in Christ, the Lord of the vineyard puts up with them, even rewards them with an eternal reward, all for the sake of the spiritual vine, his dear Son, who is he, of whom we are and therefore also our fruit.

May the heavenly Father and Lord of the vineyard grant that we may keep the word and bear fruit. Give it to each individual, give it to the assembled district, give it to the whole synod, which has chosen the vine as its emblem and seal, for the sake of this heavenly vine, His dear Son JEsu Christ. Amen. H. C. S.

Our emigrant mission in 1882.

Looking back on the experiences of the past year in the area of our emigrant mission, I must exclaim with the Psalmist: "Give thanks to the Lord, for He is kind and His goodness endures forever". There was no lack of work, it was at times crushing, but the Lord graciously helped through. It went through. Honor and dishonor, bad rumors and good rumors; but the Lord preserved from arrogance and pusillanimity and so arranged it that the good work among the immigrants took its quiet and blessed course. Undoubtedly, there have been some oversights and mistakes, but the Lord has helped that the good reputation of our mission, as far as I know, has not suffered any damage. Whoever has sought and enjoyed the services of our mission must, if he wants to give honor to the truth, certainly testify that everything in it is done honestly and properly, and that obedience to God and love for the stranger are the real driving forces of the whole work.

Last year's immigration was the largest our country has ever experienced. According to statistical reports from Washington, a total of 712,542 aliens entered our country through the various ports. Of these, 455,450 landed at Castle Garden. This crowd was brought to New York by 30 different lines of steamers (sailing ships, as is well known, no longer bring immigrants) in 1021 trips. The number of German immigrants landed here was a round total of 230,000, of which the Bremen line brought 73,000, the old Hamburg steamer line 69,000, and the rest came from Antwerp, Rotterdam, Amsterdam, Havre or Liverpool. Since the two old German lines from Bremen and Hamburg have been making two or three trips a week to New York, German emigration via England has been decreasing very much, which is only fortunate for the emigrant. Unfortunately, however, the Bremen and Hamburg steamship lines were particularly unfortunate last year, as several of their steamships were badly damaged and some were completely wrecked. Fortunately, however, as far as I am aware, no lives were lost.

Among last year's immigrants, the Russian Jewish refugees caused a particular stir. The children of Israel had not come to our country in such masses before. In spite of their poverty and need of help, most of them showed such insolence that they had to be forbidden to stay longer in Castle Garden. Today, 300 of these people still lie unprovided for on Wards Island. It is remarkable that almost no so-called Reform Jews were to be found among them. Most of them consider the Old Testament to be God's revealed

word, of course according to the interpretation of the Talmud. Through my conversations with them I have gained the conviction that especially among these Russian Jews, who belong more to the peasant, artisan and worker class, mission could be carried out with success, because they have not yet lost their respect for the Word of God in the Old Testament. Hopefully, we can soon at least begin to pay off our Christian debt to Israel, which has been struck with blindness, by sending at least one man from our midst to each of them, who, as a physical descendant of Abraham, but by God's grace, has come to the right knowledge of JEsu, .un

He is able to speak to his brothers according to the flesh in their language and to convince them of Christ's divinity and the sole purpose in him from the Old Testament Scriptures.

The main task of our church in this land of immigration, however, is and remains the spiritual care of our Germans from the church at home. It is true that they move in large numbers to places where Lutheran congregations already exist, i.e. where Word and Sacrament are available. Word and Sacrament are to be had, but thousands and thousands also move to areas where far and wide no Lutheran preacher is to be found. Oh, how eagerly we should therefore continue the work of inner mission, so that we keep what belongs to us or rather to the Lord Christ. May the faithful God give our synodal conference more and more willing and capable young men who are ready to sacrifice themselves to the Lord by taking on the laborious office of traveling preachers. May the Lord our God make our Lutheran Christian people ever more willing to sacrifice, so that there will be no lack of means to equip new heralds of peace.

If I am to tell the dear reader what has happened in and through our emigrant mission in the last year, I must again talk about numbers. My work cannot be easily described in short words; it has to be experienced. Whoever wants to get a clear picture of the sufferings and joys of an emigrant missionary must have been an eye- and ear-witness of his daily experiences. Those from our circles who have had the opportunity to do so have, as a rule, gone home with quite different ideas about the importance and blessing of our work among the immigrants than they had when they arrived. To my delight, our venerable general Mr. President Schwan has visited me twice now during his presence in New York, and has gained an exact insight into the state and leadership of our mission among the immigrants.

So, calculated by numbers, my work and that of my assistants last year was as follows: About 3000 calendars of our synod, 33,000 tracts and 25,000 Lutheran children's sheets were distributed free of charge, 5376 letters and postcards were received, 3951 were written and sent. 5266 persons were received, counseled and transported according to orders received. Of these, 214 persons traveled to Germany on visitation, the remainder moved on to Lutheran congregations in our Synodical Conference, namely, 1096 persons to Illinois, 305 to Wisconsin, 575 to Michigan, 432 to Ohio, 317 to the city or state of New York, 298 to "Indian," 236 to Iowa, 228 to Minnesota, the remainder to various other states. In addition to the 5266 persons mentioned, several thousands more have, of course, sought advice and assistance from me and, so far as it was in my power, have found it. About H78,000 were sent to me, partly for the transportation of immigrants, partly for shipment to Germany. H116.25 remained in cash on December 31. H8645.83 was advanced in whole or in part to destitute immigrants to reach their destination. From this and from earlier times, unfortunately, the significant sum of H4994.00 is still outstanding. Whoever reads this and knows of an old debtor of our treasury is kindly asked to sharpen the conscience of the person in question and to work for an early refund of the advance. H664.00 have been included under the

I have distributed food, lodging and provisions to the poor for their onward journey. I was able to provide work and earnings for 227 people, all of whom were accommodated in such a way that, in addition to earthly bread, they also had the opportunity to use the means of grace. One of my most difficult worries and tasks is to provide for the families of our faith who are poor in blood and who have no friend in the whole country and therefore no specific destination. Often with tears I am pleaded by such for instruction of employment. I cannot send them to the West because it costs too much. So where to take them? Good advice is often expensive. By God's providence, since last fall I have found a place in Fairchance, Fayette Co., Pa. where I can send poor families. It costs only H7.75 per person. There is work there in the rich warehouses of clay, coals and iron ore. The worker earns H1.25 per day. In addition, 10,000 acres of land, cultivated and uncultivated, are available at H15-H50.00 per acre on ten-year installment. The company in question wants only Germans, namely Christian workers, and is willing to build a place to hold church and school as soon as possible and to pay part of the parish salary as soon as a preacher can be hired. So far I have sent to the 90 souls, mostly families. For the time being they are served spiritually from time to time by our pastors in Pittsburg. The other day I was there myself, preaching, and convinced myself that the people may work hard, but they have to thank God that they can feed themselves through the work of their hands. As I am able to send more families there from time to time, God grant that in time a congregation may arise in which God's Word and Luther's teaching will find a permanent home.

The Hamburg Mission for Emigrants, which has now been working hand in hand with me for almost ten years for the benefit of the emigrants, has also proved to be highly beneficial in the past year and has earned the gratitude of all those who have come into contact with it. Considering that Hamburg is the busiest German port for emigrants to all parts of the world, one can only rejoice that the church there so kindly assists the wanderers with words and deeds. Mr. H. Tormählen, 14 St. Annen, has taken the place of Missionary Sitzmann, and Mr. V. L. Meyer, Alte Grönningerstraße 13, kindly takes care of all correspondence. In future, therefore, all emigration matters should be addressed by letter to Mr. V. L. Meyer.

Since the end of last year we have again our own emigrant assistant in Bremen. This is Mr. W. Vopel. His address is currently Breitenweg No. 20, Bremen. His employment, salary and control are entirely in the hands of my esteemed committee. Mr. Vopel is to make himself useful to the emigrants to the best of his knowledge and belief, and in particular to give advice and help to those whose care is placed in my hands from here, or who turn to him themselves sooner or later over there. Furthermore, he has to direct the emigrants, if they travel via New York, to me and, if via Baltimore, to Mr. Sallmann. Since Mr. Vopel also procures ship's tickets via New York or Baltimore, let his address be sent in good time from here to those in Germany who wish to emigrate.

but can pay for their journey themselves, so that they can contact him by letter and have him provide them with everything they need for their journey. It is also important that emigrants via Bremen receive Mr. Vopel's address in time, because for some time now the Uniates in Bremen have also been carrying out a mission to emigrate, but they openly oppose me and even warn against me. They hold church services with the emigrants, whom they gather from various inns, and celebrate Holy Communion. I know of examples that even members of our Lutheran Free Church in Germany have allowed themselves to be tempted and have gone to communion in Bremen, but have subsequently fallen into no small trouble of conscience because of it.

Finally, a word about the German emigrant house in New York. That our former relationship with this house has long since been dissolved does not yet seem to be generally known, although this can already be read in the report of our Synod of Delegates in 1881. If the Emigrant House were simply a Christian hostel without any special synodal connection and influence, with a Christian landlord at its head, we would undoubtedly have continued to recommend and use the house; but since it is not only subordinate to the General Council, and in the course of time the actual emigrant mission of this church body^A has been transferred into it and is carried on there in the sense and spirit of the Council: so there was nothing left for us but either to continue to use the house with a beaten conscience or to separate from it altogether. The latter has been the case for two years now, after my committee had left no stone unturned to enable us to share the use of the house. But where do the immigrants referred to me stay? As long as we do not have a house of our own that we can publicly recommend, I make do with those that are there. There have always been good inns here and there are still some today. However, they do not have a chapel, and beer and wine are given away there; but the guests find friendly hospitality, plentiful and tasty food, clean beds and fair treatment. And that, after all, is what one first looks for and expects in an inn. To my knowledge, the immigrants assigned to me for the past two years have been satisfied with their lodgings. By the way, I sent only a small part of my people to an inn; my endeavor is rather to save them from unnecessary stay and expenses and to move them on as quickly as possible.

For the current year, I am again counting on the faithful assistance of all who know my Bemf and love the foreigners. It is also important in this piece not to tire, despite all the annoyances, difficulties and frequent disappointments that the care for immigrants brings to all those who offer a hand. Therefore, may all orders for the transportation of immigrants be confidently passed on to me again in the future. Only then can I work successfully, if pastors, teachers and congregation members of our synodal conference assign me quite a lot of people.

May the Lord continue to command our little work among the strangers. May he help that it may be for the glory of his name and for the physical, spiritual and eternal well-being of many pilgrims.

S. Keyl,

No. 10 Battery Place.

To the ecclesiastical chronicle.

I. America.

The "Lutherischer Kirchenfreund" and the Doctrine of Christ's Deity. In the "Witness" of December 15 we had to make the painful announcement that Pastor Severinghaus, the editor of the "Kirchenfreund", was proceeding quite carelessly in the acceptance of articles, since he allowed a certain E. Thomas to deny the deity of Christ. At the end we expressed the hope that the known gentleman would still honestly confess the second article of our Christian faith and therefore ask his readers not to believe a word of the shameful article in his paper. We have been mistaken in Pastor Severinghaus. He is neither honest to his Savior nor to his readers. For what has he to reply? The following: In his "Witnesses of Truth", Mr. Pastor Sieker has also again sniffed around the church friend, and with his heresy-sniffing nose he really believes to have discovered heresies that are quite frightening. When he then, in his holy indignation and unctuous concern about our orthodoxy, also names our New York pastors, as if they were partly responsible for the contents of the Kirchenfreund^A, one "notices the intention and becomes disgruntled." - This is more than recklessness, this is dishonest deception. A sincere disciple of Jesus would have confessed with pain and sorrow: I have in my leaf denied my Saviour, and the Saviour of all sinners, as though he were merely a man. He would have gone alone with Peter, weeping for his grievous sin. He would have asked every reader not to take offense at his recklessness. Instead, the printed pathetic evasion appears. Of course, such a "General Synod" man is used to suppressing his conscience at all times out of complacency and consideration, and so it should not come as a surprise that the "church friend" has the deity of Christ denied by a correspondent and also brings this upon his conscience. (Witness to the truth.)

The Presbyterians have an amazing abundance of preachers. Hundreds are jobless. Many are resorting to some kind of employment. We find a lot of them as agents for fire insurance, life insurance, sewing machines, book colporteurs and other trade. When a preacher's position becomes vacant, there are dozens of applications. Recently, the Presbyterian congregation in Orange, N.J., became vacant, and after only 14 days, 67 applicants had applied. (Pilgrim.)

II. abroad.

"Diaspora Conference. Under this name, a number of men in Germany, who certainly mean well, have formed an association which wants to work so that the foreign preachers who were once sent out of Germany, or who may yet be sent out, remain in a certain connection with their home church and the latter with them. In order to achieve this purpose, the association wants to arouse and maintain participation for the German preachers in Germany through reports about their effectiveness abroad. This is why the association calls itself a "Diaspora Conference"; Diaspora means those who live "back and forth" in the dispersion outside their homeland. (Joh. 7, 35. 1 Petr. 1, 1. Jak. 1, 1.) Members of the association are mostly such preachers, who in former times had administered the ministry among the Germans living abroad for some time. On September 14 of last year, the association held its first meeting in Leipzig under the chairmanship of the General Superintendent Dr. R. Trautvetter in Rudolstadt. In the Be-

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In the report about it it is informed that in the course of the last 40 years far more than 1000 emissaries were sent from Germany into the foreign countries. The secretary of the association, Dr. Borchard from Ummendorf near Eisleben, has only been able to determine this much: In the period mentioned, 218 emissaries were sent to North America from Neuendettelsau in Bavaria, 210 from Steeden in Nassau, 194 from Basel in Switzerland, 177 from St. Chrischona near Basel, 53 from the Berlin Association, 50 from Barmen in the Rhine Province, 37 from Hermannsburg in the Province of Hanover, 22 from the Rauhen Haus near Hamburg, 11 from the Johannisstift (in Langenberg not far from Elberfeld?) 11, from Mühlheim an der Ruhr in the Rhine Province 10, from the Goßnersche Missionsanstalt in Berlin 6. 14 went to South America from Barmen, 11 from Basel and 5 from St. Chrischona; to Australia 17 from Hermannsburg, 9 from Basel, 2 from the Rauhen Haus and 1 from the Johannisstift. In addition, the Protestant High Church Council in Berlin sent 105 emissaries to South America, Southern Europe, the Orient, Holland and England. Accordingly, within 40 years, more than 1100 missionaries from Germany have stood in German congregations in various parts of the world, and most of them still stand there to this day. Without doubt, however, the number of these is still significantly greater than Dr. Borchard was able to determine. If all of these saints had brought with them into their congregations the pure doctrine that God once bestowed upon Germany by great grace through the work of the Lutheran Church Reformation, then the blessing thus bestowed would certainly be a quite incalculable one, which would be worthy of being loudly proclaimed and promoted to God's praise by an association founded specifically for this purpose. Tob. 12, 8. W. [Walther].

Obituary.

Again the Lord of the church has unexpectedly called away a faithful servant. Thursday, the 14th of January, in the midst of his congregation at Fairfield, De Kalb Co, Ind, Rev. C. F. Steinbach died cheerfully in the faith of his Savior. After preaching in his usual freshness and vigor during the Christmas holidays and also on the Sunday after Christmas, he was seized with a violent illness during the night from Sunday to New Year's Day, which left little hope for the preservation of life from the beginning. He realized this himself at first and prepared himself seriously for the end. Not only did he immediately put all his earthly affairs in order, but above all he prepared his soul with the consolation of the divine word for a joyful journey home and desired the holy night meal to strengthen his faith, just as in the great pain of his illness he constantly dealt with the especially comforting sayings of the divine word and called upon his God not for the preservation of his earthly life, but always only for a blessed hour of death. Thus he fell asleep in the confident confession of his Savior. His last answer to the question put to him by the writer was: "If God has decided that he will die in the faith in his Savior, which he preached, was: "In no other, no other!"

In the one who has gone home, the Lord has once again taken a faithful, eager servant to his church, who carries out his ministry with great conscientiousness. He knows very well why he is doing this, why he is now hiring out one faithful worker after another. May we pray all the more diligently that the Lord will also "send faithful laborers into his harvest"!

The deceased is mourned by his now widowed wife and two adult children. May the Lord be their counselor and father!

On Sunday, the 14th, the deceased was buried in the ground with a large attendance of his congregations in Fairfield and Auburn, as well as many strangers. The funeral sermon was preached to him at his request on Psalm 103, 1-4. by the writer of this. Mr. K. Jox of Logansport, an old friend and brother minister of the Blessed, in a second sermon spoke hearty words to the congregation, showing them what a faithful servant of Christ they had in the departed. Mr. Reichhardt officiated at the graveside. Hebr. 13, 7, G. S.

Inaugurations.

On behalf of the Honorable Presidium of the Illinois District, Mr. I. Streckfuß was inducted on the first Sunday after Epiphany in St. Peter's Parish, Chicago, by the undersigned.

L. Lochner.

Address: Uev. ck. Ltreckkuss,

3932 8. veardom 8tr, (ÜNieuAO, III.

According to the received order Mr. ? A. O. Engel after accepting a profession from my branch parish in Columbia, Monroe Co, Ill, was introduced by me on Sunday Sexagesimä.

F. W. Holls.

Address: Rev. Dr. O. LvAel,

Columbiu, IUonroe 6o., III.

Church consecration.

On the 24th Sunday after Trinity, 1882, St. Peter's Lutheran Church was dedicated in Sigel Township, Huron Co, Mich.

W. Schwartz.

Conference - Display.

St. Louis' next one-day conference will be held the last of February.

Entered the caste of the Western District:

For the synod treasury: collections: from ? Demetro's congregation in Perryville, Mo., -16.00; from ? Sandvoß' congregation in Augusta, Mo., 4.25; from ? Polack's Gem. in Marshall Co, Kans, 29.00; of ? Stemmermann's Gem. in Pottawatomie Co, Kans, 9.25; of ? Gräbner's gem. in St. Charles, Mo., 28.65; from ? Lehmann's gem. to Sandy Creek, Mo., 3.50; from ? Stöckhardt's Gem. at St. Louis, 12.15 & 61.23; of ? Germann's gem. at Fort

Smith, Ark, 11.25; from ?. Senne's gem. at Alma, Kans. 12.00; from ?. Weber's gem. at Perryville, Mo. 6.50; ?. Heyne's gem. at Lake Creek, Mon., 6.00; ?. Michels' Gem. in Franklin Co, Mon, 5.65; ?. Guenther's gem. in Cole Camp, Mon., 7.40; ?. Grupes Gem. in Eisleben, Mo., 4.00; ?. Frese's gem. at Port Hudson, Mon, 6.00; ?. Vetter's congregation at Osage Bluff, Mon., 8:00 a.m., its branch congreg. that. 4:20; ?. Lohr's congreg. in Jackson, Mon., 4.00 ; ?. Bartels' congreg. in West St. Louis 10.60; ?. Mießler's gem. in Des Peres, Mo., 13.50; ?. Polack's gem. in Uniontown, Mon., 7.30 ; ?. Meyers Gem. in Cole Camp, Mon., 6.00; ?. Umbach's comm. in Prairie City, Mon., 5.00. N. N. in St. Louis .55. Triune Distr. that. 7.05. (Summa - 301.03.)

For college maintenance: cross comm. in St. Louis 5.55.

For inner mission: ?. Lenks' congregation in St. Louis 35.00. Coll. of ?. Grimm's congregation in Washington, Mo., 7.00. Virgins' Association of the Triangle District in St. Louis 9.00. Collections of: ?. Gräbner's congregation in St. Charles, Mo., 10.15, the Cross congregation in St. Louis 53.64, ?. Köstering's congregation in Altenburg, Mo., 13.90, ?. Vettters Gem. in Osage Bluff, Mon., 5.00, ?. Polack's Gem. in Uniontown, Mon., 12.60, ?. Janzow's Gem. in Frohna, Mon., 18.85. Miss C. Jdler by ?. Germann in Fort Smith, Ark, .50, Mrs. B. B. by ?. Vetter at Osage Bluff, Mo., 1.00. widow Nothdurft by ?. Lohr at Jackson, Mo., 100.00. teacher Lindörfer's school children at Cape Girardeau, Mo., 5.20. (S. -271.84.)

For Negro mission: Coll. of ?. Grupes Gem. in Eisleben, Mo., 4.50. G. Hilpert in Frohna, Mo., for New Orleans .25. (S. -4.75.)

For heathen mission: I. Dietrich through ?. Polack in Uniontown, Mo., 1.00. Herm. Brundieck in Wisner, Nebr., 1.00. (S.-2 00.)

For the deaf and dumb: Coll. by ?. Köstering's congregation in Altenburg, Mo., 13.40. Mrs. Mayer through ?. Wesche in Jefferson City, Mon., 3.00. (p. 16.40.)

For poor sick pastors: ?. Gräbners Gem. in St. Charles, Mo., 5.55. widow Nothdurft through ?. Lohr in Jackson, Mo., 100.00. (p. -105.55.)

For new construction in St. Louis: ?. Lenks Gem. in St. Louis, 4th z., 100.00. ?. Demetros Gem. in Perryville, Mo., 30.00. ?. Polack's congreg. in Marshall Co, Kans. 2nd, 20.00. ?. Brandt's gem. in N. St. Louis 58.80. ?. Michels' gem. in Franklin Co., Mo. 3rd c., 95.75. ?. Vetter's gem. in Osage Bluff, Mo., 2nd tr., 15.00. ?. Wesche's gem. at Jefferson City, Mon, 2nd tr., 12.00. ?. Bartels' gem. at W. St. Louis, 2nd t., 100.00. ?. Mießler's gem. in Des Peres, Mo., 3rd z., 84.25. ?. Polack's gem. in Uniontown, Mo., 4th p., 29.25. ?. Fack

ler in Canton, Mo., 5.00. R. Obermeyer's Gem. in Little Rock, Ark. 1st t., 275.00. R. Bayer's former Gem. in Osage Co. 2nd t., 40.00. R. Umbach's Gem. in Prairie City, Mo., 9.00. Two Gem. k. Mueller's in Junction City, Kans., 12.84. Trinity Distr. in St. Louis, 7th p., 157.50. (Summa -1043.89.)

For poor Students: Bequest from N. N. -1000.00.

For the widow's fund: contributions: k. Sandvoß in August, Mon, 2.50. R. Matthias in Paola, Kans, 5.00. k. Mießler in Des Peres, Mo., 4.00. U. Fackler in Canton, Mo., 4.00. U. Jungck in Palmer, Kans., 2.00. k. Muller at Wells-ville, Mo., 4.00. k. Fick in Boston, Md, 1.00. k. Winkler in St. Louis Co, Mon, 2.00. R. Matuschka in New mile, Mon, 4.00. k. Measure in Wentzville, Mon., 2.00. k. G. H. Hörnicke in Plaeerville, Cal., 4.00. gifts: U. Gräbner's Gem. in St. Charles, Mo., 10.00. R. Günther's Gem. in Cole Camp, Mo., 7.20. from the poor fund of the Gem. k. Grupes in Eisleben, Mo., 8.00. k. Frese's Gem. in Port Hudson, Mo., 4.75, W. H. Volte 2.00, Heinr. Schröder .50. widow Nothdurft through R. Lohr in Jackson, Mo., 100.00. three Gemm. of the

Jungck at Palmer, Kans. 9.44. Widow Wulfekötter at New Melle, Mo. 1.00. W. Schiermeier 5.00. (S. 182.39.)

St. Louis, February 8, 1883. E. Roschke, Treasurer.

Revenue to the Illinois District's coffers:

For the synodical treasury: Thank offering from Mrs. C. Schnake in Addison "for happy delivery of twins" K5.00. Delivery of twins" K5.00. By 1?. Riedel's congregation in Bloomington 48.25. By 1?. Kühn in Belleville from F. Tiüing 1.00. By R. Ponitz from sr. Gem. in Sigel 3.10, sr. Filialgem. in New Schaumburg 7.20. k. Ottmann's Gem. in Collinsville 10.95. k. Schäfers Gem. in Renault 6.75. coll. of R. Schurichts Gem. in St. Paul 10.20. Christmas & New Year collections of k. Hartmann's parish in Woodworth 29.00. R. A. Wangerin's parish in Sumner 6.25. By Prof. K. Brauer in Addison "for organs in the seminary" 4.60. U. Drögemüller's parish in Arenzville 5.80. k. Pissel's Gem. in Benson 10.00. By ?. Reinke in Chicago from sr. Gem. 40.65, by Aug. Strike 2.00. By k. Lochner's that. by sr. Gem. 4.43, by C. Jörn 10.00. 1?. Bohlens Gem. in Sum- with 7.80. Herm. Lübrs in Addison 2.00. 1?. Frese's Gem. in Champaign 4.05. (p. -219.03.)

NR. In my last receipt ("Luth." No. 3) it should not read: From k. Engelbrechts Gem. in Chicago "8.00", but: 18.00.

For new construction in St. Louis: R. Graf's Gem. in Blue Point 52.60. By R. Riedel in Bloomington from L. W., W B., I. D. each 5.00, I. I. sen. & I. Gl. each 3.00, G. E., I. I. jr. & A. L. each 2.00. H. G. Buess in Udall, Kans., 5.00. R. Lußky in Sterling 5.00. R. Eirich's Gem. in New Minden, 3rd plat., 100.00. ?. Gruber's Gem. in Bethlehem, 3rd pl., 50.50. by k. Lochner in Chicago by C. Jörn 40.00. by R. Große in Hartem by K. Schuh; 2.00. R. Wolbrecht's Gem. in Okawville, 5th pl., 53.50. by R. Erdmann in Red Bud by Konrad Rowold 5.00. by ?. Wunder in Chicago by H. Klahre 25.00, Tb. Lamprecht 5.00. (p.-370.60.)

For Internal Mission: k. Kühn in Belleville 4.00 u. half of Epiphany coll. sr. Gem. 6.35^ Epiphany coll. of ?. Schurichts Gem. in St. Paul 15.65. R. Lochners Gem. in Chicago 11.40. (p.-37.40.)

For Jewish mission: R. Gerkens Gem. in Clayton 1.50.

For Heathen Mission: Through R. Wunder in Chicago from the piggy bank of Karl Amhaus' children 1.00.

For Negro mission: half of Epiphany coll. from k. Kühns Gem. in Belleville 6.35. By teacher Molte in St. Paul coll. at Christmas party 4.50, from Friedchen u. Wllie Malte's piggy banks .50. By R. Große in Hartem from K. Schulz 2.00. (S.-13.35.)

For the Negro Church in New Orleans: Epiphany coll. by R. Wolbrecht's congreg. in Okawville 4:00 p.m.

For the Negro Mission in New Orleans: By R. Willner in Quincy from N. N. .50.

For emigr. mission in New York: R. Ottmanns Gem. in Collinsville 6.80.

For poor Students in St. Louis: R. Wolbrecht's congreg. in Okawville for thrust cone 10.00.

NR. In my last receipt ("Luth." No. 3), under the heading "for poor students in St. Louis" are the 4 first items for poor students in Springfield.

For poor students in Springfield: R. Ottmann's parish in Collinsville 9.25. By R. Mangelsdorf in Geneseo, wedding coll. at Gustav Bonkowske, 3.15. k. Pissels Gem. in Benson 5.00. By R. Wunder in Chicago from the Young Men's Association 5.00. R. Röders Gem. in Arlington Heights for H. Wehling 20.00. By k. Wunder in Chicago by Jul. Love- now for Joh. Rien 10.00 and from the Young Men's Association for D. Kosche 5.00. (p. H57.40.)

For poor students in Fort Wayne: By 1?. Schuricht in St. Paul for Karl Albrecht: by Women's Club 3.35 & 4.50, H. Bernhard 1.00, N. N. 2.50. R. Great Gem. in Addison by W. Bäder 20.00. (S. -31.35.)

For poor students in Addison: teacher Kirchner in Hokah, Minn, 1.00. N. N. in Okawville for Johann Mueller .60. R. Great Gem. in Addison for Pfaff 20.00. (S. -21.60.)

For the Progymnasium in Milwaukee: By R. Wagner's Gem. in Chicago by M. Otten 3.00, L. Rührdanz 1.00, C. Lübke 5.00. By R. Wolbrecht in Okawville: Christmas Coll. 28.00, by C. Feiger 2.00. For Bau: By H. B. in Addison 9.00. By R. Wunder in Chicago by F. W. Roth 10.00, K. Kaiser 2.00 and C. Warneke 2.00. By R. Lochner in Chicago by C. Jörn 40.00, K. Kaiser 2.00 and C. Warneke 2.00. W. Roth 10.00, K. Kaiser 2.00, Th. Lamprecht 5.00 & C. Warneke 2.00. By R. Lochner in Chicago from C. Jörn 40.00. By R. Große in Hartem from K. Schulz 2.00. By E. H. Puscheck of the Young Men's Association of Zion's Congregation in Chicago 43.10. (p. -152.10.)

For the deaf-mutes: R. Schuricht's Gem. in St. Paul 15.85. By teacher Schuricht in St. Paul from the middle school district 1.60. From the poor fund of k. Gruber's Gem. in Bethlehem 7.30. Teacher I. Richter's pupils in Chicago 3.00. From Addison by the pupils in the West District 4.06. (Summa - 31.81.)

For the Waisenhaus bei St. Louis: From Bloomington by the school children in k. Riedel's Gem. 9.80. By R. Kühn

in Belleville by Mrs. Kath. Siegele .25. by ? . Franck in Steelville, coll. at Christmastime, 2.50. By ? . Schuricht in St. Paul by S. Bernhard 1.00. (S. H13.55.)

For the orphanage near Boston: By ? . Franck in Steelville, Coll. at Christmastide 2.50. By ? . Schuricht in St. Paul by S. Bernhard 1.00. (S. K3.50.)

For student orphans from Addison: By ? . Great in hard by K. Schulz 2.00.

For the comm. in Omaha, Nebr.: ? . Ptssels Gem. in Bcnson 1.00.

For the comm. in Rockville, Conn: From Addison: of ? . Great Gem. 14.00, W. Rotermund .46, H. Matthews 5.00. ? . Wagner's Gem. in Chicago 21.00. ? . Piffel's Gem. at Ben-son 4.00. ? . Heinemann's Gem. at Okawville 9.50. 1". W. v. Schenck's Gem. at Algonquin 8.50. (p. K62.46.)

XL. In my last receipt ("Luth." No. 3) read under "Salary of professors in Milwaukee": From? . Wunders Gem. in Chicago 30.00.

Addison, Ill, Feb. 3, 1883. h. Bartling, treasurer.

Entered the Middle District Caste:

From Michael's congregation at Fort Wayne, 3rd line, K33.25. From Werfelmann's congregation in New Dettelsau, 5.00. ? Ernst's parish at Euclid, 3rd line, 40.00. ? . Steinbach's community in Fairfield, 5. line, 167.50. ? . Runkel's parlor in Aurora, 2nd line, 75.00. ? . Kolbe's gem. in Jndependence 145.00. ? . Seuel's gem. at Indianapolis, 2nd z., 316.00. ? . Evil's gem. at Ridge 100.00. From ? . Hitler's Gem. at Pomeroy, posttr. 2.00. ? . Zigel's gem. at Fort Wayne, 4th z., 35.00. ? . Zimmermann's painting at Purcell's Station, 4.00. From ? . Ernst's compound at Euclid, 8.00. ? . Jox's Gem. at Pulaski 15.00, from its Gem. at Royal bentre 2.00. (S. H947.75.)

For the comm. in Toledo, O.: ? . Hassold's Gem. in Hun-tington, 4.70. ? . Spiegel's Gem. in Adams Co. 12.00. (S. S16.70.)

For the Negro Church in New Orleans: Mrs. Kessler in Fairfield .25. N. N. in Pomeroy 1.50. (S. K1.75.)

F or the comm. in 8 ogan, O.: G. F. in 8a porte 10.00, Mrs. Gebeke das. 1.00. (S. H11.00.)

For the English mission: ? . Niemann in Cleveland 1.00.

For the comm. in South Bend: Mrs. Ch. Schneider Liverpool.50.

ForJews misston: Mrs. Ch. Schneider in Liverpool .50.

For the comm. in Rockville, Conn. Zagels Gem. bet Fort Wayne 12.60. ? . Meyers Gem. in Adams Co. 26.31. G. Schaefer by ? . Niemann in Cleveland, 1.00. G. F. in La Porte, 10.00. Mrs. C. Knutts das. 1.00. C. Herpolsheimer at Carlisle 1.00. I. Schnaible at La Fayette 1.00. ? . Rauh's James comm. at Sugar Grove 10.00. (p. G62.91.)

For ? . W.: Widow K. by ? . Niemann in Cleveland 1.00.

For the community in Planitz, Saxony: I. C. Füllung by ? . Niemann in Cleveland 6.00. ? . Niemann's Gem. that. 91.75. By ? . Niemann by H. Heil 5.00, I. Hille 2.00. (Summa H104.75.) .

For emigr. missi on in New Aork: Aus?. Heintz's Gem. in Crown Point 1.00.

For emigr. mission in Baltimore: Aus?. Heintz'Gem. in Crown Point. 60.

To the household in Springfield: ? . Werfelmanns Gem. in Neu-Dettelsau 8.00. ? . Niemann's comm. in Cleveland 35.05. (p. H43.05.)

To the household in St. Louis: ? . Werfelmanns Gem. tn Ncu-Dettelsau 8.00.

To the household in Fort Wayne: ? . Werfelmanns Gem. in Neu-Dettelsau 8.35.

To the household in Addison: ? . Werfelmanns Gem. in Neu-Dettelsau 8.00. ? . Niemann's comm. in Cleveland 35.05. (p. K43.05.)

For poor students in Fort Wayne: 1) for O. Kleist: ? . Kleist's Gem. in New Haven 5.25, wedding coll. at Riemenschneider das. 11.30; 2) for Scheibe: ? . Zschoches Gem. in Marion Tshp. 7.00; 3) for Naumann: the same 8.00; 4) for I. Meyer u. A. Werfelmann: wedding coll. at Fr. Scheiderer in Neu-Dettelsau 6.54; 5) for I. Reinhardt: virgins club of Zionsgem. in Cleveland 25.00; 6) for Dunkel: by ? . Niemann in Cleveland by Chr. Z. 5.00, W. u. 8. 1.00 each; 7) for Zapf: virgins club in ? . Niemann's congreg. 10.00; 8) in general: virgins club of Zion congreg. in Cleveland 25.00, wedding coll. by K. Weber in Cleveland 5.00, bci H. Kaane das. 2.00, by W. Mink das. 1.50. (S. H113.59.)

For sick pastors & teachers: ? . Kolbe's congregation in Jndependence 12.00. Denhardt, Wegner & Bender in La Fa- yctte 3.00, I. Kahl that. 6.00. (p. H21.00.)

For inner mission: From the mission fund of the Gem. vr. Sihlers in Fort Wayne 28.86. Fr. Wischmeyer in Cleveland 5.00. Missionary box of Gem. ? . Zorn's that. 3.26. N. R. by ? . "Spiegel" in Adams Co. 1.00. Missionary hours at Cold Mater Road 4.50. (S. H42.62.)

For Negro mission: M. Wolfs in Neu-Dettelsau 2.00. From?.. Heintz's Gem. in Crown Point 1.50. (p. G3.50.)

For poor students in St. Louis: wedding coll. with Mr. Benz in Fort Wayne 4.50.

For poor students in Springfield: wedding coll. at W. Mueller in Cleveland 9.25.

For poor schoolgirl Addison: wedding coll. at K. Bul- temcyer in Adams Co, 15.25, at H. Claus in Cleveland 12.75. M. Gößwcin in La Fayette for Michigan sophomores 5.00.

For the synodal treasury: ? . Werfelmann's parish in Neu- Dettelsau 18.65. ? . Schmidt's parish in Elyria 10.67. ? . Zucker's parish in Mark Township 6.75. ? . Kolbe's congregation in Jndependence 14.69. ? . Hugues community in Vincennes 43.25. ? . Rupprecht's congreg. in North Dover 5.80. B. Umbach's in Darmstadt 2.00. ? . Rauh's condo in Sugar Grove 7.00. ? . Berg's congregation in Adams Co. 6.10. ? . Schumms Gem. in Kendallville 31.47. ? . Heintz's gem. in Crown Point 3.50. ? . Hitler's gem. at Pomeroy 14.50. ? . Scheips' parish in Hobart 8.06, its branch 2.88. ? . Jox's gem. at Logansport 14.20. ? . Michael's compound at Fort Wayne 11.89. ? . Schmidt's compound at Seymour 13.00. ? . Germann's compound at Peru 10.26. ? . Schoeneberg's compound at La Fayette 44.00. ? . Spiegel's community in Adams Co.

14.00. k. Rauh's tri-comm. at Sugar Grove 3.00. k. Kaiser's comm. at Liverpool 9.51. ? Nunkel's Gem. at Aurora 15.00, its branch at Cold Springs 6.00. k. Ernst's Gem. in Euclid 13.7F. ? Schwan's Gem. in Cleveland 23.75. dr. Sihler's Gem. in Fort Wayne 145.00. k. Zorn's comm. in Cleveland 137.00. (p. P635.65.)

For the deaf and dumb: Widow N. N. in Seymour 10.00. k. Kolbes Gem. in Independence 13.15. k. Huges Gem. in Vincennes 4.75. ? Brakhage's Gem. 8.00. Mrs. Dolch's in Liverpool 1.00. k. Hassold's Gem. in Huntington 4.02. W. Murhow in Cleveland 2.00, I. Voigt's children's das. 1.00, Fr. Hess's das. 1.00. Wedding coll. at A. Prill's in Fort Wayne 2.00. From Dr. Sihler's Gem. das. 2.35. (p. K49.27.)

For the orphanage in Boston: B. Umbach in Darmstadt 2.00. Frauenverein in k. Zorn's congreg. in Cleveland 25.20. N. N. in Indianapolis 3.00. Members of Jmm. congreg. in Fort Wayne 66.00, teacher Lindemann's class that. 6.00, teacher Kampe's class 2.00. (S. H104.20.)

For the orphanage in Addison: N. N. in Indianapolis 3.50.

For the orphanage near St. Louis: C. F. in Vincennes 1.35. ? Brakhage's Gem. 7.70. N. N. in Indianapolis 3.50. N. N. in Pomeroy 1.50. Habben in La Fayette .30. Den- hardt, Wegner L Bender in La Fayette 3.00. Wedding coll. at A. Schwiens in Darmstadt 3.50, from the alms box there .30. (p. H21.15.)

For widow's fund: ? Michael's congregation at Fort Wayne 16.27. ? Zimmermann's congregation at Purcell's Station 4.00. Wedding coll. with J. Fuchs at Neu-Dettelsau 8.55, with PH. Bietsch 6.91. U. Schmidt in Elyria, contribution, 4.00, whose gem. 16.00, thank offering by A. Ingwer 2.00. ? Niemann in Cleveland 10.00. Through dens. of Mrs. M. Schäfer 5.00. ? Mertz's Gem. at Brownstown 8.65. Kindtaufkoll. Lei W. Lerner at South Bend 3.35. >. Rupprecht's comm. at North Dover 10.20. ? Franke's comm. in Leslie 4.50. ? Steinbach's gem. in Fairfield 16.31. k. Lothmann's parish in Akron 10.50. B. Umbach's parish in Darmstadt 1.00. ? Hiller's parish in Pomeroy through Mr. Conzelmann 14.25. F. Toensing in Bedford 1.00. ? Heintz's Gem. at Crown Point 10.50. G. Fürhoff at Cleveland 2.25, C. Beyer 4.00, Th. Wollmann 1.00, ? Wiseloh 2.00, Bro. Heß 1.00. Heintz' Gem. in Crown Point 2.77. N. N. in Pomeroy 2.00. Scheips Gem. in Hobart 6.89. Mrs. Voigt in Logansport 1.00. A. Simmermacherin Pulaski 1.00. G. Spiegel in Fort Wayne 1.00. U. Spiegel in Adams Co, contribution, 5.00, whose Gem. 9.00. ? Brueggemann at Darmstadt, contribution, 4.00, whose tri-inc. comm. 7.65, Petri comm. 2.85. k. Heintz in Crown Point, contribution, 2.00. (p. K208.40.)

Fort Wayne, Dec. 31, 1882, C. Grahl, Treasurer.

Revenue to the Eastern District treasury:

For the synod treasury: From the congregation in Tona- wanda H10.00. Jmm. Congreg. in Baltimore 55.00, Martinigem. there 47.07. u. Ahners Congreg. in Pittsburg 39.86. Congreg. in Roxbury 10.57. Congreg. in College Point 10.00. Congreg. in Little Valley 3.60. Congreg. in Otto 3.00. Congreg. in Little Valley 3.75. comm. in Washington 26.62. comm. in North East 6.82. St. John's comm. in Brooklyn 15.52. comm. in Freedom 4.75. comm. in Uork 18.10. comm. in Ellicottsville 6.00. comm. in Paterson 11.34. (S. H272.00.)

For the widow's fund: N. N. in Tonawanda 5.00. ? Schulze 2.00. A. H. Sieck in Baltimore 4.00, Chr. Krieger 2.00, G. Stubenrauch 10.00. widow Marie Müller in Pittsburg 2.50. Mrs. Fries in Eden Valley 1.00. E. H. in Port Richmond .25. comm. in Bayonne 6.70. father Schindel in Wolcottsburg 1.00. Mrs. Lizzie Will in Philadelphia 1.00. women's club in ? Sturken's Gem. 15.00. A. Sch. in Baltimore 5.00, Bro. Sievers das. 2.00. Miss W. Gerberding in Pittsburg 5.00, Heinr. Steinbrück das. 2.00, N. N. 1.00, Mrs. S. Seßler 1.00., Wm. Rehren 1.00. F. E. in Accident 1.00. Mrs. D. B. in Uork 2.00. Mrs. Gernebig in Albany by k. Frey 6.25, A. G. 1.00. Wedding coll. at Bro. Vick's in Hamlin 6.25. (S. H82.70.)

For the orphanage near Boston: Mrs. Clara Walt in College Point 1.00. Gem. in Cohocton 9.30. Kindtaufkoll. at A. Wendler in Wolcottsburg 2.32. By Ahner from Victor Kemper 2.00, from W. Behren's children 1.00. By ? Sieker from Mrs. Nähr 2.00, H. Feste 2.00, from Sieker 3.00. W. Schaumlöffel in Baltimore, profit share in sold anniversary medals, 12.50. By ? Frey in Albany from Mr. Nottke 2.00, Mrs. Gutherz 5.00. Through Kinderblatt ges. 60.00. Wedding coll. with Joh. Manz in Bayonne 12.50. Desgl. with H. Facklam through ? Krafft 4.00. D. M. in Baltimore 2.00. Confirmands ? Frinckes Jr. 5.00. wedding coll. at C. Lins in Wolcottsburg 3.10. school children of Leemhuis 3.18. E. Felber in Smallwood 5.00. Mrs. ? Fleckenstein .50, their children .50. maiden club in ? Sturken's Gem. 10.00, by same of H. Treide 5.00, Bro. W. 5.00, A. Sch. 3.00, Bro. T. 1.00, F. Hutzel 1.00, Bro. G. .25. Mother Peters in Buffalo 2.00. Gem. in Lockport 6.70. By ? Walker of W. B. 2.50, s. school children 4.10, s. children 3.00, Miss L. M. 2.00. comm. in Ellicottsville 5.50. Thank offering from Chr. Siedentop & wife in Wellsville for the birth of a baby daughter 5.00. From a girls' wreath 5.00. (S. G200.21.)

For the orphanage near St. Louis: Mrs. Treide in Baltimore, 5.00. Mrs. N. N. in Pittsburg, thank-offering for happy recovery, 10.00. W. Schaumlöffel in Baltimore, share of profits for Jubilee medals sold, 12.50. Sent through the Children's Gazette, 40.00. Mrs. Lizzie Mü in Philadelphia, 1.00. E. Felber in Smallwood, 1.25. A. Sch. in Baltimore, 3.00. (p. H72.75.)

For the orphanage at Addison: Mrs. Treide in Baltimore 3.00. W. Schaumlöffel the., profit share for anniversary medals sold 12.50. Gratitude offering from Grandmother Börst in North East 1.00. E. Felber in Smallwood 1.25. A. Sch. in Baltimore 3.00. (S. K20.75.)

For the orphanage at Mount Vernon: E. Felber at Smallwood 1.25. Mrs. Clara Walt at College Point 1.00. Gem. at New Uork 20.25.

For the deaf and dumb: Mrs. Clara Walt in College Point 1.00. Victor Kemper in Pittsburg 2.00. Mrs. Roesch in New Uork 1.00. Mrs. Lizzie Mill in Philadelphia 1.00. E. Felber in Smallwood 1.25. Gem. in Accident 12.35, in Cove 6.30. A. Sch. in Baltimore 5.00. School children ? Sturkens 12.75. (p. K42.65.)

For poor students in St. Louis: Gem. in Little Valley 1.80. Women's club in k. Sturken's Gem. 10.00. Same for Merkel 10.00. H. Treide jn Baltimore 5.00, A. Sch. das. 5.00. E. Felber in Smallwood 5.00.

For poor students in Fort Wayne: Washington congregation from baptismal pool 1.25. Women's Association in? Sturken's congreg. 10.00. A. Sch. in Baltimore 5.00. Trinity congreg. in Buffalo for Gräßer 13.85.

For poor students in Springfield: ? Schulze 1.00. A. Fedder in Sharpsburg for compatriot 2.50. Mrs. Gutherz in Albany for Heidelberger 5.00. Women's Association in k. Stürkens Gem. 10.00, for Her 10.00. A. Sch. in Baltimore 5.00.

For poor e S ch üler in Addison: Women's Club in k. Stürkens Gem. 10.00. Same for breast 10.00. Maidens Club of same Gem. for breast 5.00. A. Sch. in Baltimore 5.00.

For Negro mission: Mrs. Rösch through ? Sieker 1.00. Widow Marie Müller in Pittsburg 2.25. A. Fedder in Sharpsburg 2.50. Mrs. D. B. in Uork 6.75. On college construction in St. Louis: Jmm. - Gem. in Baltimore, 4th Sdg., 140.00. Gem. in Cohocton bare tr. 2.00. Martinigem. in Baltimore, 9th S., 36.50. Gem. in Woleotts- burg 16.00. ? Ahners Gem. in Pittsburg, 3rd p., 126.82. I. Steinmetz in Kingsville 5.00, Louis Stiegler that. 5.00. Gem. in College Point 40.00. Gem. in Bayonne 130.00. Gem. in Rondout nude tr. 23.34. Bro. in Alexandria 32.50. (S. H557.16.)

For mission to Jews: Fr. A. Blohm by k. Sieker 1.00.

For heathen mission: A. Sch. in Baltimore 5.00.

For inner mission: A. Sch. in Baltimore 3.00. Miss. box of the Gem. in Uork 20.00.

For sick pastors: Mrs. Lizzie Mill in Philadelphia 1.00. A. Sch. in Baltimore 3.00.

For printing English tracts: k. Schulze.50. B. H. Succop in Pittsburg 1.00.

For the congregation in Rockville, Conn. Schulze and other parishioners 8.00. k. Sander et al. congregants 6.00. Treasurer Tiarks 9.00. St. Andrew's congregation in Buffalo 11.25. (p. K34.25.)

For college maintenance fund: W. Schaumlöffel in Baltimore, profit share on anniversary medals sold, 21.56.

For the orphanage in Richmond, Jnd: W. Schaumlöffel, same 12.50.

For the comm. in Fenton, Iowa: N. N. by k. Frincke, Sr. 1.00.

For the comm. in St. Joseph, Mo.: A. H. in Port Richmond .50.

For Buehler's mission organ: A. H. in Port Richmond 1.00.

For Emigr. mission in Baltimore: Mrs. Fanny Sien- knecht 5.00. Treasurer Tiarks 3.00.

For the comm. in Erie, Pa: W. Zesch u. A. Wendler in Wolcottsburg 2.50.

For the New Uork Progymnasium: ? Lindemanns Gem. in Pittsburg 21.00. New Uork local conference, Ueberschuß 2c. .45.

For the community in Omaha: N. N. by ? Frincke sen. 1.00.

New Uork, January 1883. I. Birkner, Treasurer.

For the orphanage in Addison, Ill,

received since October 4, 1882:

From parishes 2c. in Illinois: from Chr. Blieber- not in Elmhurst H5.00. Through k. Löber in Niles: from I. B. 1.00 and collection at teacher Järnecke's wedding 5.32. From Arlington Heights: from Th. Röder "for sold pictures at the orphan festival" 4.80 and through I? E. Röder from N. N. 1.00. From Chicago: from Heinr. Westfahl 5.00; through U. Hölter: from A. P. 5.00, F. Ricke 1.00, Marie Keller 2.00, Mrs. Dor. Boy 3.00, Joh. Spörl, C. Schröder, Wm. Altwasser, Mrs. Heinlein & Mother Teßmann 1.00 each, Mohr 1.50, Mrs. Föde, Mrs. Laib, I. Medrow & Mrs. Fieberitz .50 each, Chr. Weimar & Heinr. Fieberitz .25 each, Aug. Tappenbeck & Karl Eckart 5.00 each, Mrs. Parthier 3.00, N. N. 3.00; by ? H. Wunder: by F. Schröder 2.00, N. N. 1.00, H. Lemmerich 1.00, L. Krüger, Mrs. Thiede 2.00 each; by ? L. Lochner: by Karoline Zoschke, Genoveva Williams, Hugo v. Hermann u. F. Sprick each .50, A. Meike u. Otto Bartels each .25, Wilhelmine Knoop, Louise Schulz, Auguste Pechel, Bertha Jung, Frau Gareis u. Julie Lützing each 1.00, Witwe Tröller u. Georg Lawall each 2.00, for orphan reports sold 4.75, as Christmas gift by Frau Karoline Müller, Wm. Zwenske, widow Scheffler, Karl Neumann, Mrs. Kittendorf, Mrs. Hinz, C. Behn, Joh. Hopp, Joh. Stenzel, F. Stenzel, W. Nebel each .50, Hirsch, N. N. u. Borst each .28, Wm. Köhn, Wm. Meyer, Wm. Oken, Mrs. Hummrich, Schwarz, Aug. Fischer, Miss Jda Kube, Alb. Geisemann, H. Bergmann, W. Lenz, I. Gareis, C. Bergmann, A. Bubolz, C. Ganzer, F. Homann, H. Tang and C. Klockgiem 1.00 each, Mrs. Kath- mann 5.00, Miss G. Williams, Joh. Paul, Wm. Zinke, Wm. Schmidt, C. Spitz, C. Holtz, D. Kohrs and A. Stolte 2.00 each, I. L. T. and Albert Horn 3.00 each; from St. Peter's congregation, Reformation Festival collection, by Prof. Selle 14.21; by ? Bartling by Karl Gültzow 2.00, Joh. Bader 1.00, Mrs. A. L. 2.00, Joh. Becker, Friedr. Sievert and Aug. Baumann 1.00 each, coll. of workers in E. H. Fischer's cigar factory 17.45, E. H. Fischer u. Frau Emma Schröder 5.00 each, Bertha Kutzbach 1.00, Chr. Grawe 2.00, Aug. Buske 1.00; by U. Engelbrecht: from Joh. Badke 1.00, Frau Helms .50, Frau Schulz, Frau Riedel 1.00 each; by ? Wagner: by H. Schulz 5.00, Mrs. A. Beduhn 5.00, Mrs. H. Perlick 5.00, Joh. Kummer 5.00, by Gem. 82.00; by F. A. Hoffmann to Christbescherung 1.00; by U. Succop : by Wm. Milan 2.00, Karl Abel 1.00, Karl Brandenburg 2.00, Dabelstein 1.00, Magd. Berner 1.00, Clara Bocke .50; by I. N. Raithel for Christmas 5.00. From Rodenbcrg: for the year from June 20, 1881 to June 20, 1882 by ? Grupe 30.00 (late), by sr. Gem. also 5.40, H. Hinze 5.00, widow Chart. Geistfeld 3.00. By

Trautmann in Lyons ville by Karl Beckendorf 1.00, H. Seidel .50. by k. E. Hieber in Town Rich by H. Sick- mann 1.00, from the bell bag 9.25, H. Blume 2.00. by

? North by comm. in Ltndenwood 3.50 & 2.82. By k. Wehrs/Gem.in Oak Glen 7.25. By k. Frank in Steel- ville from M. B. 1.00 and thank offering from Mrs. H. B. 2.00. By k. Gruderin Bethlehem, wedding coll. at W. Krö- ning, 5.35, from A. Allwart .50. By k. Winter in Hamp - ton by H. Struß 1.00. Joh. Wenke 5.00. By H. T. Meins of k. Lußky's Gem. in Round Grove 11.25. By k. F. M. Grosses Gem. in Hartem: half of Reformation Festival coll. 12.80, half of Christmas Festival coll. 13.59. By ? Eißfeldt from the Gem. at South Chicago 10.00, from the Gem. at Whitting 10.00. From k. Rabe's Cross comm. at Aorkville 10.00. Harvest Festival coll. from k. W. Gräfs Gem. at Palatine 13.30. By k. L. v. Schenck "Proceeds of orphanage reports sold" at R ockford & Pecatonica 3.00. By k. G. Erdmann at Shiloh Hill, wedding coll. at Heintr. Fedderke's, 11.00. By Mrs. Rademacher at DesPlaines & Mr. Härtet das. each .50. By k. Holtermann in Lost Prairie, wedding coll. bet Aug. Sehmman, 3.50. By k. Pisset in Benson of Bro. N. 3.50. By k. H. Weisbrodt in Mount Olive for Christmastide 1.00. Harvest Festival coll. by k. Frederking's comm. at Dwight 26.40. By k. Nuoffer at Eagle Lake by Herm. Kahle 5.00. By k. Döderlein at Homewood by N. N. 1.00, N. N. .50. By k. T. I. Great Gem. in Addison: by L. Balgemann 28.30, by F. Stünkel Sr. 34.75, by W. Buchholz 60.90, by W. Grote 36.25, by D. Krägel of N. N. 25.00, by Herm. Lührs 21.75, by I. Lunow, communion coll. of k. Lewerenz' Gem. in Effingham, 8.50, by k. Lewerenz of Concor- dtaverein das. 4.00. By k. Krebs in Aurora of Karl Abel 1.00. By I'. Hansen in Worden, collected at Mr. Schreck's wedding, 6.00. By I'. Schrader in Ruma 2.00. By k. Schülßer in Ioliet from the Women's Association 20.76. By k. Bohlen in Summit from H. Röpke 2.00, Mrs. Schütt 1.00, Lina Paape u. Karl Paape each .50. By k. I. G. Schliepsiek, communion coll. from Gem. in Chenoa, 2.50. By k. Steege in Dundee, thank offering from Mrs. Kunstmann, 5.00. Christmas gift from H. Dierking in Se- cor 5.00. By k. H. Loßner at Lake Zurich from Mrs. W. Teyler 1.00. By k. Uffenbeck from Mrs. Dreytmüller in Lockport 1.00. By k. E. A. Sieving's Gem. on Sand Prairie 4.50. By k. E. Beck from H. Luken in Alexander 5.00. By ? F. Schröder's Gem. in Macedonia 4.91. By k. Strikter in Proviso from the orphan box 13.67. Suffragette coll. by k. Müller's Gem. in Kankakee 15.00. By k. Achenbach in Venedy from W. Maßmann 5.00. By k. Noacks Gem. in Dalton 20.73. By k. H. Sieving in Ottawa from the orphan box in the church 1.50. By k. Kollmorgen's congregation in Nashville 7.55. By k. Kowert in Montrose, sent from etl. congregation - members under Christmas tree 5.00. By Peter Wolf in Bethlehem 2.00. By ? Koch's congregation in Wheaton 2.45. By Bro. Schuld in Batavia 1.00. By K. K. A. Meyer in Element by Aug. Sebening 5.00. Thank offering by H. G. S in St. Paul 5.00 and by K. Schuricht that. bv S. Bernhard 1.00. (S. 9895-71.)

From parishes 2c. outside Illinois: by cashier C. Eißfeldt in Milwaukee, 10.56, 17.60 and 8.00. By cashier Ch. Schmalzriedt in Detroit, 13.02 & 14.90. By cashier H. Tiarks in Monticello, Iowa, 29.36. By cashier T. H. Menk in St. Paul, Minn, 07/18 By Treasurer Renfer in Wellesley, Ont. 7.00. By Lu-cian White in Fort Dodge, Iowa, 2.00. By Aug. Bode in Nicole t, Minn. 2.00. By k. Kuechle in Mi lw a ukee, Wis, For Christ- mashing by Mrs. Buchholz 2.00, Mrs. Lam- brecht, W. Fieting, Mrs. Gundlach, Mrs. Wergin, Mrs. Dredup, Mrs. Dolberpuhl & Mrs. C. Trörmung each .50, Mrs. C. Stre-low, Mrs. Winter, Mrs. Tank & Mrs. A. Mahnke each .25, Mrs. N. Kröning, Mrs. B. Hoffmann, Mrs. Wäch, Mrs. W. Krö-nina, Mrs. F. Kröning and Mrs. A. Stüber each 1.00, Mrs. A. Zastrow .75. By Mrs. A. S. in Papillion, Nebraska, 2.00. By k. Jox in Logansport, Jnd, By wl. d. Stemmermann at Onaga, Kans. from A. Schäfer 2.50. By k. Traut- mann from Mrs. E. Stahlhuth at Columbus, Indiana, 1.00. By H. G. Buess at Udall, Kans. 5.00. By wl. k. Steinback in Fairfield, Jnd. for Christmaside, 2.00. (P. 9158.76.)

From children: By teacher Grimm at Fort Wayne: Jnd. of s. pupils 2.00. Acknowledged in children's sheet 428.66. (S. H430.66.)

In cost money: From Chicago, Ill: from Mrs. Hanley 5.00. I. N. Raithel for Groh siblings 100.00, Mrs. Luegge 1.50, Karl Sckmoch for Wordelmanns 30.00, Mrs. Vogel 5.00, Mrs. Lc Grant 1.75. From Joh. Frey in Morris, Iowa. 10.00. (S. G153 25.)

For purchase of a piano: By k. Lochner in Chicago, Ill, from T. L. I. 2.00, W. Wcstfahl .50, H. Pe- tersen 1.00 ; by the same at Christmas from Wm. Zwenke .50, by the students in Towne Lake 7.80, Ferd. Stenzel .25, Joh. Stenzel.25, I. L. T. 1.00. By k. Succop das. by Christ. Holz 1.00. By I. O. Piepenbrink in Crete, Ill-, 5.00. (p. 919.30.)

Addison, Ill., Jan. 20, 1883. h. Bartling, treasurer.

For poor students received with hearty thanks by Mr. k. Rauh, collected at the wedding of Mr. I. Dauben- meirs bet Sugar Grove, O., (spec. for Huxhold) 92.00. Bon Mr. G. F. Backer in Paducah, Ky., .90. From Mr. Ph. Stockinger in Bremen, Jnd. 10.00. From Mr. I. C. Höhne in Metea, Ill., .80.

Corrections.

1) I have to add to my receipt of Nov. 20, 1882 ("Luth." No. 23): For the establishment of the Progymnasium in Milwaukee: From the Kreuzgemeinde in Milwaukee: von Hagedorn. 2te Hftl. 918.00. von Pape 5.00.

2) In No. 1. Jabrg. 39 is in my receipt nackzutragen: For the Gem. of k. N. Sörgel. N. Sörgel: From the upper Gem. in Theresa and Town Herman by A. Brandenstein 11.00. Also, this receipt is to be dated December 18, instead of "November 18".

3) In my last receipt ("Luth." No. 3) read: From?: Schlerfs Gem. 920.00 for the seminary building in St. Louis, instead of "for the synodal treasury".

Castle Garden Misfions cash report for 1882.

		Revenue:	
Total revenue in 1882	91524.60		
	L. Expenditures: Deficit on January 1, 18829	192.98	
Total issue in 1882	1797.54		
		91990.52 Deficit on January 1, 1883	9 465.92
			91990.52

Commission Account.

	Revenue:	
Balance at January 1, 1882	9 697.75	
Total revenue in 1882	3711.60	
		94409.35

L. Issues:		
rschüssc to emigrants, support for needy, salaries of assistants, printed matter, Hamburg and Bremen agents	93120.90	
Balance at January 1 1883	1288.45	
New Aork, January 22. 1883.		

I. Birkner, Treasurer.

With heartfelt thanks received for poor students: From k. Zschoches Gemeinde: from L. Scherer 1 sack of potatoes, 2 p. grain and 13 cabbage heads; widow Charlotte Lepper 1 p. grain, 1 p. potatoes; Diedrich Wiche 1 p. potatoes, 1 p. wheat flour, 1 p. grain; Hermann Müller 1 p. potatoes, 4 bushels wheat; Jakob Steiman 1 p. oats, 1 Bu. Potatoes; Widow Söst 1 p. wheat, 1 p. potatoes; H. Salfank 1 p. wheat; F. Benzinger 1 p. grain, 1 p. potatoes; Widow Benzinger 1 p. oats; H. Nord 1 p. grain, 1 Bu. Wheat; Valentin & Karl Meyer 1 p. wheat, 1 p. potatoes; Wm. Böse 1 sack potatoes, 1 p. oats; I. Felger 1 bush. Potatoes; Jakob Köhlinger 1 bu. Potatoes; H. Betzold 1 Bu. Potatoes and etl. cabbage heads; Georg Kaiser 1 S. grain, 1 S. potatoes; Fr. Kaiser 1 S. turnips, 1 Bu. Potatoes; Bernhard Kaiser 1 bu. Kartoffeln u. etl. Krautköpfe; Witwe Feld 1 S. Kartoffeln; I. Ehler 1 S. Korn; G. Schieferstein Bu. Potatoes and etl. cabbages; Georg Doctor 1 bu. Wheat, 1 p. grain; L. Ben-der 1 p. potatoes; Georg Köhlinger 1 p. oats; Fr. Bende 1 p. potatoes; Mrs. Bircmann 1 p. oats; Fr. Lepper 1 p. grain; Mrs. Schartenberg baar 91.00: Christian Altschweide 1 p. potatoes; Heinrich Lepper 1 bush. Potatoes; Heinrich Dauer 2 p. grain; Heinrich Kerning 1 p. potatoes; Theodor Lepper 1 bush. Potatoes; Caspar Gick 1 sack of grain; I. Gick 2 bu. Potatoes; Bro. Sinram 1 p. potatoes; Bro. Meier 1 p. oats; Wilkelm Braun 1 p. grain; Johannes Brück 1 sack potatoes; Heinrich Leidolf 1 p. potatoes. From? Stocks Gem. from the Women's Association 10 quilts; from Karl Bradtmüller 25 cabbage heads, 2 bu. Grain, 4 bu. Oats: from the local women's association of the "St. Paulus-Gem. 2 Pr. woll. Strümpfe.

For the household: From ?. Kleist's community: from Joseph Brudi <L Co. 1>H Bbl. flour, from the worthy women of the community 120 loaves of bread. From k. Michaels Gem.: Von der Au 6 Bu. Potatoes. From k. Zagel's community: from M. F. 15 bu. Korn u. 1 Fuhre Stroh. From the Jungfrauen-Verein of the local St. Paulus-Gem. cash 910.00.

Fort Wayne, 5 Jan- 1883. a. villain, superintendent.

Received with heartfelt thanks: From Mrs. Lauenstein 4 lbs. sugar, 1 lb. coffee. Mrs. Stoll 5 pounds of rice and sausage. Mr. Mulliken barrel of oil. Mr. Fischer in Hartem 1 package of worn clothes. Mr. ?. König 4 worn boys' suits. From the Women's Association in Roxbury 22 pairs, Mrs. Weckele 3 pairs and from Mrs. Schumäck 2 pairs of woolen stockings. Mrs. Stoll 1 small barrel of herring. Mr. Schneider's separate dresses. Mrs. Wille separate dresses. Karl Schmidt Maynard a lot of woolen remnants. Friedr. Thornhagen 1 package tr. clothes. Mrs. Meyer meat, sweet potatoes, 1 tr. skirt, 2 strings of linen twine. Mrs. Hafenreffer 10 Ud. stuff for wash shurzen. By ?. Biewend 1 parcel of tr. clothes, by himself 5 tickets. Mrs. Schlegel a lot of stuff for thanksgiving day. Mr. Lenth 4 turkeys. Mrs. Heil 1 basket of bread. Mr. Hormel roast. Mrs. Hormel 1 bottle of wine and cake. Mr. Littig roast. . Mr. Dickhaut 1 basket of bread & cake. Mr. Carstein 2 turkeys and 1 ham. Mrs. Meyer bread. For Mrs. Larsen separate clothes, k. Käselitz 4 new clothes. Miss Hoffmann 40 M- unbleached stuff. Carstein a lot of sausages. Unnamed 2 skirts and 2 vests. Hrn. k. Sieker in New Uork a used sewing machine and 2 pr. stockings. Huttermann 1 package of worn clothes. L. Prang 1 lot of pictures. k. Käselitz stuff to 2 new dresses. Mrs. Sittig 12 drd. of unbleached stuff. Mrs. Meyer 1 basket of meat and sausages. Baltimore skimmers 50 think coins. Mrs. Stoll hazelnuts and gingerbread. Mrs. Heil 1 basket of baked goods. Mr. Hormel 25 pounds of sausage and 1 box of cigars for the father of the house. Katzmann 1 package of worn clothes. Weber 25 bags of candy, 2 T. Crackers. Bostert 1 keg of beer. By k. Fick of New Aork 3 pairs of new shoes. Merchant sayings and pictures. From Meriden, Conn. through?. Graves 1 barrel of Christmas gifts & a splendid new communion set. Blaser 1 basket of Christmas cookies & 1 basket of cakes. Miss Jenny Fett worn clothes. Mrs. Burkhardt 6 bottles of wine & cakes for the elderly, oranges, candy, nuts and baked goods. By ?. Fick 15 pr. gloves and 21 boxes of candy & 1 number of booklets. From the synod by Mr. Barthel Bibles, school books 2c. C. Zollmann.

For poor students received through Mr. ?. C. Gross 910.00 from the Women's Association of his church in Fort Wayne.

M. Günther.

To my last receipt is to be added: For I. Beyer from the worthy Jungfrauenverein der Gem. in Altenburg 910.00.

R.A. Bishops.

New printed matter.

Return. Words of love to a former confirmand from his Lutheran pastor. St. Louis, Mo. Lutheran Concordia- Publisher (M. C. Barthel, Agent). 1883.

A most delicious little book! - Which older preacher does not often think with deep sorrow of heart of many a young man and maiden whom he once confirmed and of whom he perhaps even thought: If all others become unfaithful, surely these will remain faithful to the Savior! - and yet they fell away? How gladly a faithful shepherd would like to hurry after these lost sheep and call out to them: O, return! Return!? But either they flee him, as if he had become their enemy, so that he cannot get hold of them; or when he meets them, they do not keep still to his exhortations. Oh, does he think that I have a little book that I could put into the hands of the lost ones, in which the blessedness that they leave, the misery into which they have plunged, and the open arms of grace that reach out to them are described to them in loving words! Even if they did not read such a booklet immediately, but perhaps put it aside after receiving it, they would still have it when the hour struck when God knocked on their door, and then they would already seek it out. Such a booklet would indeed be a real treasure. - Well, dear reader, here is such a booklet! Containing an interpretation and application of the parable of the Prodigal Son, it calls so kindly, so urgently, so heartwarmingly to the apostates: Return! that it seems almost impossible that an apostate, if he read it, would not strike himself and return in haste to the arms of grace of his Savior. The booklet, however, is by no means only suitable for calling back the lost, but also for protecting those who have just pledged allegiance to the Lord at their confirmation from future apostasy. Nor must one think that the booklet, like so many others of this kind, is calculated only to quickly produce a certain emotion which soon passes away again; no, everything contained therein is so deeply drawn from God's Word and from Christian experience that it also penetrates deeply into the heart and conscience of the readers and leaves an indelible impression therein, if their heart is not yet completely hardened and their conscience not yet completely hardened. Therefore, this booklet is warmly recommended to all pastors, teachers, parents, godparents and in general to all friends of the poor youth who are in such great danger. It contains 90 pages in sedez format with a pretty cover picture depicting the return of the Prodigal Son, and costs 15 Cts. 1 copy in a clean pressed canvas binding with a golden vignette on the cover.

W. [Walther]

The Bible in Pictures. Enthaltend 240 representations, designed and drawn by Julius Schnorr von Carolsfeld. Philadelphia, J. Koehler, 911 Arch Str. 1883.

In No. 6 of the previous volume we reported that Mr. K. had published the beautiful Schnorr pictures for the New Testament - 80 in number - with short Bible text in German and English. He has now followed these pictures with those for the Old Testament - 160 - in the same beautiful arrangement. These cost in canvas volume H1.00. Both parts in a beautiful canvas volume P1.75. G.

The Young Pilgrim. A book of edification for confirmed youth by C. A. Frank. With illustrations. Second edition. St. Louis, Mo. published by F. Dette. 1883.

We have just received this beautiful booklet for display. Today we can only refer back to the advertisement in the previous issue of this paper in the number of February 15, with the remark that this second edition is a very improved and equipped with a greater number of illustrations. The price is paperback 15 cts. each, dozen H1.35. (postage 18 cts.), in canvas 20 cts. each, dozen K1.50. (postage 22 cts.) W. [Walther]

Baptism, confirmation and marriage certificates.

Mr. E. Kaufmann, 66 and 68 Fulton St., New York, has published a number of the above-mentioned bills (in German, English and also Norwegian). Judging from the samples available to us, they can be highly recommended. The selection is a nickt gering, in terms of format, paper and printing (black print, gold and black print, sound print, chromolith. print 2c.). The prices are different. Confirmation coupons, for example, are available from 30 cts. to K1.80 by the dozen. The confirmation coupons are supplied with red imprinted sayings and song verses", where it is not noted that the space for the thought verse should be empty. Price lists and samples are available to orderers. Mr. Kaufmann also asks to be informed if anyone finds anything wrong in the text, drawing 2c.; he will, if possible, improve it. G.

AN" Due to lack of space, the receipts of Messrs. Schmalzriedt, Frye, Festner, Peterson, Strubel, k. Wunder, ?.. Mezger, k. Brandt.

Changed addresses:

Rsv. L. ^6Ün, 19068t ., Lnrnsn Oit^, No.
I'. 0.1>Vet26l, kottors NiUs, Oalumet Oo., liVis.
(4. N. 86dl6i6N, k'ockor, 1.66 Oo., Doxas.

Lnteroä at tli6 kost OLOv at 8t. Dorüs, No., L8 860Oüä-0IL88 nnattor.

Report of the Baltimore Emigrant Mission for the year 1882.

Through God's goodness, I am once again privileged to give the dear readers of the "Lutheran" some information about my work among the immigrants and emigrants in Baltimore. With thanks to God I may express that this work, which was taken over by the Synod, has on the whole made blessed progress in the past year, despite all kinds of challenges and manifold obstacles.

In the past year, a total of 37,125 passengers landed here on 67 steamships. On the way, 4 adults and 48 children, mostly infants, died. Of the arrivals, 30,461 were from the German Empire, 3337 from Austria, 512 were Americans, mostly adopted citizens, and the rest came from other countries. Compared with 1881, 10,223 fewer landed last year than the year before.

The number of people who were received and transported by me on their arrival from Germany amounts to 904, 410 of whom were referred to me by their relatives here, the others were made aware of me by pastors and other people in Germany who were familiar with our mission. Sometimes there were whole crowds of people who made use of my services at the same time; once 41, another time 37 people arrived, all of whom wanted to be taken care of at the same time. Our work is becoming known in ever wider circles here, and so the advice and assistance of the agent is requested more and more frequently, both verbally and in writing.

A good arrangement has recently been made by Lutheran preachers in Germany, in that they provide the Lutheran emigrants with letters of recommendation to local Lutheran pastors and give them in envelopes with the names of all those emigrant missionaries and agents to whom they can entrust themselves with complete confidence at the various ports, namely Stettin, Hamburg, Bremen, Rotterdam, New York, Philadelphia and Baltimore.

Recently, the Uniate, Reformed and Methodist churches have also begun to participate in the Lan-

It is therefore all the more important that we do not abandon the position we have achieved over the years, because this exposes the immigrants to a spiritual danger that did not come to them so soon in the past. It is therefore all the more important and necessary that we do not give up and leave the position we have gained over the years, because this exposes the immigrants to a spiritual danger that did not approach them so soon in the past as it does now. Therefore, as long as it pleases God to give us open access and to keep it, we should not tire of doing good and buying out the time that is granted to us. Since we started first, we still have many advantages over them, and we can also enjoy the special goodwill of the authorities concerned. Many years of experience have made it clear to them that we do not seek any advantage for ourselves, but only have the welfare of the immigrants in mind. Therefore, may the dear Lutheran co-religionists continue to place the transportation of their dear relatives and acquaintances trustfully in my hands. They will be grateful if they can enjoy the special care of the emigrant agent upon their arrival at the port. However, if this is to happen to the fullest extent, I must ask that I also be entrusted with the procurement of the passage tickets, from which, as the dear brothers know, a small profit falls into the emigrants' coffers. It is unreasonable that our Mission should be burdened with the worries and efforts for the immigrant, and that the profit should flow to a foreign ticket agent who is not even at the landing place, and therefore cannot take care of the traveler.

Letters and postcards with orders of various kinds I have received from Germany and America in total 685, 605 have been written by me.

Funds deposited with me for immigrants and emigrants are H7264.70, and have been paid out to all but P256.00 to those concerned.

Cash advances were made in the amount of H669.90. At present, quite a bit of this is still outstanding.

The very poor and impecunious were given H66.25 from the treasury. Where necessary, food and lodging were provided by special collections from good people. Employment was provided for 20 people, and so on.

The number of those from our communities who approached me last year was considerably greater than the year before, and I hope that this year it will not be less. It seems that the advantages and conveniences offered to the immigrant by the port of Baltimore are becoming more and more known and recognized. In particular, it is also cheaper to travel west by way of Baltimore, the distance being 150 miles shorter than from New York. Apart from the highly convenient facilities of the landing place here, described in my last year's report, which no other port offers in the same perfection, a special interpreter goes with every immigrant train sent west from here to Chicago, in order to assist the emigrants on the way with words and deeds, and this interpreter is Mr. Fr. Jürgensen, who speaks German, Norwegian and English at the same time, and is a well-established member of one of our own congregations here in Baltimore, so that Lutheran brothers in faith can entrust themselves to his guidance and leadership with double confidence.

I should be pleased if those who travel to Germany not only from our synod, but from the synodal conference in general, or who have others come over, would turn to me more and more. They would soon be convinced that I will render them many good services with God's help, if they only give me an opportunity to do so. I only have to ask repeatedly that they entrust me with everything from the outset, the procurement of billets, etc., and do not turn to me only when they have already brought everything into confusion and disorder through wrong steps, because then it does not go off without much unnecessary loss of time and money.

Now, may the dear Lord, whose work we are doing, also give us strength, health and blessings this year, so that we can lend a helping hand to many in the hardship and tribulation of the journey to a foreign country. May God do so for the sake of Christ.

W. Sallmann,

166 East Pratt St., Baltimore, Md.

*

To the foregoing I will add only a few lines, and refer to several special incidents, so that the dear brethren may see how necessary and useful it is to have a special agent here, who is able to serve and assist the immigrants. At the end of November, for example, a man arrived here by steamer: he had a wife and 4 children, the oldest only 4 years old, the youngest 8 weeks old, and wanted to go to Texas; he had the address of our agent and also found him correctly at the landing place, but unfortunately he had not received any money or discharge for the arrival, and yet he was stripped of all means and winter was at the door. The agent remembered that this man's brother had written to him from Teras in September asking him to tell him how much the trip from Baltimore would cost, etc., and that he had immediately given him the requested information; but he had not received an answer to this day. Now this family man was standing here before him, not knowing what to do, and it cost H50 to Texas, since he did not have a dollar. Nor was there a pastor or congregation in the place where he wanted to go, so that the agent could have advanced the money in reliance on them. Finally, the latter telegraphed to Texas, but got no answer; then the man himself wrote to his brother and presented his situation to him, but also in vain: nothing was heard. In the meantime, the family was housed in a makeshift room in the shipyard, the agent collected food from acquaintances, and when this also ran out, he interceded with the German Society, so that they now received warm food from a dining house twice a day. In the midst of all this hardship and uncertainty, this man remained so humble, modest, Christian and devoted to God, and was so grateful and patient, that one had to become warmly fond of him, and it was a pleasure to serve him. So the agent continued to think about how to help him. He finally found a suitable job for him, and had just finished renovating two rooms for him and furnished them with a stove and two beds when, quite unexpectedly, a letter arrived from the brother in Texas to our agent, which not only testified that he was still alive, but also contained H50 in travel money. Suddenly, all worries were over, and the man, with plenty of provisions, left with a happy heart, but not without first expressing his heartfelt thanks, with many tears of emotion, for all the love and kindness that had been shown to him here. The man was a true Christian, and how easily and cheerfully one serves such people! Blessings are received by them and go out from them to all who deal with them and serve them.

To cite just one more case, a woman with two small children had recently arrived from Germany; she too wanted to go to Texas, to the small town of Dallas, where her husband was staying, but unfortunately her money did not stretch that far. She had to stay here for the time being and then wrote to her husband, but received no answer. She had not contacted our agent, nor did she know anything about him, but by chance he heard about her and took up her cause. With the help of the German Society, he succeeded in sending her to the place of her destination.

Thus, when almost every steamer lands, it happens that individuals or families who do not have a The people who have no idea of the size of this country and therefore think that the place they want to travel to is at most a few miles beyond Baltimore, have to stay put, because their financial means are not sufficient and they are therefore in great consternation and often in real need. What a blessing it is for these people that a man from the church is employed here to take care of them and help them! And how often this has been the case in the past year is shown by the not quite inconsiderable sums that our agent, according to his report, has partly advanced and partly donated. Let us therefore not tire of filling his hand, so that he can do more and more of the good; especially because this year an even greater immigration is to be expected than last year. All steamer agencies are unanimously reporting that this year's immigration will be the largest in the history of the United States. The visitations by the water floods will do the further to increase the number. A new steamship line between Hamburg and Baltimore has already been started, so that from now on steamships with immigrants will land here not only from Bremen, but also from Hamburg.

It is all the more important, however, that we support our agent strongly and that those who expect immigrants turn to him in good time and hand over to him the procurement of tickets and further instructions concerning the journey; for what is the situation when such a steamer lands and now many hundreds want to be transported on at the same time! How long must the individual stand in line until his money is exchanged, until he has his railroad ticket, until he finds his suitcase, until it is vifitted by the customs officer, and until he can finally sit down in the railroad car, supplied with provisions. As conveniently as everything is arranged (for he finds all this here under one roof), this cannot be taken from him by the official. But how easy it is for the one who is directed to our agent! When he lands, he has nothing to do but ask for him, who is always on the spot where the steamer lands. Once he has found this one man, he will take care of everything, and he can stand with a calm mind and look at the confusion until the agent hands him the ticket and leads him to the railroad car in which he has to continue his journey. - —

Now, then, may the faithful God guide all travelers by sea and land with the protection of his dear angels this year as well, and may everyone reach the destination of his journey in good health and joy. May he grant us, however, that we may gladly and willingly, like the dear angels, lend a hand to the travelers, help and support them in all their physical needs. Thanks be to him that he has given us the opportunity to do so, and thanks be to him if we have and retain the desire and joy to do so.

Baltimore, Feb. 10, 1883.

H. Hanser, Secretary.

Any love offerings for the Baltimore Emigrant Mission are requested at the following address:

jVlr. 4[^]. Lolauruloëüel,

205 ^rslnorrt 8tr, Laltlnors, IVlck.

The popes want to have all things in common with God: to grace they add their free will, to the merit of Christ their own works, to the Scriptures the statutes of men. G. Nitsch.

Invitation to California.

In publishing the letter of invitation to a joint meeting addressed to the Evangelical Lutheran ministers working here on the Pacific Coast, the undersigned is doing so at the decision of his conference, which felt that it was necessary to inform the many dear brethren over there of such an important ecclesiastical matter as this, as well as to give an overall report of our church and mission here, if not in report form, then at least according to the brief overall content. Two years ago it was announced by the "Lutheran" that a small pastoral conference had been formed in San Francisco. Since then, this conference, because nothing more has been heard of it for such a long time, has neither gently fallen asleep again, nor has it maintained itself by mere social gatherings; no, it has, thank God, not only grown in itself in the number of members, it has also, by God's grace, been allowed to expand into a Pastoral and Teachers' Conference, and both have, since their establishment, diligently deliberated and discussed the welfare of our dear church in congregation, school and mission according to the powers at hand, in the fear of God. But far from boasting of vain honor, we are not only convinced that no one can feel our great, great ecclesiastical need here in the distance as painfully as those who see it with their eyes every day, but also that we are quite incapable. But for this very reason, yes, for this very reason, joint action and work of all Lutheran ministers and congregations on this coast is so necessary that it could not be more necessary! And that is why the following letter has been written and sent out. At the same time, by publishing this letter, the local pastoral conference would like not only to give a sign of life to the many brethren over there, but rather at the same time to widen the barriers of invitation and cordially invite them all. We know that not everyone can leave his parish, nor does everyone have the time and the necessary means, for there are high mountains and thousands of miles between you and us; but we also know: But we also know that there can be no lack of pleasure, and many a dear brother minister would need a rest, especially after Easter and confirmation, and many a dear congregation will grant it, especially for such a noble purpose, which offers the most refreshing rest; - you know, preachers and congregations, that this can be no loss for you and for us, the visit and the founding of a new district!

Therefore, should one or the other of the thousands of the Synodal Conference overcome a thousand miles and visit us - as we may well expect - welcome, whoever it may be, known or unknown, most cordially welcome to the Golden Gate!!!

God's grace and blessing for the office, for the house, for the heart in greeting before.

Dear Pastor, beloved brother in Christ!

Until recently, as you know, our dear Lutheran Zion on this great western shore of our United States Confederacy, in outward appearance and extent, presented a very poor image. For many years this dear church of ours, of pure faith and confession, stood here in the wide land for thousands of miles "like a little house in the vineyard, like a night hut in the pumpkin patch, like a devastated city". For twenty years there was only one German faithful Lutheran congregation, and for almost the same period only one Norwegian faithful Lutheran congregation far and wide! During this time the Lord knew his own, and he alone knows the number of inestimable souls, some of whom have already gone home to him and others who have been won over to him; but very often, oh, certainly very often, the faithful servants of those congregations, one of which the Lord of the vineyard has left in our midst to this day, had to lament with the prophet: "If the Lord of hosts did not leave us a little, we would be like Sodom and like Gomorrah.

But, what has happened? Praise and thanks be to God and glory to Him alone! It is true that the true visible church on earth is by no means yet granting its blessings even in these great western states and territories.

rien is the image and after-image of the Christian church of the old apostolic times in its beauty, greatness and importance, but nevertheless the Lord has heard the groaning of his faithful here and has already begun to give us a small Pentecost in abundant grace and has thus begun the spread of his kingdom among us as well. Has he sent more and more Norwegian and German evangelists, has he already founded more and more congregations on the delicious cornerstone contained in his not fruitlessly recurring words and prepared for the sinners, and is he gathering more and more of the stray sheep and the lost sons and daughters of the house of Israel in the dispersion, yes, is he beginning the glorious work of the mission among us, as we faithfully want to provide ourselves to him, now also in the third, the English language! O say, dear brother in Christ, does not the reconciled heavenly Father, according to His great mercy, Himself remind us together of His gracious promise: "Even from the even many shall come and sit with Abraham and Isaac and Jacob in the kingdom of heaven"? May and must we not therefore now, with Isaiah, rejoice in thanksgiving and praise to the Savior: "Though there be not yet great multitudes, though the multitude of the Gentiles come unto thee, behold, all these gathered together come unto thee"? Can we not say with joyful thanksgiving today: O Lord, behold, in Idaho is one, in Washington Territory one, in Portland two, in San Francisco (with the English) five, in Oakland one, to Stockton thou wilt send one, to Los Angeles comes one, in Orange (Southern California) is one,-that together is thirteen of thy servants today, that is as many and more churches; and to these is added a whole host of thy mission places? O, thanks and praise and glory, adoration and honor be to thee for thy undeserved, rich blessings of grace! - Oh, if only all of us who are brothers, who are members of one body and one head, could already here on earth unite and gather with a common tongue to praise and extol our gracious God for his mercy shown to us!

Moved in faith by the Holy Spirit to this thanksgiving, and convinced that such communal praise of our God would certainly be a stirring encouragement and awakening strengthening for the further ministry, as well as no less due duty, and finally, above all, mindful of these and other delicious promises of our God, we, the members of the "California Concordia Conference", consisting of Pastors Bühler, Dietrichson, Theiss, Grönsberg and Wagner, have recently decided to invite those who are united with us in one faith, some of whom are not yet known to us face to face, and who are working at a great distance from us, and struggling lonely from each other, to a common conference, in order to be together once in harmony and to unite in praise and petition all of us, the under-shepherds, who have been directed to one coast by the Chief Shepherd, JEsu Christo, to publicly testify to our most holy unity of spirit by deed and to strengthen ourselves in it, to confess together our unified and unifying, most holy faith and the pure, truthful doctrine and to build ourselves up on it, to take the burden of the individual on all of us together and to present it in united prayers to God, the Lord;

Yes, to welcome you, who, as faithful stewards in your office, have until now been relegated to the solitary sighing in the closet, into our midst, so that under the pleasant shade of undisturbed peace, we may refresh each other's spirits through the comfort of Scripture.

We could hardly support and emphasize this joint assembly, especially the very first conference, which is still particularly conditioned by the local conditions, by our equally young and large and so difficult field of work, and which is definitely becoming a need, by special Scriptural reasons, especially for you, dear Pastor, who have been our brother for years, our brother already intimately united in Christ also outwardly through the Synod and Synodal Conference. For it is precisely we Lutherans who not only in the whole history of our own Lutheran Church, not only in the whole history of the first Christian Church, have innumerable examples of this, but above all in the Acts of the Apostles, that is, in God's Word itself, have the excellent example of the apostolic Church for such a meeting, which is to be followed without a doubt; we Lutherans, moreover, are it by God's grace, of whom indeed the holy singer alone can truthfully sing and say: "Behold, how fine and sweet it is for brethren to dwell together in one accord. As is the precious balm that flows down from Aaron's head into all his beard, that flows down into his garment; as is the dew that falls from Hermon upon the mountains of Zion. For there the Lord promises blessing and life forever and ever." To us, who as Lutherans have the pure doctrine and as faithful preachers are right in the faith, the apostle also says: "There are many gifts, but there is one Spirit. And there are divers ministries; but there is One Lord. And there are diversities of powers; but there is One God, which worketh all things in all. In each **one the** gifts of the Spirit are manifested for the **common good.**" And to us, yes, to us especially, the same apostle exhorts with the most heartfelt words: "**Be diligent** to keep unity in the Spirit through the bond of peace"; to us, especially to us, he urgently exhorts through the name of our Lord JEsu Christ, "to speak one word at all times and to hold firmly to one another in one mind and in one opinion". Say also yourself, dear brother, have you never experienced over there in the States how rightly that word of the Psalm is said by all those who followed and still follow the instruction of the Apostle and, as true successors of the Apostles, the example of the Twelve? Blessing, visible blessing of God rests on them! And this blessing should escape us, who need it so unspeakably, here, where still thick darkness covers the earth and deep darkness the peoples, by our own fault, because we never wanted to come together? No, no, protect us from the faithful Lord, who just now opens the horn of his grace and such blessings to give us the fullness!

We therefore invite you, our dear brother, as kindly and as cordially as only a longing brother's heart, full of Christ, can, to come to this first joint Evangelical Lutheran, German-Norwegian and English conference and preachers' meeting, which is scheduled for April 6, 2009, and which will hold its negotiations in the German language in the Norwegian church.

with the simultaneous assurance to righteously share and cover the costs of the trip among all of us.

At the same time, we hereby indicate to the speakers concerned, as well as to all, the following items to be discussed, as we found them useful and appropriate for our joint meeting and had to allow ourselves to decide. These are:

1. to treat the doctrine of election by grace according to Scripture and confession, on the basis of the repeatedly published known 13 theses of the Synodal Conference. Mr. I>. I. H. Tisza, speaker; L. Wagner, substitute.

2. the doctrine of church discipline, after practice taking into account our difficult circumstances here. Mr. ?. E. Christensen, lecturer; Mr. ?. I. L. P. Dietrichson, substitute.

3rd Mission: "On the building up of the Lutheran Church on this coast", ways and means; Mr.?. I. M. Bühler.

4) "Whether this assembly of ours should then merely form a standing conference, or whether the formation of any and which synodal organization should be aimed at", this, finally, our small conference here will now subject to a special and detailed discussion in advance and, if it should appear desirable to the whole assembly, submit exact minutes about it.

So then, dear brother in Christ JEsu, you are most cordially invited by all of us and already welcomed and embraced in spirit! May the God of all grace, after a blessed Passion and Easter time, let his servants united and faithfully gathered on the western shore cheerfully praise and glorify him with a loud tongue, as well as richly strengthened and refreshed experience the glorious truth in their own hearts:

"How sweet it is here, When brothers, faithful in mind, In harmony and in peace are familiar together."

Amen.

With fraternal greetings, and hoping for inclined, joyful acceptance,

Your

"California Concordia - Conference.

L. Wagner, Secretary.

San Francisco, January 10, 1883.

English Mission.

I cannot report a great success, if such a success is to consist in winning new members for our church and in founding new congregations.

After I had preached for the first time to the invited Americans in the church of the German congregation at Frohna, Perry Co., Mo., at Easter 1882 and had then looked around in the surrounding area, I first made a round trip to all the congregations of the English Lutheran Conference of Missouri, at whose urgent request a missionary had been hired. This trip took me through southern Missouri, into southeastern Kansas and into northwestern Arkansas. The purpose of the trip was partly to advise and help the brethren of the English Conference, and partly to make inquiries about scattered English Lutherans. From the individual congregations of the English pastors I made smaller trips, looking for English-speaking Lutherans. Those I found can be

Be served by pastors of churches already staffed.

It soon became clear that our English mission, both our German inner mission and the mission of English synods, is at a significant disadvantage. When looking for German Lutherans, one comes closer to one's goal if one asks only for Germans, since Germans prefer to settle together with their language and faith comrades. With the American it is different. He finds compatriots where English is spoken. So if you want to find English Lutherans, you either have to search almost every farm or you have to be informed of their place of residence beforehand. The former is almost impossible, and the latter does not happen with our English missionary. For, of course, no English Lutherans from our German congregations move westward; and Lutherans from English synods, if they are interested in Lutheran preaching, turn to their old synods for provision of Word and Sacrament.

My second trip took me to Arkansas again at the invitation of Pastors Herzberger and Obermeyer. With the help of the k. P. Germann in Fort Smith, it became possible for me to preach to an attentive congregation. However, since these people had been informed by Mr.

P. Germann could be reached, so for the time being he took it upon himself to preach to them once a month. In Grant County a settlement of about eight families from South Carolina was found. These are now served by Missionary Herzberger, although it would be better if they could be provided with their own missionary for themselves and the surrounding area.

Finally, together with Professor Günther, I made a third trip to Arkansas to attend the meetings of the English Conference. This has already been reported in the "Lutheraner".

Since that time I have confined my activity to Perry County and the northwestern part of Cape Girardeau County. Here I have three regular preaching places, namely, at Oak Ridge, at Perryville, and at the Shiloh Church near Landing 76. At Perryville and Oak Ridge there are no Americans who call themselves Lutheran; but we have been called upon to preach and I have still had an audience. At Shiloh Church there are some families who call themselves Lutheran. They are mostly local born and were once served for years by preachers of the General Synod by name on every fifth Sunday of the month, four times a year. But because they lived very far from the preacher's place of residence, they had seldom sermons and their service was in general such that in no family the children were baptized, even if there should be quite a number of them. Holy Communion was probably never celebrated there. There is no knowledge of the Lutheran doctrine. The lodge system is flourishing. Although there are members of only five or six families who call themselves Lutheran, it has been considered best to give our work to this point before others. Although we are now hopeful that in time we will see a congregation, albeit a small one, established in Shiloh, we do not hide the fact that this will certainly take a long time. We continue to preach the Word with all patience as long as we are asked. Our effort will certainly not **be** entirely wasted.

In every sermon I try to explain the way of salvation simply and clearly, in the hope that even those who come to the service only once in a while, if not sooner, will lift up their eyes to the Son of Man who has been lifted up for us at the hour of death (John 3:14, 15). Since, in proportion to the whole number of listeners, many have no Christian knowledge at all, and not a few are corroded by unbelief of all kinds, I must endeavor to present our doctrine clearly and comprehensibly on the one hand, and with irrefutable proof on the other. Therefore, the writing of my sermons requires much prayer, sighing and effort, and yet rarely succeeds as desired. In general, our entire missionary work is such that I must ask our dear friends to support it not only with funds, but above all with their prayers. It is impossible to express the consolation I have always derived on my journeys from the knowledge that every Sunday my entire synod gathers and includes me in the prayer of the church: "Guide all travelers on the paths of their profession by sea and by land.

Finally, I would like to express my heartfelt thanks to all the friends of our mission for their support through prayer, funds and other expressions of love. Also this administration of the entrusted goods will not go unrewarded by the heavenly host.

A. Bähler.

(From the Kirchliches Volksblatt of Lower Saxony.) **Where has the Lutheran Church gone?**

The Hannoversche Sonntagsblatt raises in No. 2 the question: "Where was the Lutheran church before Luther?" It seems to us that it would be better to examine the question: Where did the Lutheran Church remain after Luther? Is it to be found in the present regional churches? Are they the ones who have preserved the Lutheran doctrine and based themselves on the Lutheran confession? The Hannoversche Sonntagsblatt lets the Lutheran, to whom this question is put, ask the counter-question: "Isn't it true that you washed yourself this morning? Where was your face before you washed today?" If the Hannoversche Sonntagsblatt thereby aims at the church of the Reformation, it is not so wrong; for that church had indeed washed itself and washed itself every morning, washed itself with the living water from the fountain of the divine word and cleansed itself from all false doctrine, from all

human statutes, from all human bondage, from all perverse considerations and reasons of expediency. But should the Sunday paper not have noticed at all that things have changed since a hundred years and that the face of the Lutheran Church in Germany is no longer as pure and youthful as in the days of its foundation ? Oh, one can see it only too clearly that the "worthy maiden" is no longer the same as in the time of her youthful bloom! Her features are old and disfigured, her face is tainted by the thoughts of modern mediation theology, and her garments resemble more the straitjacket of a convict than the free drapery of the bride of Christ. One no longer has the genuine Lutheran Church, one has only a distorted image of it, and one knows this quite well; nevertheless, one always talks as if one had it, as if one were genuinely Lutheran, yes, as if one had come to

The first time, he was one of the most ardent lovers of the Lutheran church and one of its most ardent defenders. For the great masses must not notice that things have changed. Since the people still hold Luther in high esteem, the national church must at least still be Lutheran in appearance and name. One must diligently throw sand in the eyes of the people and try to deceive them about the conditions of the regional church. And this is best done by examining the question, not: where did the Lutheran church remain after Luther, but: where was the Lutheran church before Luther. But isn't that hypocrisy? Isn't it just as ridiculous as untrue when those who only bear the name of Luther make such investigations with comical seriousness?

So where did the Lutheran Church go after Luther? Where has it gone in our days? that is the question! And since the Hannoversche Sonntagsblatt has been carefully avoiding this question for years, we want to come to its aid a little. Nagel's Lutheran Church Gazette testified as early as 1875: "It is clear to us that the Lutheran Regional Church can only be preserved at the price of sacrificing its confession. But if this is the case, then it would be best for the serious members of the church to lead all further struggles without regard to the national church. Such consideration is a fetter which does not allow victorious action at the decisive moment." But no, the national church must not be sacrificed, the national church must be preserved under all circumstances. So what is the point of victorious action at the decisive moment? That could lead to a break with the national church, and that must be avoided at all costs. Therefore, one prefers to sacrifice everything else, even the most important things that belong to the characteristics of the true church: pure doctrine, the right sacrament, freedom from human bondage and human statutes. One bows before the almighty state, introduces a new marriage formula at its command, takes over the school supervision on its behalf and knows how to submit to all innovations and to send oneself.

First of all, there is the pure doctrine. In which national church is it still found? Hardly any of the worst church desecrators, such as Deacon Lührs in Schleswig-Holstein recently, are put out of business. Whoever does not belong to the loudest criers and only knows how to cover up his false doctrine with beautiful phrases has a good rest. In Hanover, the case of Regula and the treatment of it at the regional synod showed how much one is able to "carry" in the point of doctrine here as well. Even the resurrection of Christ can be denied and one can be a public teacher in the regional church.

There is the sacrament of the altar. "Communion," says Löhe, "used to appear to almost everyone, if unfortunately not as a sin, at least as an evil which had to be resisted, even if it could not be overcome at one stroke." Now, in so many years, one would have had time and means to do away with the evil; but it has generally remained with a few feeble attempts; the old evil still weighs everywhere, as one could easily prove, and, what is worst of all, one has learned to look at the matter quite differently. What was at first an evil from which one wanted to escape with all one's might has now become an evil from which one cannot escape, which one must bear, and which one can bear,

because in the end it does not endanger the existence of the Lutheran Church. Thus one gradually falls asleep, and when some time will have passed, one will have found not only excuses for the state of affairs, as before, but reasons for defending it, and perhaps will call it a progress of the church, an abolition of a Reformation hardship, that the Lord's Supper is administered across the denominational fences. Is this not a faithful picture of the course that the Lord's Supper question has taken in all the so-called Lutheran regional churches? Is not in the Hanoverian Landeskirche "admission by guest" admittedly a general customary practice, and did not only recently at the Synod the whole Landeskirche approve of this practice of its church government, which leads to unionism? The consequence of this leaning toward the Prussian Uniate was the break with those who represent the Lutheran Church in Prussia.

There are also the theological faculties. How are they doing in terms of pure doctrine? Let us listen to how a Reformed theologian, Zahn, comments on the Lutheran professors. "Was v. Hofmann in Erlangen a Lutheran with his change of the basic pillar of truth in the doctrine of satisfaction? Was Hengstenberg in Berlin a Lutheran with his utter confusion in the doctrine of justification? Was it Leo in Halle, who influenced theologians so much, with the opinion that our people did not understand and do not understand anything of the Lutheran doctrine of justification, which is much too delicate and spiritual for them? Is it Kahn in Leipzig with his Calvinistic doctrine of the Lord's Supper, or Luthardt, who threw out all the Scriptural grounds of Luther against the doctrine of free will, this "philosophy of men"? Shall I seek them the men of science in Jena, or in Halle, or in Göttingen? Here you yourself, Professor, *) will discover no Lutherans. Even in Erlangen with Frank you will find doctrines that are far removed from Luther's words." We do not want to say anything about the situation of the theological faculty in Göttingen.

Let us go from the professors to the pastors. Are the practical clergy better off than the men of science? It cannot be denied that among them there are many faithful, zealous servants of the Lord who have recognized the damage of Joseph and are grieving over it. But when it comes to the question of what is needed to heal the damage done to the church, even among the best of them there is the greatest confusion. One advises this, the other that, most of them are busy working, trust in "inner mission" and "practical Christianity", but no one stands completely and fully on Luther's teaching. In addition, very few of these active and busy pastors have their congregations behind them. What holds pastor and congregation together and binds the individual congregations into a whole is the power of custom and the influence of the almighty state. "Take away the princely prestige and all the sovereignty of the state from the Landeskirchen," says the Rheinische Wochenblatt, "and you will see what is left. Certainly not a state church! Therefore, it is more advantageous to take away

*) This refers to Professor Sohm, who, as is well known, at the last Berlin August Conference made the paradoxical assertion that the Prussian Landeskirche was not a Uniate but a Lutheran one.

the Jews and atheists who help to subjugate the church, and remain what you are. It is not exactly forbidden to preach God's word; one should keep to it; posterity may take care of itself.

And another paper, a regional church organ, the "Mitteilungen aus dem evangelischen Rußland", lets itself be heard thus:

"The general situation of the so-called Lutheran Church might easily be much more compromised than it was at the beginning of this century; for since then God has given new grace, but the signs are increasing that the same has been forfeited, and that the former Lutheran national churches at least are falling more and more under the contempt of general opinion. The men who have already abandoned the confession are naturally no longer able to represent the church in a right way according to its corporate side."

So where has the Lutheran Church in Germany gone? It no longer lives in the regional churches. Hardly does it still vegetate here and there. The best-entitled church, the church of the German Reformation, has, as Luther himself foresaw and predicted,*) come close to death. "Everywhere," says the Rheinische Wochenblatt, "the regional churches are going the same way, giving up one piece of the confession after another in order to save the rest, and thus gradually losing everything. From the whole Concordia they go back to the Augsburg Confession, from there to the Apostolic Creed, and already now the regional churches are no longer able to remove pastors who also throw away this confession. A Landeskirche, said Vilmar's pastoral-theological sheets, is already disrupted in its innermost essence if it no longer teaches its children with the most uniform doctrine possible, and if the ecclesiastical faith, where it appears, preaches, acts 2c., appears to the people only as a personal matter and opinion of the individual preacher, with whom by chance some other pastors agree, but beside whom the pastor teaching the opposite has quite the same right."

But despite the fact that this is the situation in all so-called Lutheran regional churches, despite the fact that the masses are alienated from the Lutheran confession and that the revival attempts of a few faithful Lutheran pastors appear to be completely in vain, the Lutheran confession in Germany is not dead.

From Luther's complaints, prophecies of grave misfortune over Germany developed, e.g. in the church postilion, about the gospel of the 10th of A.D. Trinit. Trinit: Therefore the time of grace is here now; but we despise it, and cast it to the winds, which He will not and cannot give us. For if we otherwise transgress and sin, He can still spare the best and look through our fingers; but that we despise His word, there belongs the last punishment, which will also hit us. And the lighter the word, the greater will be the punishment. I fear that it will cost the whole of Germany, God willing, that I am a false prophet in this matter; but it will happen all too surely. God cannot let the shameful contempt of his word go unscented, nor will he stand by long; for the gospel is so richly preached that it has not been so clear since the apostles' time as it is now, thank God! Well then, when this plague starts and gets out of hand, so that for the sake of a belly and a small temporal advantage, one wilfully despises the day when God afflicts us with his word and grace, then the final punishment and wrath must also follow, which makes it all up, and knocks the bottom out of the barrel, turning the country and the people to the ground, so that one must lose both, temporal and eternal.

Consequently, it is stamped as a sect, it lives in our Lutheran Free Churches, which are beginning to wash their faces again as in the days of the Reformation, and in which Luther's spirit is coming alive again.

To the ecclesiastical chronicle.

I. America.

Our Concordia Seminary at St. Louis has recently been saddened by the death of a pupil of that institution, August Knigge. The deceased, a godly, well endowed, hopeful youth, was born at Ruffels Grove, Lake Co, Ill, March 26, 1859, entered the institution September 1, 1881, and as a result of pneumonia passing into a nervous fever, died in firm faith and cheerful confession of his Savior February 15. At the request of his parents, his faded body was brought to his homeland in the company of two students and buried there in a Christian manner on the 22nd of the same month. May the Lord refresh and raise up the deeply grieved parents with his heavenly consolation, but our institution is hereby cordially recommended to the intercessory love of the Christian reader.

W. [Walther]

Was it really a celebration of joy? In the Lutheran Church Gazette of Columbus (Feb. 1) there is an account of a thanksgiving and rejoicing festival of St. Paul's congregation at Dearborn, Mich. This congregation is that part of the old Missourian congregation which has allowed itself to be drawn over to the Synod of Ohio. This, and the fact that the church property of the Missourian congregation was awarded to it, gave rise to the celebration of joy! In this report there are also malicious attacks on the Missourian pastor, who founded the old congregation about ten years ago and served it until the time when it could appoint its own pastor. Rightly did those who were to be driven from their rightful church property and wished to remain faithful to the Missouri Synod, turn in their distress to their former proven pastor and ask advice from the same as to how they should act. How can the "Kirchenzeitung" speak of such "who, under the sheep's clothing of the Lutheran name, creep from house to house in quite Methodist^ proselytizing zeal and seek to confuse the simple-minded!"? How can she call this pastor, whom she does not even know, a "fanatic" and "ecclesiastical shyster"? Zeal for pure doctrine is not fanaticism. And advising former inductees who are in great danger does not make the pastor an ecclesiastical "Winkeladvokaten"! That certain elements are now gradually leaving the church discipline practicing Synod of Missouri (we do not mean here primarily the church members; for these sometimes hardly

know "what" it is all about), cannot harm it; but whether the standing army of Ohio will rejoice in its gain at Dearborn, when more accurately known, we doubt. Perhaps years hence we shall reap thanks if we urge a little caution in the reception of such preachers as, ostensibly for false doctrine of the Missouri Synod and for the sake of their consciences, resign from it and join Ohio, but in substance by their resignation evade investigation by the Synodical officers. S. and P., two laymen.

Baptismal formula. As reported in The Examiner, a respected Congregationalist preacher has thus changed the Christian baptismal formula: "According to an ancient need I consecrate this child in the name of God" 2c.

Some interesting figures. Under this heading the church newspaper of Columbus communicates a calculation, admittedly not vouched for by it, according to which the Ohio Synod is supposed to have an average of 506 communicants *) in each congregation, while each congregation of the Missouri Synod would have an average of only 210. According to the last report of the Missouri Synod of Delegates, however, 761 congregations, some of which are tiny initial congregations in the far West, give 279,038 communicants for the year 1880, giving an average of nearly 367 for each congregation. Perhaps these are interesting figures to some. Should the above calculation in regard to the Ohio Synod also be wrong, and that on the other side? Be that as it may, we thank God for His rich grace upon us and ask Him to always increase hunger and thirst for His Word and Sacrament among us. Selle.

A fine testimony from the General Council is the sermon of Dr. A. Späth of Philadelphia, published in pamphlet form, which he delivered at the opening of last year's meeting of the General Council, in which he presents Luther to his audience, and now also to wider circles, as a model to be followed (Martin l'utüer, an engainple kor our tiine). The author points in particular to that which prevailed in Luther's heart and life, in his theology, and which prevails in the testimony of the church named after him: justification by grace through faith alone. In view of the coming jubilee celebration, he aptly says: "Let us not, I beseech you, build the tomb of the great prophet and adorn the tomb of the righteous one, and at the same time be among those who do not know him, or who reject and despise him. And that we may follow him, let us see that we know him better, read him, study him." G.

How the holy baptism is despised by the American sects and comes into decline among them is shown by the fact that it is reported in a religious paper as something new that the preacher Mace in Plympton in the state of Massachusetts had performed a baptism on January 7! For 60 years no baptism had taken place in that place.

A reasonable religion wants to be founded in New Aork. The New York Herald recently carried the following advertisement: "Wanted. - Enlightened and educated ladies and gentlemen, who do not agree with the present various religious creeds, and are disposed to introduce and propagate a reasonable creed among themselves."

A Methodist preacher in Massachusetts recently had his wife preach in his place because he was prevented by illness.

When the death penalty was abolished in Maine, the Universalists and Unitarians had the majority in the Legislature. In the present legislature, the Universalists and Unitarians are in the minority, and there is therefore a good prospect of reinstating the death penalty. So assures the Boston "Post".

II. foreign countries.

Distribution of printed individual sermons. Last year, the Berlin City Mission tried to bring God's Word to those people who no longer go to church by sending them individual printed sermons to their homes every Sunday and selling them for a penny or giving them away for free. The sermons, which were first sold and given away in 600 copies, were issued towards the end of last year in 14,000 numbers, of which 8 to 9000 remained in Berlin. This is a

*) Standard calculated 166.

This is a new proof of how unchristian it is to regard the poor people, who no longer ask for church, as irredeemably lost and therefore to want to do nothing more for them. The few preachers in the large German cities can of course not practice private pastoral care in view of the enormous size of their congregations; but precisely this should convince them of how necessary it is either that the congregations, which are too populous, be divided or that more preachers be employed in them, otherwise countless neglected souls will one day complain to God against them. But since so many preachers now do not preach God's counsel for the salvation of the people, it is also quite indifferent to them whether the poor degenerate people come to their churches or not, if they only keep their lucrative office. May God have mercy on them! Cf. Amos 6, 6. Jerem. 23, 22. W. [Walther.]

Afternoon service on Sundays. In Klingenthal in Saxony, the church council has decided to abolish the afternoon service on Sundays and to introduce an evening service from 8 to 9 o'clock in the middle of the week. For the pleasure-seeking of these people, it is no longer enough to visit the temples of carnality only after the afternoon service! W. [Walther]

Inauguration.

On Sunday, Sexagesimä, Mr. T. Thieme was installed in office on behalf of the Presidency Middle District in the midst of his congregations in Columbia City and Whitley County, Ind. R. A. Bishop.
Address: ksv. l'tnsms, Columbia Incl.

Church consecration.

On Sunday Invocavit, February 11, the Lutheran congregation of St. John in Orange, Cal., dedicated its church and school building to the service of the Triune God. The undersigned performed the act. I. Kogler.

The Southern District

of the Lutheran Synod of Missouri, Ohio, and other states will, s. G. w., hold its sessions this year from April 11 to 17 incl. at the Trinity congregation of Mr. k. G. Kuehn in Houston, Texas.

The following subjects are available for discussion: Theses on justification. Furthermore, theses on the right conduct of a true-believing congregation toward all kinds of associations within and outside the congregation.

The congregations of the district are reminded that at this year's Synodal Assembly delegates are to be elected for next year's Synod of Delegates.

Pastors are asked to bring their parochial reports.

Registration of synod members and guests should be sent to Mr. U. G. Kühn, 61 N. G. Ave., Houston, Texas, at least 14 days before the beginning of the synod.

T. Stiemke, d. Z. Präses.

Explanation.

On behalf of the teaching staff, the undersigned declares that in the course of this school year it is absolutely no longer possible to release any of the seminarians for temporary help. Out of 29 requests for help received in the course of 5 months, we have granted as many as possible.

Addison, Feb. 18, 1883.

E. A. W. Krauss.

Display.

All pastors and teachers desiring lodging during the sessions of the Fort Wayne District Conference, to be held during Easter week, are requested to report to the undersigned not later than **March 15**, Lei.

O. Oross.

Cor. Illinois & Jackson Sts., Fort Wazms, Ind.

Please.

All Lutherans who have relatives or acquaintances residing in Kansas City, Mo. are cordially requested to send in their addresses to the undersigned, that they may be visited. R. Hebu, U.

1906 Oberlin St., Lausans Ill., L4c>.

Conference - Ads.

The Fort Wayne Preachers and Teachers Conference will hold, s. G. w., its next regular meetings from Tuesday afternoon, the 27th, to Friday noon, March 30th, at the church of Mr. k. Great at Fort Wayne, Jnd.

G. Mirror.

The West Michigan Special Teachers Conference will meet in Manistee on Tuesday, March 20. H. H. Hensick.

The Northern Illinois Pastoral Conference will hold, s. G. w., its next meetings at Dundee (k. Steege) March 27-29. The train in question leaves Chicago at the Chicago North- Western station at 4:15. L. von Schenck^

The Cleveland District Conference holds its meetings Tuesday through Thursday after Quasimodogeniti in Zanesvttle, Ohio. E. Sitzmann.

Southwest Indiana Conference held April 3-5 at Terre Haute, Jnd. H. Katt.

Revenue to the Michigan District's coffers:

For the synod treasury: Christmas collection byMolls Congregation in Detroit H30.00. Congregation in Amelith 15.21. Congregation in Big Rapids 7.64. Congregation in Wheatland .90. Congregation in Mon- tague 7.20. Congregation in Clay Bank 1.05. Congregation in Hillsdale 4.00. Congregation in Saginaw City 26.30. A. Mittelberger 5.00. comm. in Sebewaing 18.00. comm. in Tawas 10.00. comm. in Ruth 5.06. comm. in Bay City 25.40. comm. in Grand Haven 9.25. comm. in Frankenlust 21.50. comm. in Frankenmuth 50.00. comm. in Port Hope 12.16. comm. in Fräser (part) 10.00. New Year's coll. of ? Hügli's comm. in Detroit 21.72. comm. in Frankentrost 14.25. comm. in Burr Oak 12.00. comm. in Jda 4.00. comm. in Wyandotte 8.15. comm. in Sherman 2.00. comm. in Spring Wells 9.52. comm. in Lake Ridge 6.00. comm. in Petersburg 4.00. comm. in Hadley 5.00. comm. in Reed City 1.50. comm. in Monitor 3.00. comm. in Monroe 8.72, M. Gottfried 2.00. comm. at Tandy Creek 4.90. Mrs. Fr. Also in Sebewaing 5.00. comm. in Roseville 11.00. comm. in Lisbon 15.00. comm. in Ridgeway 6.00. comm. in Lansing 10.10. comm. in Jonia 2.00. comm. in Jonia 9.24. (p. -424.57.) Christmas tree cvll.

To the seminary building: Gem. in Caledonia, 3.Zhlg., 14.50. From the Gem. tn Sebewaing: John C. Liken 20.00, R. Martini 5.00, Fr. Bach, 5.00, Fr. Schmidt 10.00, Jakob Sprieß 5.00. Gem. in Frankenlust, 5. Z., 31.00, I. Böhm 1.00. comm. in Frankenmuth, 4th c., 130.00, 5th c., 100.00. comm. in Amelith 11.60, G. Rueger 10.00. comm. in Montague, 5th c., 12.50. comm. in Saginaw Cily, 4th c., 32.00. k. Markworth 2.00. i". Gose 5.00. comm. in Monitor, 1st c., 16.00. comm. in Monroe, 6th c., 27.72. comm. to Tandy Creek 8.86. comm. in Waldenburg 14.50. comm. in Millers, 4th c., 11.00. (Summa -472.68.)

For Heathen Mission: By?. I. Schmidt, Christmas gift from K. D., 10.00. Congregation in Rickeville 4.63. Congregation in Montague 5.00. Congregation in Amelith 4.00. Congregation in Frankenmuth 22.76. Congregation in Frankenlust 7.50. (S. -53.89.)

For Negro Mission: Congregation in Frankenlust 7.50. Congregation in Bay City 9.18 u. 9.18 for the Negro Church in New Orleans. (S. -25.86.)

For inner mission: By l>. Markworth of N. N. 1.00. Congregation in Caledonia 2.25. From the mission treasury in Adrian 7.20. Teacher O. Krafft and school 1.95. ?.. Molls Gem. in Detroit 14.20. Gem. in Tawas 7.00. Gem. in-Wyandotte 4.20. Gem. in Rogers City 5.00. Gem. in Ridgeway 4.06. Gem. in Lisbon 10.85. Young W. in Monroe 2.00. Out of missionary treasury in Port Hope 2.84. (p. -62.35.)

For the widow's fund: k. Markworth 2.00. Mrs. Em- met in Hillsdale 2.00. Gem. in Jda 4.00. By ?. Markworth, thank offering by Mrs. N. N., 2.00. Gem. in Manistee 10.00. Aug. Kettner 10.00. Lemke 4.00. Mr. Becker of Detroit 10.00. Gem. in Moltke 5.00. Thank offering by Mrs. Bickina in Monroe 2.00. Gem. to Tandy Creek 5.84. A. Chr. Bauer 2.00. Gem. in Frankenlust 16.00. Mrs. Fr. Auch in Sebewaing 5.00. ?. Sievers Sr. 5.00. comm. in Tawas 9.00. (S. -93.84.)

For the deaf and dumb: From the Women's Coffee in Adrian 14.00. By I. Schmidt, Christmas gift from K. D. 10.00. Gem. in Bay City 10.92. Gem. in Manistee 7.65, Emilie Below 2.00, Jul. Gatzke 1.00. Gem. in Richeville 7.81. Mrs. Katz in Monroe 1.00. Gem. in Ridgeway 4.63. Gem. in Lenox 2.05. M. Weiser in St. Clair .50. At Beidel's wedding in Frankenmuth ges. 5.50. (S. -67.06.)

For poor & sick pastors & teachers: By ?. I. Schmidt Christmas gift from K. D. for poor pastors 10.00, for poor teachers 10.00. Congreg. in Burr Oak for ?. Jske 4.00. Mr. Becker in Detroit 10.00. Gem. in Monitor 7.21. M. Gottfried in Monroe 3.00. Part of Christmas coll. of Gem. tn Miller 13.27. (p. -57.48.)

For the Wyneken family: Gem. in Burr Oak Dec. 4.

On the orphanage near St. Louis: k. Wuggazer's pupils 2.20. ?. Torney's pupils 2.35. Gem. at Manistee 10.00. Mr. Becker at Detroit 3.00. W. Stein at St. Clair 1.00. (S. -18.55.)

To the orphanage nearBoston: ?. Torney's students 2.40. ?. Molls Gem. in Detroit 4.37, Mr. Becker 3.00. (Summa -9.77.)

To the orphanage at Addison: By ?. I. Schmidt, Christmas gift from K. D., 10.00. Gem. at Frankenlust 2.50. ?. Torney's pupils 2.40. Gem. in Bay City, Christmas tree coll. of children, 10.00. Mr. Becker in Detroit 13.00. At G. A. Kruger's wedding in Monroe ges. 2.30. By k. Sievers Sr. from I. Boehm 1.50. (S. -31.70.)

To H ospital in St. Louis: Mr. Becker in Detroit 3.00.

For poor students in Fort Wayne: Gem. in Petersburg for Chr. Drögemüller 3.00.
 For poor Michigan students: On E. Rau's wedding in Amelith ges. 5.75.
 For the Omaha congregation: Frankenlust congregation 1 p.m. Saginaw City congregation 6 p.m. Amelith congregation 8 p.m.
 For Rockville comm.: Big Rapids comm. 8:32. Montague comm. 7:25. Saginaw City comm. 6:00.
 Detroit, Jan. 31, '83, Chv. Schmalzriedt, Treasurer.

Revenue to the Nebraska District's coffers:

For the synod treasury: from k. Hoffmann -2.00, sr. Johannis-Gemeinde 6.36, St. Pauls-Gem. 5.20. By citizens of sr. Gemahlin 2.00, W. Klöme 5.00, C. Rohde, H. Robrs, I. Tröster, F. Feusterer, Wm. Sollet each 1.00, H. Kaht, C. Feusterer, C. Schieske, I. Sollet each .50, C. Strehlow, 'S. Wegener, H. v. Hansen, I. Vogt, I. Paneitz, M. Vandersee each .25, By ? . Endres, New Year's coll. sr. Gem., 4.50. By k. Flach of sr. Gem. at Minden 5.68. By Harms of sr. Gem. to Cuning Creek 7.00. By ? . Adams, Weihn. coll. sr. Jmm.-Gem., 10.30. By D. Frincke of sr. Trinity congreg. at Lincoln 4.25. By ? . Oetting from sr. Gem. in Lyons 6.00. By 1'. Citizen of sr. Jmm.-Gem. 4.16, G. Meyer, A. Arndt, M. Werth, H. Ions, H. Elenden. A. Werth, D. Parpart, C. Stehlow 1.00 each, H. Newmann 3.00, Dose .25, A. Steinhäuser .50, Caroline Werth .50. By C. F. Kroger, coll. in the comm. at Seward, 5.00. (S. -88.20.)
 For the orphanage in St. Louis: By ? . Grüber, New Year's coll. sr. Jmm.-Gem. 9.00. By ? . Adam, coll. at children's service on h. Abend, 8.70, Weih achts-Koll. sr. Zions-Gem. 3.00, by N. N. 2.00. (S. -22.70.)
 To the seminar construction: By k. Endres of G. Ticken, H. Schlechte, Wm. Uffelman, H. Stuhr, H. Scharfing each 5.00, F. Naber 2.00, H. Hoffsch, G. Glocke each 3.00. Through ? . Meyer in Kiowa by etl. members of sr. Bethlehem congregation 5.00. By k. Meeske from sr. Congregation 4.10. By ? . Iahn of sr. Cong. to Prairie Creek 8.00. (S. -50.10.)
 For the widow's fund: By Mr. Peter Vogler, New Year's coll. of the comm. at Louisville, 4.45. By D. Schulte, Hockzeitskoll. at H. Fricke, 3.25. (p. -7.70.)
 For the orphanage in Addison: By ? . Schulte, Christmas gift sr. Gem., 6.75.
 For Negro Mission: By D. Iahn by Mrs. Dankert 1.00.
 For the congreg. at Omaha: By D. Houses in Cold Mater, Mich. Christmas coll. sr. St. Pauls-Gem., 5.05. By treasurer H. Bartling 3.00. By E. Roschke of ? . Michels' Gem. 6.50, ? . Fackler's Gem. 1.80. By Picture 7.50. (p. -23.85.)
 Omaha, January, 1883. f. c. festner, cashier.

Entered the caste of the Eastern District:

For the synod treasury: from the Martins- ville congregation -7.55. Cumberland congregation 7.00. Olean congregation 7.14. Allegany congregation 6.81. Farnham congregation 8.86. By ? . Hafner .75. comm. at Springville 3.30. comm. at Härlein 18.06. Mrs. Mommer 2.00. comm. at Bayonne 37.61. comm. at Johnsborg, Pa. 7.08. ? . Lauterbach's comm. at Crossroads 1.54. Geo. Merkel's in Johnsborg 1.00. Gem. in Egg Harbor 10.00. St. Andrew's Gem. in Buffalo 11.20. Gem. in Hamlin 12.00. Gem. in Meriden 13.20. ? . Heins Gem. in Pittsburg 8 p.m. A. F. W. Fedder in Sharpsburg 1.00. St. Paul's congreg. in Baltimore 35.00. congreg. in Wellsville 17.57. congreg. in Bass- wood Hill 4.61. congreg. in North East 7.40. Trifold. - Gem. in Buffalo 9.25. I. Uhl by ? . Frey in Albany 3.00. comm. in Ellicottsville 6.00. comm. in Wolcottsville 11.00. comm. in Patchin 5.30. comm. in Bergholz 10.19. (p. -285.42.)
 For the widow's fund: Mr. Hagen in Freedom 1.00. From some women in ? . Pechtolds Gem. 2.50. ? . Renz 2.00. Miss N. N. by Weidmann 2.00, 17. Weidmann 2.00. Gem. in Paterson 12.50. Gem. in Bayonne 11.57. Wedding coll. at Karl Drums in Cohocton 3.61. Women's Missionary Society k. Freys in Albany 10.00. congreg. in Eden Valley 16.00. congreg. in Patchin 5.61. (p. -68.79.)
 For the orphanage near Boston: From the orphanage box of St. Matthew's congregation in New York 20.00. By members of the church council of that congregation. Gem. 18.50. L. Schnabel in Small- wood .25. by Renz 4.00. Gem. in Aorkville 6.04. by I". Weidmann 3.05. Gem. in Hartem 4.00, E. Wehren- beras children's das. 3.75. Sunday school in Egg Harbor 2.50. Joh. Ulman in Johnsborg, Pa. 2.00. Gem. in Haverstraw 5.46. Gem. in St. Clair, Pa. 5.00. By ? . Graves .80. mother Schorr in Buffalo 25.00. by treasurer Schmalzriedt 2.40. by treasurer Menk 10.40. women's missionary society k. Freys in Albany 15.00. Mrs. H. Wolter in Buffalo 5.00. Mrs. Joh. William in Bergholz 5.00. (p. -138.15.)
 To the College-Bau: By 1'. Großberger by A. Kromp- hardt 1.00, F. Raudt 1.00. Gem. in Accident nachtr. 5.45. N. N. in Cove 1.00. By ? . Hanewinckel 1.00. By some members of the community ? . Pechtolds 2.50. By ? . Häfner 4.00. k. Renz 5.00. ? . Föhlinger 50.00. By Weidmann 6.00. Parish in Martinsville, 1st sdg., 97.50. Parish in Hartem, 4th sdg., 15.00. ? . Lindemann's comm. in Pittsburg posttr. 10.00. k. Lauterbachs Gem. nachtr. 3.00. St. Johannis - Gem. in Williamsburg, 3rd Sdg., 150.00. Dreifaltigk. - Gem. in Buffalo nachtr. 25.00. Ahners Gem. in Pittsburg, 4th Sdg., 163.00. Tabea Women's Association of St. Andrew's Gem. in Buffalo 25.00. (S. -565.45.)
 For the deaf and dumb: Through the Children's Gazette 3.00. Wm. Dornfeld 5.45. Wm. Krull 4.00. Karl Stürmer 1.00. Gem. in Smallwood 7.00. Filial- Gem. ? . Weidmanns 6.35. Mrs. Barbara Mappes in Paterson 3.00. (S. -29.80.)
 For the orphanage near St. Louis: Ges. durch das Kinderblatt 20.11.
 For the orphanage at Mount Vernon: Dorkville congreg. 3.02. Harlem congreg. 4.00. By Treasurer Grahl S.07. (S. -10.09.)
 For orphanage near Pittsburg: Joh. Ulman in Johnsborg, Pa. 2.00.

For Emtgr. mission in Baltimore: Treasurer Schmalzriedt 4.00. Women's Missionary Society?.. Freys in Albany 8.00.
 For poor students in Springfield: Women's Missionary Society ?.. Freys in Albany for Heidelberger 10.00. Wedding coll. at Marie Beerü, Bergholz for Ph. Lauks 3.50.
 For poor students in Fort Wayne: Tabea Women's Association of St. Andrew's in Buffalo for Fritz Raudt 15.00.
 For mission in Erie: Women's Missionary Society ?.. Freys in Albany 10.00.
 For sick pastors: Ges. through the children's leaf 1.00.
 For inner mission: Ges. through the Kinderblatt 40.00. Through ?.. Hanewinckel .50. Mrs. Utermählen in Smallwood .25. Gem. in Bayonne 23.15. (p.-63.90.)
 For Negro mission: Ges. through the Kinderblatt 40.00. G. Detthoff through ?.. Sieker 2.00. Anna Felber in Smallwood 1.00. N. N. in Sharpsburg 5.25. Women's Missionary Society ?.. Freys in Albany 5.00. (p.-53.25.)
 For heathen mission: Ges. through the Children's Journal 22.67. I. Detzauer in Smallwood .50. Gem. in East Boston 1.70. Gem. in Basswood Hill 5.00. Mrs. E. R. through?.. Frey in Albany 5.00. (S.-34.87.)
 For the comm. in Rockville, Conn: Durck ?.. Weidmann, 6.55. Mrs. Merkel in Harlem, 1.00. By Treasurer Schmalzriedt, 28.57. Joh. Ulman in Johnsbury, 1.00. Geo. Merkel in Johnsbury, Pa. 1.00. St. Paulsgem. in Baltimore, 2nd gift, 13.62. Dreifaltigk. - Gem. in Buffalo, 15.50. Gem. in Eden Valley, 12.00. (p.-79.24.)
 For the Progymnasium in New Aork: Ges. through the Kinderblatt 2.00. Gem. in Bergholz 4.17. Hoä)zeitskoll. at Karl Roberts in Bergholz 2.03.
 For college maintenance: comm. in Boston 19.00.
 For the comm. in Planitz, Saxony: comm. in Port Rich- mond 5.31.
 For poor students in Addison: Women's Club in Addison for Max Frieser 5.00. L. Blank in Smallwood .25.
 For inner mission in the West: N. N. in Sharpsburg 5.25.

Correction.

Page 182. Jahra. read under "Orphanage near Boston": From the Women's Association in Paterson, ges. with Mrs. Wieler, instead of "Wirken".
 New Aork, Feb. 5, 1883. I. Btrkner, Treasurer.

Entered the Southern District Caste:

For the synod treasury: Collection of St. John's parish in New Orleans -30.20. By Prof. A. Hoppe that. 1.00. By ?.. G. Birkmann of N. N. in Fedor, Tex. 2.50. By P. Thormählen, reformaton collect of St. Paul's congreg. in New Orleans 32.00. By- Kühn, Christmas coll. s. congreg. in Houston, Tex. 9.75. By ?.. Buchschacher, coll. s. congreg. in Ward," Tex., 2.00. Harvest Festival coll. of ?.. Klindworth's congreg. in Wm. Penn, Tex. 8.00. by ?.. Behnken in Cypress, Tex. Christmas coll. of St. John's congreg. that, 12.00. Prof. A. Hoppe in New Orleans 1.00. by ?.. Birkmann in Texas, coll. s. Gem. that, 1.00. By ?.. Wischmeyer at Rose Hill, Tex. coll. s. comm., 17.25. By ?.. Wahl at Mobile, Ala. coll. s. comm-, 8.65. By ?.. Kaspar in Giddings, Tex. coll. s. comm., 19.00. (S.-156.35.)
 For the widow's fund: By ?.. Wilder, thank offering by Mrs. W. Wunderlich in Spring Creek, Tex. 5.00. By ?.. Kaspar in Giddings, Tex, 5.20, Coll. s. Gem. 12.00. Virgins' Association of Zion Cong. in New Orleans 10.00, Mrs. C. von Salzen 1.00, M. Stoll 1.00. By ?.. Kühn of N. N. in Houston, Tex. 2.50. Prof. A. Hoppe in New Orleans 4.00, H. Pohlmann Sr. 5.00. Jakob Scherer in Hockley, Tex. 10.00. By ?.. Wischmeyer at Rose Hill, Tex. coll. s. comm., 17.25. N. N. that. .50. (S.-73.45.)
 For the deaf and dumb: By ?.. Wilder, coll. s. comm. to Spring Creek, Tex, 13.00. By ?.. Birkmann by N. N. at Fedor, Tex. 2.50. (S.-15.50.)
 On the new building in St. Louis: By ?.. Lange of Friedrich Kaase in Fayette Co, Tex, 10.00. By ?.. Mödinger, coll. of St. Paul's congregation in New Orleans, 100.00. By ?.. Sweet of Salems Cong. in Black Jack, Tex. 11.00. By ?.. Buchschacher in Ward," Tex. coll. sr. Gem. of, 25.50. Prof. A. Hoppe in New Orleans, 5.00. By ?.. Buchschacher, of A. F. in Ward," Tex. 10.00. By ?.. Birkmann in Texas, signatures s. Gem., 29.00. (pp.-190.50.)
 For the progymnasium in New Orleans: Virgins' Association of Zion Congregation, 4.00, Coll. of St. John's Congregation, 21.35. By ?.. Geyer in Serbin, Tex. coll. s. Gem. 17.80. Durck ?.. Lange of Mrs. Schwede in Colorado Co, Tex, 3.50. By ?.. Sweet of Salemsgem. in Black Jack, Tex, 3.00. By ?.. Birkmann of N. N. in Fedor, Tex, 2.50. By ?.. Kilian, Advent coll. s. Gem. in Serbin, Tex., 28.00. By ?.. Behnken, coll. s. branch congreg. in Neudorf, Tex., 5.75. By the Young Men's Association of Zion congreg. in New Orleans 5.00, G. Jökel that. .50. By ?.. Geyer in Serbin, Tex. baptismal record with Mr. Matth. Mertink, 6.05. By treasurer Roschke in St. Louis from ?.. Wille in Concordia, Mo., coll. s. Gem., 5.50. (p.-102.95.)
 For inner mission in the South: Through ?.. Wilder to Spring Creek, Tex., addendum to mission festival coll., 1.00. Coll. of Zion congreg. in New Orleans 15.35, of St. John's congreg. 38.60. By ?.. Buchschacher in Ward," Tex., coll. sr. Gem., 12.00. By ?.. Birkmann of Fr. Urban in Texas, 1.00, H. Urban 1.00. By Mr. Treasurer I. Scherer in Hockley, Tex. of ?.. Kaspar, missionary coll. sr. Gem., 62.00, also from ?.. Buchschacher 50.00, from ?.. Maisch 5.00, by Ph. Readle .50, Mrs. Armbrunn 1.00, Mrs. Kuhblank .50, Mr. Maas 1.00, ?.. Süß 1.00, the Black - Jack - Gem. 5.85. (S.-195.80.)
 For external discord: By ?.. Birkmann from?.. Urban in Texas 1.00.
 For the orphanage near St. Louis: By ?.. Geyer in Serbin, Tex., baptismal coll. with Mr. G. Wukasch, 7.10. By ?.. Wahl in Mobile, Ala., coll. sr. Comm. 8.60. (S.-15.70.)
 For the Negro Church in New Orleans: By ?.. Birkmann of N. N. in Fedor, Tex. 2.50.
 For Negro School in New Orleans: Through Bro. Kaase of Sophie Pape in High Hill, Tex. for poor Negro children 3.00.
 For traveling preachers in Texas: by ?.. Long by F. Kaase at High Hill, Tex. 15.00.
 For old and sick pastors: By ?.. Geyer in Algiers, La., 1.00. By ?.. Geyer in Serbin, Tex. by widow I. D. Duke das. 1.00. By ?.. Wischmeyer in Rose Hill, Tex. by Mr. Jakob Scherer in Hockley, Tex. 15.00. Coll. of Zion congreg. in New Orleans for ?.. M. Wyneken 27.50. (p.-44.50.)
 For the orphanage in New Orleans: By ?.. I. Kaspar, Kindtaufkoll. by Mr. Heinz, 1.30. By Bro. Kaase in High Hill, Tex. by Mrs. Sophie Pape that. 3.00. By ?.. Kühn of N. N. in Houston, Tex. 2.50. (p.-6.80.)
 New Orleans, La. on Jan. 30, '83. G. W. Frye, Treasurer.

38 8t. Andrew 8tr.

For the Martin Luther Orphanage near Boston received from September 1 to December 31, 1882: From Mrs. König in Boylston Station -1.00. Through ?.. I. P. Beyer from the Kinderblatt 29.00. Minna Söhrens in Andover 5.00. From the orphan box in Boston 5.47. From the box of the Jmm. church in East Boston 1.28. Sermon collections at the annual festival 95.83, coll. for food 2c. 117.83. From the orphan box at the orphanage 2.46. From teacher Seibel's school children .75. I. Schulz 1.00. Coll. at the inaugural sermon of Mr. ?.. Zollmann 26.85. Surplus on tickets at the annual festival 41.97. By treasurer I. Birkner 75.00. ?.. A. E. Frey in Albany 15.00. Harvest Festival coll. by ?.. Rush funds 9.00. Mrs. Wackus in Boston 2.00. By treasurer Grahl 32.90. Mr. Lieber and family in Boston 5.00, Mr. Große 1.00. ?.. Lindemann's congregation in Pittsburg 28.50, whose Sunday School 5.00. Adam Bergt 2.00. Women's Association of St. John's congregation in New Aork 16.50. Zion's congregation in Boston 5.74, Mrs. Jsenhagen 1.00. Congregation in Wellsville, N. Y., 45.25. By treasurer I. Birkner 38.74. ?.. Tramm 1.80. ?.. A. E. Frev's Sunday School in Brooklyn, N. U., 25.00. Mr. Burier in Baltimore 4.00. Tob. Brauer in Roxbury 1.00. By teacher Hölter in Pittsburg 5.00. By ?.. Wambsganß that. 8.00. ?.. Biewend in Roxbury 2.35. N. N. .25. Mrs. M. Schüler in East Boston 2.00. From the orphans' box of the parish there 1.51. By cashier Birkner 260.22. By ?.. Käselitz 5.00. ?.. Aulich 1.00. Sunday school of Zions-Gem. in Boston 1.38. K. Seibel in Ft. Wayne, Jnd., 4.00. H. Fahrenholz in East Boston 1.00. Teacher A. F. W. Fedder 2.50. Paul Abel in Roxbury .50, Miss K. Hoffman" 1.80, Otilie Lobanz .50. by Mr. Teacher Meyer in Baltimore 16.00. women's club in Brooklyn, N. U., 27.00. Mr. Bock in Milwaukee 4.00. Mr. Bartling in Addison 2.00. Teacher Hensick in Manistee, Mich., 6.25. F. Schlotterbeck in Boston 2.00, I. N. Peterson 2.00. Mr. and Mrs. Katzmman in Roxbury 10.00. ?.. Steinbach in Fairfield Centre, Jnd, 2.00. From Boston: Mr. Buttermann 1.00, E. Rothe 7.00, E. Krest 1.00, E. Hübel.50, Granstein.25, Neumann 1.00, C. H. Bar- ker 1.00, D. Plestoh .50, L. Baumbach 1.00, L. Lootz 3.00, A. Schlegel 2.00, W. Wählers 1.00, I. Rimbach .75, H. Lindhorst .25, W. Dietze 1.00, F. Jsenhagen 1.00, A. Köhler 1.00, Mrs. Jung .10, I. Löffler 1.00, Mrs. Lauenstein 1.00, George Vogel 1.00, I. Stöckel 2.00, Louis Heft 1.00, N. N. 1.00, Albr. Nicholas 1.00, I. H. Thomford .50, Mrs. Hinrichs 1.00, Mr. Prin- kert 1.00, A. Bossert 1.50,

Wollinger .50, Aug. Dahlke .50, Jakob Fett .25, A. Bender .50, Mrs. Rimbach .50, E. Kroger 1.00, I. Lauenstein 1.00, P. Albrecht .50, I. Lootz 3.00. Martini School in Baltimore by Teacher Peters 16.00. Women's Association of Zion Congreg. in Boston 2.65, I. Laumann 1.00, H. Weckerle .85. Mrs. L. Saxer in New Aork 25.00. C. Grose that. 5.00, his brother-in-law 1.00. M. Braun .65. H. Wiebusch 2.00. C. Nagel .50. teacher Fedder 8.00. ?. Krafft's children in Otto, N. U., 2.00. ?. Gräbers Gemm. 23.80 u. 44.12. Virgins' Association in?. Brands Gem. in Pittsburg 10.00. Teacher Nütze! 1.75. Mrs. A. S. in Papillion, Nebr., 2.00. Mr. Pabst in Albany, N. U., 14.85. Mr. Haffenreffer in Roxbury 5.00. By Treasurer Renfer 12.00. Mrs. Eva Mock 5.00. Ottilie Krebs 1.00. I. Herthel Sr. in West Roxbury 5.00. I. Miesler 2.00. Teacher Loßner in Euclid, O., 2.00. ?. Wambsganß in Allegheny, Pa., 4.00. By TreasurerGrah! 104.00. Mr. Bartling 1.00. John N. Peterson, Treasurer.

69 Havre 8t., ?ast?o8ton, L4a88.

Since September 12 b. I. are

e necessary construction of the orphanage "zum Kindlein JEsu" in Des Peres, Mo,

The following gifts of love have been received by the undersigned: Through ?. R. Winkler from Heinrich Voß -5.00, from Heinrich Bob .65, from Terre Haute, Jnd, from "a sister in the Lord" 10.00; by ?. A. Käselitz from sr. Gemeinde 6.00; by ?. D. Stemmermann from his congregation and himself Gem. and himself 5.00; by ?. O. Schröder from sr. Congregation the collection on the 15th Trin.-Sund. 21.00; by ?. E. Sauptert from sr. Gem. 6.60; by Mrs. Elise Kett- ler 1.00; by ?. A. W. Frese of sr. Gem. 16.75; by ?. H. Maack from sr. Gem. 15.85; by ?. B. I. Ansorge from sr. Gem. 8.80; by ?. F. Steyer from sr. Gem. 6.00; by Mr. C. Burgdorf in Red Bud, Ill, 4.00; by ?. D. Earl of s. Gem., Harvest Festival Coll. 13.51; by Mrs. ?. Barth 1.00 & by G. Schutz .25; by ?. Ph. Bechtel of s. Gem. 5.00; by ?. A. G. Döhler from sr. Gem. 3.00; by ?. F. W. Brüggemann from the alms box sr. Gem. 6.00; by ?. W. Matuschka from some members of sr. Gem. 10.25; by ?. A. G. Grimm, on Thormann's wedding coll., 4.30; by Mrs. H. Mittendorf 2.00; by ?. P. G. Schwankovsky from the orphan's box sr. Gem. 3.65; from an unnamed person in my Gem. 1.00; by ?. M. Stephan from sr. Gem. 5.16; by Mr. F. Dette from ?. A. Alexander 4.00. (p. -162.77.)

For the purchase of woolen blankets for our orphans received: from the Women's Association in ?.. Lenks Gem. 10.00; by ?. Link from 2 women in sr. Gem. 15.00; from Mr. F. A. Uhlich 10.00; from the Virgins' Association in my parish 5.00; from three orphan friends 10.00; from Mr. G. H. C. Klie 2.00; from N. N. 5.00; from 4 orphan friends 2.00; through ?. G. Wangerin by Mrs. Anna Quermann 3.00; by ?. I. H. Ph. Gräbner by Miss Agnes Marheinecke 1.00; by ?. G. A. Schieferdecker, thank offering by Heinr. Bentrupp, 5.00; by the Women's Association of my parish 5.00; by W. Waltke 5.00. (p. -78.00.)

40

Received for the household: by k. G. Wangerin, Christmas gift from the Virgins' Association sr. Gem. 25.00; by U. Jmm. Mayer, coll. s. Gem. at the h. Chrstsnachtfeier, 9.31; by my Gem. a part of the coll. on h. Abend 7.50; by k. R. Winkler, coll. on F. Stille's wedding, 4.65; by k. F. Lochner, Christmas gift from Frauenverein sr. Gem. 12.00; by U. Link from Gem. near Wellsville, Mo., .50, from N. N. 1.30; by k. I. G. Pflantz from Mrs. C. W. P. 2.00; by the Orphanage Collectors of my comm. 25.00; by P. Gast from I". A. W. Frese .50; by Mrs. verw. Auguste Albrecht 1.00. by k. M. Wartens by Mrs. Rover 3.00. (Summa -91.76.)

I hereby express my heartfelt thanks to the kind donors on behalf of our orphans. The faithful God repay the good deeds out of His grace for the sake of Jesus in time and eternity.

St. Louis, Feb. 6, 1883. c. C. E. Brandt, Treasurer.

For poor students received through Hrn. k. C. Groß from the Frauenverein sr. Gemeinde -20.00; by Mr. k. Reinke from Mrs. Westphal .50 and from Mr. U. Bohlen, given at Mrs. Schumacher's wedding, 12.50 for Hubert; by Mr. ?. W. v. Schenck, harvest festival coll. sr. both Gemm. 19.00 for Boritzky; by Hr. k. I. H. F. Hoyer, wedding coll., 8.14 for Niebelschütz; by Mr. T. H. Singewald 5.00 for Wolfram; by Mr. k. Traub of the women's association sr. Gem. 13 shirts, 12 undershirts, 12 underpants, 6 pr. woolen stockings and 1.00; by Mr. Pritzlaff of the Women's Association of Trinity in Milwaukee 10 bust shirts, 6 undershirts, 9 underpants, 9 towels, 6 sheets, 6 weed covers, 9 pr. stockings and 1 woolen blanket. Blanket; by Mr. U. Hallerberg 2 quilts, 3 pr. stockings, 2 colored shirts; by Mr. U. Groß, sent at Mr. Kammeier's house dedication, 5.70 for Her; by Mr. U. Schwarz in Salem Tshv-, Carroll Co., Ill, & some sr. Glieder 8.00 for Heinze; by Mrs. k. Lochner of the local women's club, 1 doz. wool. Blankets; by Mr. k. Stechholz from Mr. G. Schwoy 1.00 for Arps; by Mr. k. C. Schröder from sr. Gemeinde 11.20 for C. G. Schröder; by Mr. U. E. A. Frese from P. M. Meyer 2.00, from I. Meyer 1.00, from W. Scheele 1.00 u. from H. Ch. Meyer 5.00 for Witt; by Mr. k. Kowert, sent on Mr. W. Beh- rens wedding, 3.50; by Mr. ?. Fr. Schröder, Christtagskoll. sr. Gem. 7.50 for Witt; by Mr. U. Her from Mr. E. Millitzer 10.00 for Her; by Mr. ?. Leemhuis 3.78 from Mr. U. Ka- nolds Gem. and 7.22 from members sr. Gem. for Laux.

For the seminary budget: by Mr. U. C. F. W. Brandt 5.00; by Mr. ?. Lochner here, sent in missionary hours, 9.10; by Mr. T. H. Menk in St. Paul 4.20; by Mr. Schneidewind 2.00 from himself and 1.00 from Ad. Gerner.

A. Crämer.

For the Deaf and Dumb Institution, the undersigned received the following further gifts of love, which he hereby acknowledges with the warmest thanks: At Mr. Kapp's wedding in Utica, Mich. sent by a boy -1.68. Through Mr. C. E. Anger in Watertown, Wis. by St. John's parish that, cost money for Laatsch, 20.00. By Mr. U. Aulich in Ellisville, Wis. by his. Gem., cost money for Nimmer, 7.00 u. 5.25. By Mr. k. Wambsganß in Allegheny City, Pa. coll. at birthday party of Mr. Brueggemann, 9.35. By Mr. U. F. R. Tramm in Rondout, N. U., surplus of confirmation examination 3.00; by dens. of Mr. Lange, sen. and jun. .30. By Mr. k. H. Kretzschmar in Mountville, Minn, harvest festival coll. sr. Gem., 15.50. By Hrn. H. Alms in Evansville, Jnd. 5.00. By Hrn. k. H. Henkel in Logan, O., coll. at Mr. Thress' wedding, 6.00. By Mr. Treasurer Festner in Omaha, Nebr. from Mr. k. I- Hilgendorf 1.00. By Mr. ?. R. Winkler in Central, Mo., by: W. Wumenberg .50, Mrs. Fallor .25, Chr. Wibracht .75, F. Friese 1.00, W. Mävis 1.00, H. Voß Sr. 1.00, N. N. .50. By Messrs. k. A. Dankworth in Cleveland, O-, by sr. St. Johanns-Gem. 10.00, by Lena Schmidt.10. By Hrn. k. Rohrlack in Reedsburg, Wis. from his comm. cost money for miller, 15.00. By Hrn. k. C. Riedel in Charlotte, Iowa, coll. of his comm. Gem., 8.51. By the same from N. N. 1.00. By Hrn. k. P. Schwankovsky in Baden, Mo., coll. sr. Eben-Ezer- Gem. for the pamphlets 2.75. By Mr. C. F. Steinbach in Fairfield, Jnd. especially for the christmas presents 2.00. By Mr. Lehrer Schmalzriedt in Detroit for the same purpose .50. By Mrs. Beile in Norris desgl. .50. By the Women's Association in the Gem. of Mr. k. Hügli in Detroit, coll. for the Christbescherung, 70.60. In effects 2c.: From the Women's Association in Detroit, 9 window curtains; from Mr. I. Runge in Detroit, 1 pair of boots; by Mr. E. Kunder in Detroit, coll. .50; from Mr. H. Reif in Detroit 1 globe and a number of picture books; from Mr. Waltz in Detroit 1 Christmas tree.

Norris, late January 1883.

H. Uhlig.

The following gifts have been received by the undersigned for poor students from Iowa: By U. Zürrer from sr. Gemeinde -20.00 (for Niebelschütz); by Mr. Tiarks in Monticello 20.00; by ?. Bünger from some members of sr. Gem. 5.20; by U. Brust, s. at the wedding of Mr. Ed. Konkow, 5.40; by k. Maaß from sr. Gem. 10.00 (for Th. Stephan); by U. Bünger, part of the coll. sr. Gem. on thanksgiving day, 4.00; by U. Herrmann of sr. Gem. 6.00; by U. Zürrer from sr. Gem. 9.50 (for Niebelschütz); by Mr. Tiarks in Monticello 10.00; by k. Herrmann from sr. Gem. 5.50; by U. Reinhardt, sent at the wedding of Mr. C. Kerkmann, 7.00; by k. Mallon from sr. Gem. 10.00; by U. Stephan from sr. Gem. 7.50, by Mr. Fr. Mummelthai 1.50; by U. Crämer for the pupil A. Böhm, half of the coll. sent on Mr. Johann Abel's wedding, 9.00, for pupil Th. Mertens, half of the coll. sent on Mr. Joh. Abel's wedding, 9.00; by U. Matt- feldt from W. Pohl 1.00, from N. N. 2.00 (for Th. Mertens).

May the Lord, who has opened hearts and hands, be a rich recompense to all dear givers, here temporally and there eternally.

Waterloo, Iowa.

Geo. Mezger, cashier.

For poor students received through Mr. Treasurer E. Roschke -12.25 from Mr. U. Nützel's parish in West Ely, Mo. By Mr. U. Brömer for Stud. R. Biedermann 5.00 from Mr. Konr. Goos. M. Günther.

For the Deaf and Dumb - Institution in Norris, Mich. received Nov. 9, '82 to Feb. 4, '83: By H. Mans in Detroit for Becker's pamphlet - .50. By Treasurer Schmalzriedt 75.38. By H. Bartling in Addison 50.83. By ?. Warns in Weltis, Jnd, Reform.-Festkoll. sr. Zion's congregation, 8.00. ByD. Pennenkamp's congreg. in New Wells, Mo., 4.00. By D. Hüschen in Drake, Mon. wedding coll. at T. Liesemeier's, 6.00. k. Pflantz' Gem. in Memphis, Tenn, 10.00. By Treasurer Eißfeldt 84.35. St. S. Volte in Michigan 2.00. By Kaff. Bartling 27.55. teacher Meyer's pupil in Watertown 2.19, Miss El. Meyer's pupil 2.11. D. Reh- waldt's Gem. in Superior, Kans., 9.00. By Kaff. Schmalzriedt 25.50. By Kaff. E. F. W. Meier in St. Louis 255.16. teacher Abraham's pupil in Altenburg, Mo., 2.25. by k. Beyer in Brooklyn, N. U., 38.00. by Kaff. Birkner 75.98. By kaff. Eißfeldt 20.00. D. Niethammer's Gem. in La Porte, Jnd, 8.00. teacher holiday student in Baltimore 1.00. D. Horst's Gem. in Hilliard, O., 3.00. Filial Gem. 2.55. . By Kaff. Renfer 11.00. Louisa, Klara & Ada Maurer in Wilton, Iowa, 26.00. By Treasurer Grahl 115.71. By Treasurer Schmalzriedt 25.75. D. Brandt's Gem. in St. Louis, part of Harvest Festival Coll. 12.50. By Kaff. Tiarks 25.68. By D. Paw- hauer's St. Pauls comm. in Dakota 6.00. By Kaff. Birkner 16.75. By Kaff. Bartling 55.94. Fred. Waltz in Detroit 2.00. By Kass. Schmalzriedt 34.73. by treasurer Menk 29.15. teacher Plumhoff, surplus from confirmation song, 2.00. D. Jungcks Johanns-Gem. 4.63, Jmm.-Gem. 3.22. D. Königs Äem. in Malcolm, Nebr. 9.25. by treasurer Schmalzriedt 12.68. by Kass. Meier in St. Louis, 69.95. By John Umbach the. proceeds of Becker's pamphlet, 11.40. Given to Bonds by Eduard Kauter in Detroit, 25.00.

Addendum to my receipt of May 7, 1882: Through Johannes Walther in Frankenmuth from G. Mich. Beyerlein das. 5.00, proceeds from Becker's pamphlet 10.75.

C. D. Strubel, Treasurer. 207 'eü'ersoQ 'äve." Detroit, Ickiol.

For the preacher and teacher widow and orphan caste

(of the Jllinois District)

have been received:

" 1. contributions:

From the DD.: M. Große -8.00; F. C. BehrenS, H. Engelbrecht, L. Hölter, G. Jung, Th. Piffel, G. W. Brüggmann 5.00 each; F. Ottmann, Ch. Kühn 4.00 each; F. Lußky 3.00. From the Chicago Teachers' Conference 13.00.

2. gifts:

FromHermine Sckoordrough D. H. Sieving 1.00. From the Women's Association of the parish of D. Reinke 10.00. By k. Engelbrecht: from Joh. Range 5.00; Mrs. Kammer 1.00; Mrs. Treide 1.00. By D. M. Große: by Fr. Bindemann 2.25; K. Schulz 2.50. By the Gem. of D. Röder 20.00. By C. Jörn

by k. L. Lochner 10.00. By the Gem. of U. Brüggmann 5.00.

Mr. H. Bartling, cashier, delivered 100.69. (Summa -220.44.)

Chicago, Ill, Jan. 31, 1883. H. Wunder, Treasurer.

With heartfelt thanks to God and the dear givers, I acknowledge the receipt of the following love offerings for our church building: From k. Mahl's congregation in Mobile, Ala., -11.00. congregation in Watertown, Wis., 10.00. Praeses Biltz's congregation 10.00. congregation in East Saginaw, Mich., 7.50. D. Schieferdecker's congregation 5.40. congregation in Wausau, Wis, 5.50. Gem. in Smallwood, Md., 8.00. By several parishioners in Fort Smith, Ark., 5.75. Trinity and St. Paul's Gem. in Indianapolis 6.00. k. Frey's congreg. in Albany 30.00. congreg. in Bethalto, Ill, 5.00. congreg. in Lake Zurich, Ill, 11.14. Trinity congreg. in St. Louis 25.00. By Messrs. Treasurers: Bartling 192.14, Eißfeldt 11.00, Roschke 16.05, Birkner 49.75.

Rockville, Conn. 20 Feb. 1883, John Hetzler.

Received **for the English Lutheran Mission in the West:** By Mr. Treasurer H. Tiarks at Monticello, Iowa, -10.28. By Mr. k. C. A. Frank in Zanesville, O., -1.38. By Mr. I. H. Myers in Ambia, Ind, for poor English students, 10.00.

St. Louis, Feb. 23, 1883. c. F. Lange, Treasurer.

509 IranLUn ^ve., 8t. Doui8, Llo.

Get

for I. Beyer, a student, from the Young Men's Association of the congregation at Altenburg, Mo., -5.00; for G. S. by the Ka sierer of the Iowa District 4.00; for I. N. by the Women's Association of the congregation of Mr. D. Michael at Fort Wayne 4.00. Many thanks!

R.A. Bishops.

For poor students received through Mr. D. Geyer in Serbin, Tex., the baptismal collection at Mr. Biar there -3.15.

C. F. W. Walther.

New printed matter.

Witnessing on the way. For confirmed of the Lutheran Church.

This booklet, already published in several editions and written by P. J. P. Beyer, has now passed into the possession of the Concordia publishing house and appears in a new edition. The illustrations contained therein are for the most part new and specially made for this booklet. It comprises 105 pages in small 8° and costs, in canvas with tasteful gold title, individually 20 Cts, the dozen -1.80.

When this booklet first appeared, Dr. C. F. W. Walther wrote about it in the "Lutheraner" as follows: "The booklet itself indicates its purpose with the words: It would like to help a little that the confirmed Christians of the Lutheran church remain mindful of their birthright, and from the heart

It wants to remain joyful that God has made them so rich and glorious through his word. Furthermore, it wants to call out a "Halt ein!" to those who begin to waver, and finally to offer a hand to those who have already "fallen, in order to raise them up again. In a genuinely evangelical, heart-warming manner, it demonstrates why it is so important to be a Lutheran Christian and what a young man and a virgin must do and avoid if they want to remain faithful to their Savior and their mother church and, if they have already lost their way, to turn back. The book concludes with a poem containing Christian rules of life, a small collection of prayers, and finally a martyr's story as an example of true faithfulness until death."

In stock at Concordia Publishing:

Easter Book. Devotions for the domestic celebration of the holy Easter season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis congregation at Springfield, Ill. St. Louis, Mo. price -1.00, with gilt edges \$1.75.

Reasons for the Protest of the Synod of Missouri, Ohio and Other States against an Unconditional Recognition of Professor Schmidt as an Assessor of the Synodical Conference - Assembly on Oct. 4, 1882. St. Louis, Mo. Lutheran Concordia- Publ. 1882.

Those of our readers who do not read "Lehre und Wehre" and do not have the "Verhandlungen" of the Synodal Conference of last year, and yet would like to have a look at the important document submitted by our delegates to the Synodal Conference, will be pleased to hear that it has appeared in separate print. (See "Lutheran" 1882. No. 21.) The pamphlet will be sent by the Concordia publishing house upon receipt of 10 cts.

Reformation History for Our Dear Youth, Jubilee Gift for the 400th Anniversary of Luther's Birth. By J. A. Darmstätter, Lutheran pastor in Columbia, Pa. Pilgrim Bookstore, Reading, Pa. 1883.

This booklet is offered to our Lutheran youth as a Jubilee gift. And it really is such a gift, and a splendid, extremely valuable one at that. As difficult as the task is to select the most suitable material for the youth from the enormous amount of material available for a history of the Reformation, to round it off into a whole and to present everything in a festive and attractive way for the youth - Pastor Darmstätter has solved this task happily. First of all, a vivid picture of the pitiful state of the church before the Reformation is sketched in the booklet; secondly, it is excellently demonstrated how God first prepared his equipment, then the beginning and progress of the Reformation work is described, and finally Luther's family life and blessed departure are described. Written in a truly Lutheran spirit, the book will prove to be an excellent means of cultivating Lutheran spirit and promoting Lutheran judgment already in youth. For small children who have only begun to learn to read, however, the book is still too high. For those who would like to have a Reformation story for them, we can recommend the booklet already indicated in the last number of the previous volume: "Das Luther-Jubiläums- Bücklein zum 400sten Geburtstag Luthers" (The Luther Jubilee Booklet for the 400th Birthday of Luther), which also appeared in the Pilgrim Bookstore and can be had there in school volume for 20 cts. per copy. Both books complement each other. Hrn. Darmstätter's "Reformation History" is excellently equipped. A lot of portraits of the persons appearing in the story, as well as pictorial representations of the reported events and objects in neat woodcuts decorate the 147-page paperback-sized book bound in muslin. The price is: 30 cts. the copy, 25 cts. by the dozen, 20 cts. by the hundred.

W. [Walther]

Kinder-Blättchen. Fourth volume. Published by F. W. Weiskotten, pastor of Philadelphia. 1883.

This is a booklet for children who have just started to read. Each of the 12 numbers is richly decorated with really beautiful pictures. The text, however, is appropriate for the childlike mind, without being trite. Who counts Abecedariusse to his family, will make the same a joy if he gives them this volume as a gift. It contains 48 pages in small quarto and is bound in muslin at a cost of 45 cts. delivered postage free. One orders under the address: Rev. ? . IV. 1V6i8kott6U, 2126 Urmooek 8treet, ?llüg.cic1pllia, ?a.

W. [Walther]

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Volume 39, St. Louis, Mon. 15 March 1883, No. 6.

(Submitted.)

From the cross on which our dear Savior died.

We are now in the holy season of Passion, when people preach, sing and speak about the bitter suffering and death of our dear Lord Jesus Christ, and what he has earned and acquired for us through it. The wood of the cross, on which our Savior suffered death, can also give us a salutary contemplation, if we look at it with a devout heart. It is true that our salvation is not in the instrument of torture, in the image of the cross, even if it were made of gold and precious stones; but it rests solely in Him who hung on the cross, according to the words of St. Peter: "There is salvation in no other, nor is there any other name given to men, wherein we shall be saved", but in the name of our Lord Jesus Christ alone. That is why we rightly call it gross idolatry when the papists fall down before the image of the cross, kiss it, worship it and pay it the honor that is due to the Lord Christ alone. But because the papists idolize the cross, a Christian cannot be an enemy of the external image of the cross, as the Reformed are; for because his Lord and Savior hung on the cross and purchased his life on this cursed wood, the cross is a lovely sign to him, and he also places it before his eyes as a reminder. - After this preliminary remark we want to tell something about the cross, the instrument of Christ's torture, according to old news.

The death on the cross was considered a very ignominious and shameful death by all peoples who used crucifixion; it was the most extreme punishment, more feared than death by fire. For not only was it the most ignominious, but also, because of the prolonged agony that accompanied death on the cross, the most severe death penalty. For this reason, the cross was called by the ancients an unlucky wood and a curse wood. Probably this kind of

Execution originated from tying and nailing to trees and stakes, and from the even more cruel impalement, in which the criminals were put on pointed stakes and had to endure in this agonizing state of death. It is known that the bloodhound Nero had many innocent Christians in Rome impaled on pointed stakes, coated with pitch and set on fire at night.

As for the shape and form of the cross, according to old news, it was of different kinds. According to one method, two beams of the same length were laid across each other so that the cross had the shape of the Roman numeral ten (X). The delinquents attached to such a cross were then stripped not only of their hands but also of their feet. This type of cross is usually called the "St. Andrew's Cross" because the apostle Andrew, the brother of Simonis Peter, is said to have been executed on such a cross. - Another form of the cross was that a shorter beam was fixed over a longer one in such a way that the cross presented the image of the large Latin letter T or the form of a crutch, on which the feet of the lame were supported. The third type was that a shorter beam was laid across a straight one, so that the longer one protruded a bit above the crossbeam (†). Which form of these three the cross of Christ had, we do not know to say. According to the usual assumption, Christ's cross had the last of the three shapes, as this seems to be partly from old news, pictures and sculptures, but partly is also made probable by the heading Pilati, which could be attached to a cross of such kind most easily. Incidentally, the form of the cross of Christ can be quite indifferent to us, since not the form of the cross, but the crucifixion of Christ is an article of faith.

That the punishment of the cross was in use among many peoples of antiquity is evident from the old news; but that it also took place among the Jews cannot be proved. If therefore the Jews would have had the police power to punish the they did not have, because they were under Roman rule, our Savior would not have been crucified, but in any case, because they, blinded by the devil, considered him to be a blasphemer, he would have been stoned to death. For the Jews had this command from God, that they had to stone real blasphemers to death. For thus said the LORD unto Moses, Say unto the children of Israel, Whosoever curseth his God, let him bear his sin: and whosoever blasphemeth the name of the LORD, let him be put to death; and let all the congregation stone him." 3 Mos. 24, 15. 16. When such a criminal was stoned to death by the Jews, his body was hanged on a wood; however, he was not allowed to remain hanging overnight, but had to be buried the same day, because, as the words of the Lord read, a hanged man was curled by God. Deut. 21, 23. In this way, namely by stoning, St. Stephen was also put to death by the Jews as a blasphemer not long after Christ's ascension, but on the accusation of false witnesses. But because the high council in Jerusalem at the time of Christ no longer had the power over death and life, St. Stephen was killed by the Jews not long after the Ascension. Since crucifixion was in use among the Romans, he too was put to the sword at the impetuous request of the Jews, who cried out, "Crucify him, crucify him". It should be noted, however, that Pilate would not have condemned Christ to death on the cross if the Jews had merely accused him of blasphemy. They therefore said that he was a rebel, that he disparaged the people from their rightful authority, that he forbade to give the bosom to Caesar, and even that he made himself a king against Caesar. Of course, they could not prove him wrong, because instead of disparaging the people from the emperor, he had proven the opposite, Matth. 22, 21, and even though he had said that he was a king, he had immediately added the statement that his kingdom was not of this world. Now Pilate was sufficiently convinced of Christ's innocence, and he also confessed this when he said, "I find that he is not of this world".

No guilt in him"; however, out of fear of man and complacency, he nevertheless condemned Christ to death on the cross, taking water, as a true hypocrite, and washing his hands before the people, and - absolving himself of guilt - said: "I am innocent of the blood of this righteous man, you see." The Romans, however, did not punish all gross criminals by crucifixion, but usually crucified only slaves condemned to death, which is why the death of the cross was simply called "death of a slave" among them. Free Roman citizens, on the other hand, were executed by the sword or the axe. Thus, for example, St. Paul, because he was a Roman citizen, was beheaded, while St. Peter, as a non-citizen, a stranger and foreigner, was crucified at Rome. Our dear Savior died such an ignominious slave death - He who came not to be served, but to serve, and to give His life for the salvation of many. He was obedient to his heavenly Father until death, yes, even death on the cross. Yet he suffered this shameful death not as a guilty criminal, but as the holy and righteous one, that is, not for his sake, but for ours, not forced, but voluntarily, out of love for his Father, for me, and for other sinners, as it is written: "He is wounded for our iniquity, and bruised for our sin. The punishment is upon him, that we might have peace; and by his wounds we are healed."

It was also the custom of the ancient pagan Romans that the delinquents condemned to the death of the cross were scourged, that is, bloodily beaten, before they suffered their sentence; by this, of course, the death penalty was to be intensified. The scourging was done partly with rods, and this was still the mildest and least dishonoring way; partly with whip lashes, and this way was already much harder and more disgraceful; the hardest way, however, was when small bones, lead and the like were woven into the whip straps, with which not only bloody welts but deep wounds were made. - That our dear Savior was also scourged with whip lashes is expressly noted by the evangelists. It was fulfilled in Him what is written in Is. 50:6: "I gave My back to those who struck Me." And Isa. 63:2, 3: "Why is your robe so red, and your garment like a winepress treaders? I alone tread the winepress, and there is none among the nations with me. Therefore their fortune is sprinkled upon my garments, and I have defiled all my robe." - The scourging usually took place before the execution of the sentence in the judgment hall or in another place. During this procedure, the condemned were bound with their hands to a low pillar so that their chest and back were free to receive the blows. The Jews, too, had a scourging prescribed by God in their police regulations, whereby the criminal had to lie down on the ground and receive a certain number of strokes, namely forty. But this was not the case with the Romans; it depended merely on the whim and caprice of the judge how many lashes he wished the condemned man to receive. Also the Lamb of God, our Lord Jesus Christ, was scourged in the judgment house of Pilate before his execution to Golgotha. Whether he was also bound to a pillar during this, the evangelists do not give us any information about it; however, it is claimed by the old church fathers as quite certain. It was not necessary, because he willingly gave his back and let himself be led to the slaughter like a gentle, silent lamb. The love, the unfathomable love for us cursed children of Adam had bound him, it held him fast; otherwise no power of the earth, however great and strong it was, could have bound him. The executors of this scourge punishment were the raw, barbarian war-servants. How cruelly these dogs and wicked mobs (Ps. 22.) inflicted Him can first be inferred from the fact that Pilate's purpose in doing so was to have Jesus made quite wretched, so that by the sight of His mangled body dripping with blood the Jews might be moved to pity and made more willing to let Christ go. This is also clear from Pilate's words, when he presents Christ after the scourging to the Jews, who are filled with hatred, and says: "Behold what a man!" As if he wanted to say, "Behold this figure of torture, how wretchedly he is mangled; have pity on him and let him go. Thus a crude heathen's heart was horrified at the martyred figure of Christ, so miserably reduced by the scourging. But what increased the torture of Christ, apart from the scourging, was the crowning with thorns, and the beating on his head with a reed, etc. When the condemned man had been scourged according to the judge's pleasure, he was led out to the judgment seat, carrying his cross himself. Similarly, our dear Savior had to carry the heavy block of the cross himself; but weakened by watching, starving and thirsting, and by much bloodshed during the scourging and crowning with thorns, he succumbed under this burden. Yes, He who bears all things with His powerful word, sinks down to the earth under the weight of the cross. So the executioners were compelled to look for someone to carry the cross, either in part or in whole. And they found a man named Simon of Cyrene, who was a father of Alexandria and Rufi, whom they forced to carry the cross after him. That they took the cross from the Lord Christ was not out of pity, of course, but rather because they feared that he would give up his spirit on the way to the judgment seat; for that would not have been at all according to the mind of the chief priests and scribes, these sworn enemies of Christ. Driven by the devil, they did not rest until Christ hung on the cross, because they thought that if he died such an ignominious slave's death, the people would turn away from him in disgust and consider him an outlaw and cursed by God. But so they had to help that the counsel of God was carried out, that Christ, the Lamb of God, as the sacrifice for the sins of the world, was slain on the trunk of the cross.

During the execution of the sentence, the condemned were usually mocked and tortured. They were pulled down to the ground with the weight of the cross, and then driven up from the ground with blows, blows, kicks and sharp nails, which were drilled into

their flesh. Whether our dear Savior had to endure such tortures on the way to his death on the cross is not known.

But that the satanic wickedness of the Jews and the brutality of the soldiers did not lack all kinds of cruelty is probably a foregone conclusion. And as it happened to the holy David on his way of suffering (when he had to flee from Absalom and went weeping over the brook Kidron), that a man of the house of Saul cursed him and threw earthenware at him: so also the blind crowd of the Jews, seduced by their blind leaders, will have vented their malice on Christ. But just as David did not curse that curser again and did not take revenge on him, so also the Lamb of God, neither here nor in all his suffering, knew of no anger. He did not rebuke when he was scolded, he did not threaten when he suffered. - When the person to be executed arrived at the place of execution, he was first stripped of his clothes, which fell to the executioners. Our Lord Jesus Christ, who wanted to give us the garments of salvation and the robe of righteousness, also had to be stripped of his clothes. We should have been eternally rejected by God in the shame of our nakedness; but here the Son of God presents Himself and lets Himself be uncovered, so that He may cover the shame of our nakedness. For they, the soldiers, stripped him of his garments and divided them among themselves, and over his skirt they cast lots, so that the Scripture might be fulfilled. - Before the condemned were put on the cross, they were given a potion that was calculated to take away their senses, and consequently also the feeling of pain. Such a potion was also offered to our Savior, but he rejected it, for he wanted to taste death with all its horrors and agonies and not go to his death as a staggering man. - Once all the arrangements had been made, the crucifixion itself took place. However, this was not always carried out in the same way. Sometimes the condemned were fastened to the cross while it was still lying on the ground and then lifted up with it; sometimes, however, the cross was first lifted up and then the condemned were pulled up on it. Also the fastening to the cross was not always done in the same way; sometimes they were fastened to it with nails, sometimes only with ropes; the apostle Thomas is said to have been crucified in the latter way. Christ, however, was fastened to the cross with nails. The number of nails used was three or four, depending on whether both feet were pierced with one nail or each foot with a special nail. How many nails were used in Christ's crucifixion is not known, because the Holy Scriptures are silent about it; only this we want to say, that not so many nails were used as the popes have been selling for nails from Christ's cross for expensive money for many hundred years. This much is certain, that five wounds were made to our Savior on the cross; for both his hands and both his feet were pierced with nails, and his side was opened with a spear. - When the condemned had been fastened to the cross, the cause of his death was attached to the top of the straight beam of the cross, which protruded a little beyond the crossbeam; sometimes the cause of their death was hung around their necks, written on a piece of wood, as they were being led to the place of execution. Also on the cross of Christ a heading was attached, containing the cause of his death. It read: "Jesus of Nazareth, King of the Jews".

But the Jews were not satisfied with this superscription, but said to Pilato, "Write not, The king of the Jews; but that he said: I am the king of the Jews." Pilate answered, "What I have written, that have I written." That Pilate put this very heading over the cross did not happen by chance, but by the miraculous government of God, whose will even the Gentile governor had to do. In these words, God preached to the Jews through Pilate that this Jesus of Nazareth was the king of whom the prophets had previously said that he would be a king who would rule well and administer justice and righteousness, and whose kingdom would have no end. The fact that the name of Jesus is written above the cross can teach us that Christ and the cross cannot be separated. Whoever wants to call the name of Jesus Christ must also take up the cross and follow Christ. For of Christ and the cross also applies the word: "What God has joined together, let not man put asunder." - That those who were crucified were not left unharmed even on the cross, but were mocked, is easy to imagine. Our dear Savior was still exposed to the worst blasphemies on the cross. Even one of the evildoers made fun of him.

It has already been noted that the death on the cross was connected with long-lasting agonies and was a very hard death. If the delinquents were fastened to the cross with nails, they died by slow loss of blood; if they were only fastened to the cross with ropes, they usually had to die of hunger. If the cross was erected in a lonely place and not high from the ground, it also happened that the crucified were eaten alive by wild animals. Sometimes the death of the evildoers was accelerated in another way. Thus, because of the approaching Easter, the legs of the two evildoers who were taken away with Jesus were broken, and in this way their death was hastened. The legs of the Lamb of God, Christ, were not broken, nor was his death brought about more quickly in any other way; but after the soldiers had broken the legs of the two evildoers and now also came to the cross of Christ and found that he had already died, they did not break his legs; and this was not allowed to happen for this reason, so that the scripture would be fulfilled: "You shall not break his leg." For just as the model, the Old Testament paschal lamb, was not to have a leg broken, so also Christ, the antitype, was not to have a limb broken. However, in order to convince himself that the death of Christ had already taken place, a warrior servant opened the side of the Lord Jesus with a spear, and immediately blood and water came out. Also the last drop of blood of Christ was to be shed. So also by the opening of the side of the LORD JESU the scripture had to be fulfilled, which says: "They will see in whom they have stabbed."

After death, the bodies of the crucified were usually left hanging on the cross, where they soon began to decompose. Only under special circumstances were they removed and handed over to the next of kin for burial. Also the holy body of Christ was, with Pilate's permission, taken by Joseph of Arimathea,

who was an honorable councilor and a disciple of Jesus, was taken down from the cross and buried honestly by him and Nicodemus.

Under Constantine, the first Christian emperor, the punishment of the cross was abolished. Once, as the story goes, when Constantine was about to meet his adversary Marentius and was very worried about the outcome of the battle, a sign appeared to him in the sky in broad daylight, a cross surrounded by stars and with the inscription: "In this sign you will be victorious." Immediately the emperor had a cross of the finest gold made in the shape of the one he had seen, and had it presented to the army in battle; - and he was victorious, in the year 312 AD. Since then, the cross has been used as a standard on banners, etc., and it is still a military badge of honor. For all Christians, however, Christ's cross is the banner under which they gather; it is the tree of life that God has erected on this cursed earth out of pure love and mercy. Whoever eats of the fruit of this tree will live forever, that is, whoever truly believes in Jesus Christ, being comforted by his precious merit against all his sins, shall not perish but have eternal life. For it is written, "As Moses lifted up a serpent in the wilderness, so must the Son of man be lifted up on the cross, that whoever believes in him shall not perish but have eternal life." Joh. 3, 14. 15. J. F. Köstering.

History of Concordia Seminary.

(Conclusion.)

In June 1876, 26 passed the Eramen: G. Birkmann, F. Brunn, A. Eirich, F. Eisenbeiß, C. Franke, I. Griebel, H. Hafner, I. Hassold, P. Kern, I. Krüger, W. Lüker, L. Pohlmann, O. Siemon, I. C. H. Strafen, H. Weseloh, H. Wischmeier, F. Zagel, C. F. Hoyer, C. H. W. Jäger, L. R. E. Pieper, A. Schrödel, N. Förde, H. B. Hustvedt, O. Mandt, I. Nordby, C. K. Preus.

In that year Prof. Schmidt was also transferred from the Norwegian Synod to its newly established practical seminary in Madison, Wis.

In June of the following year (1877), 21 were dismissed: F. C. Behrens, M. Bürger, L. Dornseif, C. Eißfeldt, E. Friedrich, G. Häfner, U. Jben, G. Johannes, C. Johanning, G. Jung, Chr. Kühn, G. Löber, P. Rösener, A. Schmidt, H. Schröder, E. Stubnatzy, F. Wambsgaß, A. E. Notz, H. Gabrielsen, C. Näseth, I. Ilvisaker.

The district synods which met in the course of this year dealt, among other things, with the following questions concerning our institution: in what way Prof. Walther's heavy workload could be lightened so that he would not be defeated and so that he could complete the dogmatic work desired by the synod, whether and to what extent the office of president should be taken from him, and which other teachers should be recruited. Since the early settlement of these matters seemed desirable, and for other reasons, they declared themselves in favor of the delegate synod being convened in the spring instead of in October of the next year, according to the proposal of the supervisory authority.

On January 25, 1878, in the evening, in the auditorium, there was held a happy celebration took place, as Prof. Walther had received the doctorate *honoris causa*.

The synod, which met on May 15 (1878), decided to reoccupy the English professorship and to establish another German one. For the latter, Father F. Pieper was immediately elected by the synod itself. Furthermore, it decided to relieve Dr. Walther of the general presidency at his urgent request that one of his two difficult and responsible offices be taken from him.

In May, the following were examined: F. Berg and P. Merbitz; in June 36: P. Andres, H. Birkner, Th. Biltz, I. Borth, C. Bretscher, F. Bünger, A. Dank-worth, Ph. Dornseif, H. Dreyer, H. Erck, Ph. Fritze, I. Frosch, A. Grimm, C. Günther, H. Haake, E. Heinicke, H. Jüngel, K. Machmüller, F. Melcher, A. Pechtold, I. Roschke, C. Roß, H. Schäfer, L. Schulze, I. Streckfuß, H. Theiß, G. Wildermuth, P. A. Dietrich-son, O. Fosmark, C. Jørgensen, H. Hoff, M. Langeland, E. Peterson, W. Petersen, O. Wangsnäs, Th. Heine.

On October 1, Prof. Pieper arrived here. Since the person elected for the English professorship had declined, the electoral college elected Mr. R. Lange of Chicago, who had already worked at our institution here since 1858 and at the high school in Fort Wayne since 1861, but had returned to preaching in 1872. He arrived here on November 30.

In the following year (1879), 22 were released into the preaching ministry: A. Baumhöfener, A. Bergt, I. Bernthal, G. Gößwein, I. Heyer, H. Jungkuntz, F. König, G. W. Müller, F. Pennekamp, F. Rohlfing, F. Siebrandt, K. Schwan, F. v. Strohe, L. Wagner, A. Pieper, E. Borgen, O. Felland, P. A. Hendrickson, E. Rüste, A. R. Sagen, H. Strand, P. Strömme. At the beginning of the new academic year (in September), the number, not counting one Ertraner, was 95. In the fall, a piece of land opposite the college land was purchased from the Board of Supervisors, with a house on it, into which Prof. Lange now moved.

Lic. theol. G. Stöckhardt, who had been appointed to replace Fr. Brohm by the congregation of the Holy Cross here and had taken up his office in October 1878, took over, at the request of the teachers' college, a Hebrew

In the summer of 1880, 24 were examined: F. Arnold, C. Engel, V. Goßweiler, A. Hänsgen, W. Harms, K. Koch, G. Kühn, I. Mayer, F. Pfothner, I. Rabe, A. Rehwalder, F. Sievers, F. Schröder, E. Schülke, I. Schütte, T. Thieme, I. Köhler, N. J. Bakke, S. Blilie, K. G. Fägre, O. Grönsberg, I. M. Jensen, I. Johannesen, I. Th. Ilvisaker.

The Synod of Delegates meeting at Fort Wayne in May, 1881, decided that a new large building be erected on the same site occupied by the old one which was to be demolished, and that a special farm building be erected and a new apartment built for a professor. The elected building committee (Mr. . O. Hanser, and Messrs. E. F. W. Meier, C. Heintz, H. Kalbfleisch. *) C. W. Behrens and Dr. H. Dümpling of Fort Wayne) was instructed not to demolish the old building and begin the erection of the new one until two-thirds of the amount determined by the Synod had been signed by the congregations and friends of the institution. The synod also decided to appoint a man to help out at the seminary, who in addition to his

*) He was later replaced by Mr. H. F. Müller.

He was asked to give four lectures a week as *professor extraordinarius* for Old and New Testament exegesis. Mr. G. Stöckhardt received the appointment.

On behalf of the synod, in June Mr. vr. Walther issued an appeal to the synodal congregations, in which he explained the reasons for the new building and called upon them to make generous contributions.

In April, 3 were discharged: G. Mezger, K. Dorsch and W. Lewerenz; in June, 30: F. Bente, F. Bergen, F. Brust, A. Dttzer, W. Diederich, F. Dröge, E. Flach, C. Germeroth, H. Gläß, M. Große, O. Hanser, E. Heinicke, W. Husmann, K. Huth, R. Kaiser, R. Köhler, Th. Lamprecht, M. Lücke, I. Meyer, W. Noll, F. Otte, I. Pflanz, C. Purzner, H. Rohlfing, E. Sau- pert, C. Schmidt, E. Schulze, H. Schulz, A. Pieper, Thorvildsen.

At the beginning of the academic year (September), the number of students was 103.

On September 24 (1881) one of the founders of our institution and one of its first teachers, Th. I. Brohm, who had also faithfully helped out during his pastorate at the Kreuzgemeinde by taking on a few hours, died. He passed away at Addison, Ill, where he had gone as pastor *emeritus* in the fall of 1878.

In winter, the newly built teacher's apartment could be occupied by Prof. Pieper.

On January 24, 1882, k. I. F. Bünger, who had faithfully served the institution, passed away. I. F. Bünger, who not only helped to found the institution, but was also a member of the supervisory authority for many years, and who took its welfare very seriously.

At the beginning of March (1882) the building committee inspected the submitted building plans - 16 in number - in the presence of the supervisory authority, the Reverend President Schwan and the teaching staff. With a majority of votes, the building committee recognized 3 of them as the best and awarded them prizes (resp. H300.00, H200.00 and H100.00). Mr. Architect C. May, member of a local municipality, whose plan had also received an award, was commissioned to prepare a new drawing. On March 26, this new plan was approved and Mr. May was elected building superintendent. The building committee, in conjunction with the supervisory authority, made a request to the teaching staff that this year, as an exception, lectures be closed as early as the end of May, so that demolition of the old seminary building could begin in early June. In May, the spacious house of the former Christian Lange was rented as an interim apartment for the students.

On March 13, 3 were examined: H. Rauh, F. Herzberger, and H. Frincke; on May 23, 29: C. Becker, F. Brockmann, W. Bröker, Th. Bünger, F. Cämmerer, E. Ewh, H. Felten, I. Frick, W. Gans, A. Hamm, Th. Hertwig, E. Heinemann, W. Heyne, M. Holls, L. Lange, C. Noack, B. Potzger, A. Pfothner, I. Schal- ler, L. Schwartz, H. Speckhard, G. Starck, I. Trinklein, C. Umbach, G. I. Wegener, G. Weller, W. Weigle, I. Koren, H. C. Thorgrimsen.

The academic year closed on May 25 and demolition of the old building began on the 30th.

On June 23rd, the old foundation stone was found in the eastern wall of the south wing by H. Klöpfer, a member of the congregation here. The small box (made of copper) contained 2 synodal reports and 2 numbers of the "Lutheraner", in which documents concerning the institution were reported.

Over the summer, the library room on the upper floor of the old print shop building was transformed into a teaching room and the lower floor, a teaching hall, were converted into a dining room and an interim kitchen was built next to it. Prof. Lange's request to use his two parlors as teaching rooms for the interim period was accepted by the supervisory authority.

At present the number of our students is 93, among them 11 Norwegians. 59 students live in Lange's house, the others in Prof. Pieper's former apartment, the old school house, and with families.

The following are the persons with whom the Building Committee made contracts: Aug. Bornschein, stone mason; Edw. Stamm, stone carver; Hartmann and Debus, brick masons; McMurray, Judge & Co, iron work; Mesker & Bro, sheet iron work; Chas. Wehking, woodwork; Niddle, Nehbein & Co, planer millwork; Schulenburg, Böckeler & Co, lumber suppliers; Thos. Stone, stair builders.

May the Lord of the Church make the building, which has been undertaken for the glory of His name and for the good of His Church, proceed happily. May, when the building is happily completed, never a doctrine be presented in it that is contrary to the Holy Scripture and the confession of the Evangelical Lutheran Church taken from it. May an innumerable number of brave fighters of Jesus Christ come out of it and the blessing wish be fulfilled: "Grow in many thousand times thousand and your seed possess the gates of your enemies."

(Submitted.)

Something from the inner mission in Western New York.

Since "the gentlemen traveling preachers and other missionary pastors should from time to time make their respective experiences available to the people through the 'Lutheran'" (Syn. Hdbch. p. 83), let there follow here a brief report on the mission in

western New York, which will be of special interest to the congregations of the Eastern District of the Missouri, Ohio, &c. St. Synod. At its last synodical meeting at York, Pa. the Eastern District Synod had voted to support the mission at Erie, Pa. and as the undersigned has been called not only as pastor at Erie, but at the same time as traveling preacher to the Lutherans scattered in the surrounding country, especially in northwestern Pennsylvania and western New York, he frequently set out on the journey, and by God's grace soon succeeded in gathering a band of Lutherans at three different places, to whom he has since preached God's Word regularly.

I made the first attempt in Silver Creek, a small town on Lake Erie, 30 miles west of Buffalo. In recent years, several immigrants have settled there, some of them farming in the surrounding area, others finding rewarding employment in the Swut Machine Factory there. German Baptists, Lutherans, and Albrechtsmen have proselytized here before, but no German church is located in Silver Creek. I was hospitably received by a Mecklenburger with strong Methodist leanings and stayed with him for several days, wandering the area during the day and debating Methodism with my landlord in the evening. I visited about 50 German families in the town and the surrounding area. There I often found the opportunity to bring God's word close to the hearts of the people.

The Lutheran congregation was also able to comfort the sick and afflicted, to warn against false prophets, and to exhort them to hold fast to the jewel of the pure, truthful doctrine of the Word; it also found among the people many a good old book of sermons and other devotional books with yellowed paper, which had already been handed down to the third and fourth generation, and which were not only kept with reverence, but were also read diligently. Opinions differed about the establishment of an Evangelical Lutheran congregation. Most of them complained that they had no church and that their children had to grow up without Christian instruction, but they said that several preachers had already been there and had accomplished nothing, and that now a Methodist preacher came every three weeks and had four families who adhered to him and wanted to "convert" the other Germans, but they did not want to go there, because that was not their church; so there was little prospect of bringing together an Evangelical Lutheran congregation. However, I had already looked around for a place where the pure sermon of the Word was to resound the next Sunday, and I invited all who wanted to come. So about 40 people came, and after the sermon I announced to them that I would come again in four weeks. This message was received with joy. The next time, the number of listeners had almost doubled, and later people came who lived eight to ten miles away. This, of course, was not dear to the Methodists. At the first sermon quite a few of them had turned out, but, having recovered higher local counsel, they did not return, but assembled and worked quietly for their cause. They wanted to carry out a coup d'état, but by God's grace not only did they not succeed, but also gave a tremendous impetus to the building of Lutheran Zion in Silver Creek. The Americans of the town have long wished that their German fellow citizens should also have a church, and have repeatedly said that they would gladly contribute if a German church were to be built. What are the Methodists doing now? One of them makes the rounds of the Americans, tells them that a German church should now be built, and then collects to build a Methodist church. The Methodists already had a building site. But no sooner had the Methodist started his collection tour than our Lutherans quickly held a meeting, elected officials and decided to build a Lutheran church immediately. This becomes known in Silver Creek, the Americans learn to their astonishment that the collector who has knocked on their door wants to build a Methodist church and that there are only three and a half German Methodist families in the town, while the other Germans are Lutheran and want to stay; thereupon they declare: We are going somewhat to the building of a Lutheran church, but not to that of the Methodists. In a short time the Lutherans had a building site and a nice sum of money in hand. The stones for the foundation are already in place, the lumber has been ordered and, as soon as the weather is favorable, construction will begin. The words of the sixth Psalm have been fulfilled in the case of the swarming spirits: "Behold, he has evil in his mind, he is pregnant with calamity, but he will give birth to a defect", they have become disgraced with their plots, and what they had planned for the destruction of Lutheran Zion had to be carried out according to God's

miraculous council just serve to its upswing. The new church is to be 30 feet wide, 50 long and 18 high.

In Dunkirk, a town as large again, nine miles west of Silver Creek, there has been a great division of churches among both Americans and Germans in recent years. Among the Americans the Baptists are fighting each other, and the Presbyterians have also separated. In addition to a German Methodist church and an Albrecht church (commonly called the Jumper church in this area), there is also a large German church here, formerly part of the Uniate Synod, but now served by a Reformed. The parishioners are all Lutheran. In this congregation things look quite sad. Pastor and church council live in constant feud. A large number of people no longer want to set foot on the church threshold because they do not want to have anything to do with the pastor for various reasons. These people are usually the ones who gather when the traveling preacher comes. For the most part, they seem to hold firmly to their Lutheran faith and listen to the preaching of the Word with eager hearts. There are usually about 50 adults to whom I preach every four weeks in City Hall, which I have rented for this purpose. When I preached here for the first time, a man from the mountains near Dunkirk was also there and told me that he was glad from the bottom of his heart to have finally heard a Lutheran sermon again; whether I would perhaps also preach occasionally on the mountains, there were many Lutherans living there. With all my heart, was the answer. On my second visit to Dunkirk, my farmer is there again and calls out to me, "So, now come along, the people on the mountains will gather tonight to hear a Lutheran sermon." I was all the more pleasantly touched by this call, as I had not even remotely suspected that something would come of the preaching on the mountains so quickly. So I went eight miles inland and up the mountains. On the way I learned that the church in which I was to preach was built by the inhabitants of the area, Germans and Americans, and that anyone could preach in it whom the people wanted to hear, only the Catholics and Episcopalians were excluded because they had not paid anything for it, and that the Reformed man from Dunkirk preached there every four weeks, but that there was no congregation there. So I preached and then asked if I should come back. Everyone was unanimously in favor. When I had preached the second time, I suddenly received the following letter from the Reformed man:

"Dear Sir!

Excuse me for taking the liberty of drawing your attention to a fact which must be of importance and significance for both of us. From the festive program which you want to celebrate next Sunday with a certain kind of people (!) here in Dunkirk, it has become clear to me that you are the man who has already preached twice in my parish in a parish on the mountains near Dunkirk (!) without having been invited by my people. The man who showed you up and took you there does not belong (!) to the parish. The people were Christian and decent enough to listen to you, because you wanted to preach God's word to them, and they will

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nor will they start a quarrel with you if you ever come back. But it seems strange to them that a Lutheran pastor who preaches the pure doctrine has so little decency that he intrudes so unauthorizedly into a foreign parish.

If you want to make Dunkirk happy with the pure doctrine, you will have to scold me as you did the Methodists in Silver Creek, so that we heretics and gushers will have to leave the field. The Methodists may be as they like, but none of them has ever taken such liberties as you have. The fruits of such a deed will also show themselves occasionally. You must have heard the saying: Blind zeal only harms!

Finally, I and many others in Dunkirk would like to know to which synod you belong, or whether you do missionary work on your own and according to your own system. That you have taken care of the people in Dunkirk, to whom you preach, no one can object to that, least of all me, since I cannot help these people to any office in my congregation (?). respectfully (!)

(Name signature.)

I now presented this neat document to the people on the mountains. They were quite indignant at this conduct on the part of the reformed man, declared that this was the first they had heard of a congregation among them, and unanimously asked me to serve them regularly. When two weeks later it was the Reformed's turn, it rained and he was not fetched at all. In a meeting they decided to elect a pastor in the spring, because a pastor could seldom come up in the winter time. The Reformed, however, in whose imagination the congregation lived on the mountains, was informed of the true facts, so that he has not heard from him again until now.

May the Lord continue to spread His hand of blessing over this mission and gather many more who are wandering to the only Shepherd ZEsu Christo, as the Church sings:

Enlighten those who are blinded, Bring those who are separated, Gather those who are scattered, Make firm those who are in doubt.

H. Sieck.

(Submitted.)

Something about life insurance.

I was at a wedding. Quite a number of guests were present. Because the weather was nice, we stayed outside. An agent of a life insurance company came to us. After looking around for a while, he made a pass at me. Maybe he thought: "If I get the shepherd first, it will be easier for me to get his sheep. Now he asked me, "Don't you want to insure your life in our company?" I answered, "That is not necessary, for I am already insured." He: "In which company?" Me: "A better one than yours." He: "I don't think so, because ours is one of the best in America." Me: "Then I must prove my assertion. Allow me, therefore, to ask you a few questions. Can your company become bankrupt?" He: "I believe so.

not, because she is one of the richest in the whole United States." - "Zch don't ask what you think of her, but simply, can she become bankrupt?" He: "Well, yes. Circumstances can arise that even the best company can become bankrupt." Zch: "But mine can never become bankrupt, may circumstances arise as they will. But further: Does Zhre Compagnie also accept old, sick, infirm and weak persons?" He: "No. Then it could not exist." Zch: "Mine does so gladly and at any moment, and does very well. Further, does your company also take in anyone before he pays in anything?" He: "No." Zch: "But that is the rule with mine. Further: Does your company also give something to an insured person before he dies?" He: "No, it only pays after his death." Zch: "Mine already gives each of its insureds a lot every day and hour, and many things even before his death. But allow me to ask further: When and how does Zhre Compagnie pay?" He: "After the death of the insured, it pays the entire sum insured to his heirs." Zch: "This is dangerous. The big sum attracts the thieves. My company is smarter; it pays out often and often, as much as is necessary. But one more question: If the large sum were stolen, would your company give something to the stolen person afterwards?" He: "No." Zch: "But mine does. And now tell me: Isn't my company better than yours?" He: "What is your company? What is its name?" Zch (pointing his finger to the sky): "It is the one up there; do you know it?" He: "Well, o yes. That one's all right. But it would be better if you had insurance in ours, too." Zch: "That's not possible at all. For there is such a contract between my company and me that it alone wants to insure and provide for me in life, in death and even after death. If I now wanted to be insured by yours as well, I would have to break the contract and resign from my company, and thus declare that I no longer trust it, but rather yours. That would be pitiful foolishness. Yes, it would be against my conscience and office, since as a preacher I always tell my listeners that they should rely on God alone." He: "But many preachers in our company have been assured of this." He pulled a book out of his pocket and showed me a number of names of preachers, German and English. Me: "What these gentlemen do, they also have to answer for. I

can't answer for such things." He: "Well, which is Zhr name and address?" Me: "What do you want with that? Not to put it in your book too, surely?" He: "Oh no, but to send you, if you don't mind, a book, from which you shall see that it is also a Christian's duty to be insured in a society like ours." Zch: "I do not need such a book, but I have nothing against it if you send it."

None of the other wedding guests who had been standing around us and listening wanted to be assured. So he left without having made the slightest prey. H. Jüngel.

Among all gifts, the gift of the divine word is the most glorious, which someone takes away, he takes the sun out of the world. For what is the world without the word, but hell itself!

(Luther.)

To the ecclesiastical chronicle.

I. America.

The congregation at Logansport, Indiana, one of our older synodical congregations, served by Rev. Jox, has suffered a severe loss. On the 6th of this month their beautiful church, built in 1867, was a prey to fire. The fire started from the parsonage standing next to the church, which was largely destroyed. It is, as is assured and the circumstances prove, the work of an arsonist. The loss of the dear parish is a great one. According to a newspaper report, from which we take the above, the church cost \$23,000, the organ \$3,500, the bells \$2,300, the interior furnishings \$1,500; the damage to the parsonage, along with what Pastor Jox lost, is calculated at \$2,500. Neither church nor rectory was insured with people. May the dear tested congregation learn with joy what is written Ps. 25, 2. 3. 118,8.

Our new edition of Luther's works is also receiving friendly attention in Germany. In the Leipziger theologische Literaturblatt of February 16, it is announced that the first part of Luther's Kirchenpostille has now also appeared, and added: This "further volume proves that our enterprising Lutheran brethren in America are continuing the great enterprise with undiminished energy. Since the work is not intended for scholarly purposes, but for the widest possible dissemination of the 'unadulterated Luther Word' in the Lutheran congregations, the price is a relatively very low one (in Germany 22 Marks). We rejoice in the energy of our American co-religionists in this field, and in this anniversary year of Dr. Luther's birth we wish the great enterprise ever more gratifying success." - And we hope to God that this friendly wish will come true. As long as the pure teachings of Luther remain in our pulpits, there will be more and more people in our congregations who seek edification above all in Luther's writings. W. [Walther]

"A Little Difference." Under this headline a Columbus professor, wishing to be witty, cracks his sardonic jokes in the church paper of the Ohio Synod on the report of the "Lutheran" concerning the dedication of the progymnasium in Milwaukee. He writes: "In this he (D. Große) indicates that a debt of \$17,168.25 was left over because the institution cost \$25,644.54 instead of \$10,000 as the synods had voted. He then says: 'The dear congregations will pay this debt - and they will pay it this year. Happy confidence!' - What can happen even to a professor in blind fanaticism! However, Professor! there is a small (!) difference between the report of the "Lutheraner" and your compilation. In the "Lutheraner" it says: "According to this, the whole building costs \$16,644.54 and with the land purchase \$25,644.54." But you blatantly leave out the \$9000.00 granted by the three synods for land purchase, to which \$10,000.00 was still granted for building. Or did you in all seriousness think that the three synods would decide to purchase land for \$9,000.00 and then only approve \$1000.00 for such a building? What unfortunate blather!

T. I. G.

II. foreign countries.

The Saxon Regional and Free Church. The hano versche Kreuzblatt of February 11 writes that the following is written to it from Saxony: "The conditions in our regional church are quite dismal; even the 'Pilgrim from Saxony' is said to be dying out because of a lack of participants. Nevertheless, so many cannot make up their minds to leave this turmoil of unbelief and false faith. to turn its back. The small Saxon Free Church therefore does not want to increase. Together with the 3 Hessian-Nassauian congregations, which adhere to it, it counts about 1900 souls, who have to support 8 pastors and 2 teachers. This is very difficult and almost impossible for the small and partly poor congregations. How can a congregation like the one in Dresden, with 181 members, and like the one in Frankenberg, with 108 mostly impecunious members, meet the church's needs in the long run? It is a wonder that they have been able to do so until now." The Kreuzblatt makes the following comment: "Agreed! But the Lord, who protects and governs his church, still performs miracles, and if the small Saxon church has been able to maintain its clergy with the Lord's help, the same Lord will help it to bear the heavy burden in the future."

Unification of the Saxon Regional Church. It is gratifying that some pastors of the Saxon regional church are now beginning to realize, if things continue as before, that their regional church, although it calls itself Lutheran, is on the straight path to becoming a united one. It is true that it already is, but it is nevertheless, as I said, something gratifying that even some pastors of the regional church do not want to be reassured with the mere Lutheran name. Thus, for example, we read in the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette) of February 8, under the heading "Union Danger": "There are very many among us who live in perfect confidence about the existence of the Lutheran Church in Saxony vis-à-vis the Union, and think that as long as we have only the name Evangelical Lutheran, everything is good. The fear, however, that in our Lutheran Saxony the spirit of the Prussian Union is often brought up, is by no means unfounded." The "Kirchen- und Schulblatt" proves this by an introduction to the catechism, which was published by a Saxon district school inspector and in which he apparently spoke out in favor of the Union. Such regional church conditions, like the German ones, are unfortunately also to be found in our free America. Only too many synods, which bear the Lutheran name, have preachers who teach nothing less than purely Lutheran, of whom rather one teaches papistically about church and ministry, another one about the means of grace Zwinglian-Calvinistic, a third one about the last things chiliastic, a fourth one about free will synergistic-Pelagian, a fifth one about repentance and conversion methodistic, a sixth one about the person JEsu Christi arian, a seventh one about God's word rationalistic and so on. etc. What does the Lutheran

name help such synods, in which such false teachers have a seat and a voice? - They are nevertheless united. W. [Walther]

In **France**, a manual for so-called non-denominational (that is, non-religious) schools has been published. It was published by a Mr. Monteil, a member of the Paris Municipal Council. Among other things, it contains the following questions and answers: "What is God? God is a word. - What is its meaning? The same as that of the word nature. - What is nature? The totality of things whose existence we observe in the infinite universe. - What other definition could be given of nature? It is the material world, because everything is matter. - What is the soul? Nothing. - So it is not a thing that exists in nature? No." - And so it goes on, until there is talk of morality; about this the children are instructed, as follows: "What is the principle of morality? The love that unites the sexes. - What are the safest and most faithful guides of man? The passions." - "Poor, unhappy children," says the evang. school bulletin for Bavaria, "you who are placed in the arms of such a Moloch." (Jer. 32, 35.) W. [Walther]

The Slavonian Blessing.

The Aaronic blessing is the blessing formula that Aaron, the high priest, had to use when he wanted to bless the people. These are the following words taken from Numbers 6:24-26:

"The Lord bless you and keep you!

May the LORD illuminate his face upon you and be gracious to you!

May the LORD lift up his countenance upon you and give you peace!"

This glorious blessing formula has always been used in our Lutheran church, both at the end of the service and at other ecclesiastical acts. When rationalism entered our church about a hundred years ago, the rationalists worked, among other things, for the abolition of this formula, claiming that it was written in such obscure terms that a simple Christian would not know what to think of it. As a result of this objection, in 1783 the old General Superintendent Pratje in Stade, in order to test the formula, asked an old simple farmer, who was, however, a living Christian: "Do you also understand the blessing?" The farmer replied, "Ik soll menen." Pratje asked further: "For example: 'The LORD make his face to shine upon thee!' what does that mean?" The farmer: "Dat de lewe Here usch gut to syn wolle. Because when I come to our Amman, and it is then, as openly a light blikke uth his Ogen, then I know, that he üprümt and fründlik is. Man, wenn he biester utsüht." Pratje further asked, "What does that mean: 'The Lord lift up his face upon thee'?" The farmer replied, "Dat de lewe Here sik unser annemen wemen. Because if a dink doesn't touch me, and I don't want to accept it, I won't sleep there." - With joy the General Superintendent heard this beautiful interpretation of the Aaronic Blessing, and saw that even the simplest Christian, who reads the Bible diligently, often understands the Bible language ten times better than the perverse scholars. W. [Walther]

Anabaptist sanctity.

In the "Sächsisches Kirchen- und Schulblatt" of November 2, 1882, the following story is reported: The blessed Jobst Horde once had a Christian conversation with a friend of his youth who had returned from America. The latter had converted to the Anabaptist sect and sought to justify this conversion. For it was nothing with infant baptism, which did not kill the old Adam. But when he descended into the water and submerged himself in America during his rebaptism, he felt properly how the old Adam had fallen into the water and drowned; and since then he had no more need of sinful lusts. Jobst Horde shook his head and said, "Friend, you are mistaken." "What," replied the Anabaptist, already a little agitated, "you don't believe that? I assure you it is so." But Jobst Horde, in spite of his friend's repeated assurances, emphasized it again calmly and firmly: "You are mistaken, for we must struggle all our lives against sinful lusts, as it is written Gal. 5:24: Those who belong to Christ, that is, those who have been born again, crucify their flesh together with lusts and desires." Then the Anabaptist lost his composure completely; passionately excited, he struck the table with his fist, grabbed his hat and stick and wanted to storm off. Horde, however, grabbed him by the sleeve and said: "Well, well, my friend, I mean, old Adam would have fallen into the water in America and sunk? But he is still there, I see that by your anger."

"I and the Baier are one."

Joh. 10, 30.

Luther writes: Although reason cannot suffer that two persons are one God, this is just as if I said: Two are not two, but two are one; there you have the word and reason in opposition to each other: nor should it lay down the mastery and not become a judge or doctor, but take off the little hat and say: Two are one, although I do not see it nor understand it, but I believe it. Why? For the sake of the one who said it above. But if it came from me or reason wanted to say such a thing, then no man should persuade me to believe it; but would lay the "mathematics" before him, and show that he should grasp it and show it to me. But now it rings down from heaven, so I will believe what he tells me, that two, yes, all three persons are only one right God, not two or three gods. I will do this in honor and service to him, whom I owe to believe, and let myself be judged in this way that I am a fool who cannot count three; although I can, thank God! I can count three here on earth, and no one may teach me the art or judge me that I cannot count three. (X, 1316.)

Do not be mistaken, God is not mocked.

In sacrilegious frivolity, a joking funeral was held at the church feast of the year 1858 in I. in Lower Alsace. A 50-year-old man lay, sprinkled with flour, as a corpse on a dung stretcher and was carried through the village by four bearers. Immediately afterwards he fell ill, died ... and two of the bearers carried him to the grave. Remember! - Excerpt from a church record. - H. - Ed. Str.

(Ev. Sonnt.-Bl.)

Jesuits.

Once, during Lent, Duke William of Bavaria stood at the tomb of Christ, which the Jesuits had erected, cutting himself with scourges. The Jesuits looked behind the wall and - laughed. So tells a notable Jesuit student in 1593.

Inauguration.

On Sunday Lätare Mr. ? F. W. Grumm was installed in office by the undersigned on behalf of the honorable president of the Iowa District at Lyons, Iowa.

I. H. Brammer.

Address: Rev. I'. Iss. Orunam, I'ovs, Iorvu.

Church dedications.

On Sunday Oculi the new little church of the Zion congregation at West Prairie, Poinsett Co, Ark, was dedicated to the service of the Triune God. U. Obermeyer of Little Rock preached the sermon of celebration in the forenoon. In the afternoon undersigned preached in English. I. Sch aller.

On Reminiscere Sunday, February 18, the Lutheran Jmmanuels congregation in Strawberry Township, Washington Co, Kansas, dedicated their newly built church to the service of the Triune God. F. I. Th. lungck.

Mission Feast.

On the occasion of the holding of a special conference in O t- tawa, Canada, the St. Paul congregation there also celebrated its first mission feast. It was on Sunday Invocavit. Mr. U. Eifert preached in the morning, Mr. U. Bruß in the evening. Sister congregations could not participate because of the distance. The collection was K32.50. I. C. Borth.

The Southern District

of the Lutheran Synod of Missouri, Ohio and other states will, s. G. w., hold its sessions this year from April 11 to 17 wol. at the Trinity congregation of Mr. k. G. Kuehn at Houston, Texas.

The following subjects are available for discussion: Theses on justification. Furthermore, theses on the right conduct of a true-believing congregation toward all kinds of associations within and outside the congregation.

District congregations are reminded that delegates for next year's Synod of Delegates are to be elected at this year's Synod Assembly.

Pastors are asked to bring their parochial reports.

Registration of synod members and guests, not later than 14 days before the beginning of the synod, should be sent to Mr. 1?. G. Kühn, 61 lexus ^V6., Houston, Noxas.

T. Stiemke, d. Z. Präses.

The Eastern District

of the synod of Missouri, Ohio, and other states will assemble, s. G. w., this year at the congregation of Messrs. k. C. Stürken at Baltimore, Md; but not, as decided, from April 18 to 24, but from Tuesday, April 24, to Monday, the 30th, inclusive.

The subject of the negotiations will be: Preservation in the words of the Declaration of Article I: "And still preserves . . . and owe obedience."

All gentlemen pastors are kindly reminded to bring their parochial reports from 1882.

N. Sörgel, Sckr.

Announcement.

The holders of the interest-free shares issued by Trinity Lutheran Church in Cincinnati, O., are hereby notified that said congregation has again agreed to redeem a series of its issued shares, the second (2) series having been struck by lot and thus becoming due for payment.

All those persons now who are in possession of one or more shares of the second series, will kindly send them through the intermediary of their Mr. Pastor to our Secretary, No. L Martin Luottuer, 108 ^leusnut 8tr. As soon as Mr. Büttner has received the shares, he will immediately, depending on the size of the amount, have an Olmök or Llouez^ orcler issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

Cincinnati, O., March 6, 1883. Alex. Brömer, ?.

St. Louis Lutheran High School, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The following subjects are taught: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, accounting, writing, drawing. The language of instruction in English, geometry, algebra, arithmetic, geography, physics and accounting is English, in the other subjects it is German. The duration of the regular course is two years.

Latin has been included among the subjects for those boys who later wish to enter a Latin school, a Gymnasium; therefore, other pupils may be exempted from taking this course. Such pupils, who later want to attend a Gymnasium, are promoted to such an extent that they can immediately enter the Quarta.

The moral conduct of the pupils is carefully monitored, with special attention being paid to awakening, maintaining and strengthening a truly Christian spirit in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

The school fees amount to H40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the directorate grants a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about H12.00 per month.

The next regular admission of new pupils will take place, God willing, on April 2. Those who wish to entrust boys to our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.

1829 8th 7st 8tr, 8t. Louis, L4o.

Conference - Displays.

St. Louis' next one-day conference will be held the Wednesday after Easter.

The 3rd District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., April 17-19, at the home of Mr. k. Dageförde at Nicollet, Minn.

I. Schulenburg.

The Southeastern Western District Pastoral Conference will hold its meetings April 19-23 in Washington, Mo.

Objects: "What do the words in the Confession mean, that man behaves in his conversion Mre"? (Prof. Lange.)

"How can confirmation classes be made quite fruitful and beneficial?" (?). Hanser.)

Registration with 1'. A. Grimm as soon as possible.

For reduced fare tickets contact Mr. F. Rohl- fing, your ok Meyer Bros, St. Louis, Mo. but do not forget to enclose a three cent - stamp. I. A. Mayer.

Western Missouri and Kansas Pastoral Conference, April 18-22, in Leavenworth. F. Pennekamp.

The Southwest Nebraska Special Conference will meet, s. G. w>, April 3-5 at Mr. Bürger's home.

E. Flat.

The Arkansas and Tennessee Conference will hold its meetings from Tuesday to Thursday after Easter at the home of Mr. C. F. Obermeyer at Little Rock, Ark.

F. W. Herzberger.

The Cincinnati Pastoral and Teaching Conference will meet, s. G. w., April 3-5, at the church of Mr. ?. Fr. Seuel at Indianapolis, Jnd.

Registration is requested.

E. Schulze.

Revenue to the Illinois District's coffers:

For the synodal treasury: VonAchenbach's congregation in Venedy K15.00. Heumann's congregation in Farina 4.84. ?.. Holls' parish in Millstadt 13.75. k. Gieseke's Gem. in Secor 8.00. By Engelbrecht in Chicago by Karl Bauer .25. By E. F. Brune in Conant by H. H. Holtermanns Gem. 4.00. ?.. Ottmann's Gem. in Collinsville 14.35. Communion Coll. by ?.. Schroeder's Gem. in South Litchfield 3.70. (Summa H63.89.)

To the new building in St. Louis: k. Schieferdeckers Gem. in New Gehlenbeck 190.00. By ?.. Burfeind in Rich 5.00. ?.. Heumann's congregation in Farina, 2nd z., 75.00. By teacher Kam- mann in Dundee from Karl Tessorf 1.00. From Chicago: by k. Reinke from Robert Kreuz u. Gustav Stoltz 10.00 each, Dietrich Köhn, Henriette Nenimz, Wm. Gehrke, Karl Mielke, Albert Lau- gosch and Herm. Katschke (2. Z.) each 5.00. By ?.. Engelbrecht from N. N. 5.00; by ?.. Bartlina by Fr. Heß (2nd line) 50.00; by H. C. Zuttermeister by I*. Wagners Gem., 5th z., 89.00; by Succop from Joach. Mau 10.00, Friedr. Stiewe (2. Z.) u. Karl Höft (1. Z.) 5.00 each, Christ. Strudtmann 15.00; by C. Jeske in Streckfuß' Gem. by W. Schneider 5.00, Friedr. Beilfuß 2.00; by ?.. Wunder by F. W. Puscheck 15.00. By ?.. Steege in Dundee by H. Wendt 2.00. By ?.. Dorn in Pleasant Ridge by Heinr. Hecht 25.00. By Ernst Kaiser from the Gem. in St. Paul 95.00. By ?.. Winter in Hampton 2.00. ?.. Hartmann's Gem. in Woodworth 43.50. k. Strietcrs Gem. in Proviso 20.00. By ?.. Switch in Red Bud by F. Böcler 1.00. By ?.. Schröder in South Litchfield by H. Großenheider & Johann Niemann 5.00 each, E. Fricks 2.00, Joh. Hohmann, L. Fuchs, H. Bohlmann 1.00 each. (S. K725.50.)

For the mission in Kenfington, Ill: ?.. Burfeinds Gem. in Rich 8.00.

For inner mission: Through ?.. Steege in Dundee by H. Wendt 2.00.

For heathen mission: Through ?.. Heumann in Farina from the piggy bank of Hermann Müller's children 1.20. From the missionary piggy bank of Lebrer Kammann's pupils in Dundee 1.00. By I*. Hölder in Chicago from Mrs. Föde .25. (p. H2.45.)

For the Negro Church in New Orleans: By ?.. Steege in Dundee by H. Wendt 2.00.

For Negermission: ?.. Achenbach's Gem. in Venedy 8.00. By ?.. Succop in Chicago by Lenchen Hedder 1.50. By k. Bartling in Chicago by Willst Bornhöft 1.00. By ?.. Great in Hartem by Alb. Schneider .25. by E. F. Brune in Conant from k. H. H. Holtermanns Gem. 3.00. (Summa K13.75.)

For Emigrant Mission in New Uork: By k. Dorn in Pleasant Ridge 10.00. k. Heyer's Gem. in Crystal Lake 5.00. (S. H15.00.)

For poor students in St. Louis: By ?.. Achenbach in Venedy by W. Hülskötter 5.00. By ?.. Bartling in Chicago for Th. Kohn from the Jünglings-Verein 25.00. N. N. 1.00. For C. F. Drögemüller from k. H. in Q. 7.50 and by ?.. Knies in Golden, missionary hour coll., 5.00. (S. K43.50.)

For poor students in Springfield: For H. Niemand by ?.. Streckfuß in Chicago: from his Gem. 10.00, L. Webermeister u. Alb. Brunow 1.00 each. by k. Wagner in Chicago from the Women's Association for D. Koscke 25.00. By ?.. Lochner in Cbieago from the Women's Association for W. Walter 15.00. By ?.. Schröder in South Litchfield from the Young Men's Association for C. G. Schröder 14.00. (p. H66.00.)

For poor students in Fort Wayne: Through ?.. Reinke in Chicago for Joh. Meyer, Bohl and Schönfeld from Anna Doß 1.50, Ferd. Spangenberg sen. u. jun. each.50. Through k. Hölder

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in Chicago by members of sr. G.m. for E. Tappenbeck 7.00. Durck ?. Barting das. from the Jungfrauen-Verein for Ed. Albrecht 4.00. ?. H. in Q. for C. Drögemüller 7.50. (S. -21.00.)

For the house cold in Addison: From the women's veretn in Dundee 11.00. By ?. Succop in Chicago by F. Wakendorf 3.00. (p. -14.00.)

For poor students in Addison: By ?. Miracle in Cbicago: from the widow of the same Dir. Lindemann .50. By ?. Englbrecht that. from the Women's Association for Aug. Elchmann 15.00. By 1?. Bu,seind in Nick, Hochzeitskoll. bei H. Schuriger for E. Pctzel, 3.00. By cashier I. Birkner in New Dort for A. G. Frincke 33.00, for Max Frieser 5.00, for F. A. Klein 2.00. By ?. Wunder in Chicago for Th. Deffner from the women in sr. Gem. 0.00, from the virgins 7.00. (p. -74.50.)

For the student A. Harlof in Milwaukee: By?. Succop in Chicago from the Young Vcrein 10.00.

For the Progymnasium in Milwaukee: Coll. of ?. Oit- manns Gem. in Collinsville by C. G. Bium 76.25. ?. Löbcrs Gem. in Ntles 5.00. By ?. Schaller in Red Bud by F. Böclcr 1.00. For construction: From Chicago: ans?. Succops Gem. 11.75 u. 18.75; durck ?. Engelbrecht from Mrs. Körtz 5.00; 3te Zhlg. from ?. Höckers Gem. 55.00; by ?. Wunder by G. Kosche 3.00, F. W. Puscheck 15.00; 7te Zklg. by ?. Lochners Gem. 31.00; by ?. Wagner by Witwe Skmidt 2.00, L. Riep 1.00; by ?. Reinke by Karl Palinsky & Mrs. Schön- ferd each .50. by ?. Steege in Dundee by C. W. Rakow .50, G. Beth & L. Duwel each .25, I. Eckstein 1.00. by teacher Greve in Addison 2.00. Durck ?. Hartmann in Woodworth by C. F. 5.12. Coll. by ?. Bergen's Gem. in Prairie Town 9.00. By ?. Martm at New Bremen, wedding coll. at Job. Skultz 7.50, at Heinr. Kott7.40, from W. Stöhr & wife 1.00 each. (S. -260.77.)

For the widow's fund: Epiphany coll. of ?. Schieferdeckers Gem. in New Geklenbeck 7.00. By ?. Käselitz of r. Gem. in Lucas Township 4.00. Contribution from ?. H. Schäfer in Renault 2.25. Durck ?. Schuricht in St. Paul by H. Bernhard 1.00. Contribution for 1883 by ?. Hartmann in Woodworth 5.00 & by dens. from Fritz Meyer 8.00. By Ebr. Bockcl- mann from ?. WangennS Gem. in Sumner 6.25. Bcktrag by Ledrer Malte in St. Paul 4.00. ?. Winter in Hampton 1.00, whose gem. 2.00. ?. Schröders Gem. in South Lckchfield 17.00. (p. -57.50.)

For Mrs. ?. Hirschmann: By ?. Drögemüller in Arenzville, wedding coll. at A. H. Heaschen 5.25.

For the orphanage near St. Louis: ?. Heumann's Gem. in Farina 7.80. By ?. Bötticher in Mount Pulaski by H. Henn 10.00. (L>. -17.80.)

For the orphanage near Boston: Through teacher Holter- milnn in Red Bud to the piggy bank of siblings Heinrich, Emma, Lina & Lydia Nagel .75.

For student orphans from Addison: ?. Heumann's Gem. in Farina 7.90. By ?. Steege in Dundee, Hockzeitskoll. at F. Trichter, 11.26. (p. -19.16.)

For ?. Stallmanns Gem. in Allendorf: By ?. Achenbach in Venedy by W. Hülskötter 5.00.

For the community in Planitz, Saxony: By ?. Ottmann in Collmsville by Konr. Müller 1.00.

For the Ueberschwemmten in Germany: By G. Brauns in Crere coll. in ?. E. A. Brauers Gem. 39.50. By E. F. Brune in Conant from ?. H. H. Hortermanns Gem. 13.00. (S. -52.50.)

Addison, Ill, March 1, 1883. H. Bartling, Treasurer.

Proceeds to Nebraska District Vie Fund:

For the synodal treasury: D nrch ?. Häßler from sr. Trinity congregation -14.81. By ?. A. W. Bergt, New Year's coll. of sr. Gem. 11.00. By ?. Harms from sr. Gem. 8.00. By ?. Bergt from sr. St. Johannis Gem. 8.50. By ?. Welker from sr. Ztons comm. 13.55. By ?. Hofius from sr. Gem. at Sheridan 8.75. (Summa -64.61.)

To the seminar construction: By ?. Häßler: by himself 50.00, by Heinrich Scheve 35.00, C. Elwshäuser 5.00, I. Wieting 5.00, O. Scheve, Job. Klages, Theo. König, Wm. Wvlenburg, C. Bartels 10.00 each. (S. -145.00.)

For the deaf and dumb: By ?. Oetting, coll. on I. Sh'ckeckerg's wedding, 6.00. Durck ?. Meeske, coll. on Joh. Sckedl's hock time, 5.40. (p. -11.40.)

For the orphanage near St. Louis: By ?. Grüber by W. Schmidt 1.00.

For the widow's fund: From?. Bergt 10.00. Through ? Schulte, coll. on Arbs Hockzeit, 4.80, on Fr. Spath's wedding 1.80. By ?. Wcllcr from sr. Gem. to Lincoln Creek 13.55. (p. -30.15.)

For poor students in Springfield: by ?. H. Cämmerer, coll. on A. Schott's squat time, 4.25.

For emigr. mission in New Aork: By?. Bergt of sr. Branch to Oakland 3.50.

For the Omaha congregation: Through General Treasurer E. F. W. Meier 9.25. Through Treasurer Birkner in New Iftrk 7.55. (p. -16.80.)

For inner mission: by ?. Bremer: by himself .70, by sr- Gem. 4.30.

For high school student Dubpernell at FortWayne: By ?. Häßler, coll. at the wedding of Karl Wieting 7.27.

Omaha, March 7, 1883, F. C. Festner, cashier.

Revenue to the Western District's coffers:

For the synodal treasury: From the Trinity District in St. Louis -7.20. Coll. of the congregation of ?. Griebels in California, Mo., 4.35. From ?. Sievers' Gem. in Cape Girardeau, Mo., 14.75. ?. Grimm's Gem. in Washington, Mo., 9.00. Coll. of the Gem. ?.. Hafners' Gem. in Leavenworth, Kans., 5.25. ?. Bodc's Gem. in Hannibal, Mon., 10.00. (p. -50.55.)

For inner mission: Coll. of the Gem. Müllers in Bkaufort. Mo., 6.20. - ?. Bartels' Gem. in W. St. Louis 23 05. G. Honfer through ?. Gr'ebel in California, Mo., 5.00. G s. at W. F. Flegenbaum's wedding by ?. Becker in Fair V'ew, Kans., 5.65. ?. Maack's Gem. at St. Charles, Mon., 6.40. (p. -46.30.)

For Negro mission: H. through ?. Nothing in Lincoln, Mon., 1.00.

For poor sick pastors: Coll. of the parish of ?. Willes at Brownsoille, Mo., 4.35. Unnamed by ?. Hafner at Leavenworth, Kans., 5.00. (S. -9.35.)

For new construction in St. Louis: ?. Sapper's parlor in S. St. Louis, 1. Z., 115.00. ?. Lebmans' comm. at Pevely, Mon., 21.50. ?. Willes Gem. near Brownsville, Mo., 5th t., 16.50. ?. Rohlfings Gem. at Alma, Mon., 7.00. ?. Stöckhardt's congreg. at St. Louis, 7th qu., 500.00. Tooth by I. A. Meier that. 1.00. ?. Biltz's Gem. in Concordia, Mon., 44.50. From Trinity D>strict in St. Louis, 8th T., 355.00. (p. -1060.50.)

For ?. M. Wyneken: (Delayed) From the Young Men's Club of the Gem. ?.. Biltz' in La Fayette Co, Mon, 8 p.m., from A. Br. 4 p.m., H. R. 3 p.m. - 27 p.m., which ?. Biltz has already ?. Wyneken has delivered.

For poor students in St. Louis: H. by ?. Nothing in Lincoln, Mo., 2.50. Coll. of Gem. ?. Pennekamps in To- peka, Kans., 6.76. By M. S. in St. Louis 5.00. (S. -14.26.)

For poor students in Springfield: H. by ?. Nothing in Lincoln, Mon., 2.50.

For the progymnasium in New Orleans: From -r in St. Louis, 2.00. ?. Pflantz' at Mempbis, Tenn, 5.00. Gem ?. Biltz' at Concordia, Mo., 10.60. (S. -17.00.)

For Macon City, Mon.: Gem. ?. Bcktz' in Concordia, Mon., 5.00.

For the widow's fund: From the St. Louis Teachers' Conference, 12.75. Gifts: From H. durck ?. Nothing in Lincoln, Mo., 2.00. By ?. Mayer from Widow Schewe in New Bielefeld, Mo., 1.00, from an unnamed 10.00. Widow Henke durck ?. Biltz in Concordia, Mon., 1.00. (p. -26.75.)

St. Louis, March 8, 1883. E. Roschke, Treasurer.

For the Lutheran Orphanage at St. Louis, Mo., received: from Teacher Gotsch at New Welle, Mo., - .50. From W.Schaumlöffclin Baltimore 50denents. From St. Louis: by Hauelsen L Lang 2 barrels of apples; Jakob Hauelsen 1 brl. do.; C. F. Lange toys; N. N. 12 sdawls; C. Strecker gingerbread; Einil Waldecker 1 box of fine toys; Mrs. Peckmann 2 boxes of candy; A. Gieselmann 1 box of toys; C. H. Moritz 1 large crucifix & toys, werth 12.00; Hrn. Lindhorst 2 sacks of flour; Frauenverein im Jmm.-Distrikt 13 woolen dresses, 6 night jackets, 5 Pr. stockings; M. Geiger 1 package of dresses; Frau Apotheker Meier 3 boxes and 1 package of dresses, hats 2c.; L. Volkening 21 Brlderbüchlein, Christbaumrosetten u. Marbels; Frau Dietrich 1 box Candy, 2 boys hats, 1 woll. Jäckchen, 6 hoods, etl. silk ribbons; Th. Günther 1 package tr. dresses; N. N. 1 package do.; Frauenverein im Kreuz- District 12 Knabenkemdcn, 14 Aermelsckürzen, 12 Pr. wollene Strümpfe, 12 woll. Shawls, 12 handkerchiefs, 18 white collars; Dr. Sckade 2 brl. Apples; Miss O. Pietschmann 15girls' hats, 2 boys' caps, 1 hood, 6 collars, 1 doll; Mr. Skubarth 1 bedstead, 3 children's

chairs. From I. T. Brigh-ton in Collinsville, Ill, 16 pr. shoes, 12 pr. stockings, 16 hoods, 2 jackets, 16 shawls. From ?. Steinbach 2.00. From the school children of Teacher Wente in Little Rock, Ark. at 4.50. From the school children of Mr. ?. Pennekamp in New Wells" Mo., 3.00. Mrs. M. Fehl in Serbin, Tex., 5.00. From Des Peres, Mo., by Seb. Luft .50, Leopold Hoffman," 1.00. From C. Schönenberger in Jonesboro, Ill, 1 pr. boot. From the Woman's Club at FortWayne, Jnd." 8 night gowns, 10 shirts, 6 Leibcken, 12 Pr. stockings 7 Pr. pants. I. Koch in St. Louis 3 hairbrushes, 1 doz. combs. Mrs. W. Schramm in St. Louis 1 Brl. Apples & articles of clothing. I. Diem in Des Peres, Mo. 4 pr. suspenders, collar 2c. Leop. guest in St. Louis 5.00. Mrs. Bräustedt 3.00. Mrs. Sommer 1.50. From Zion Distr., coll. at Kindcrgottesd enst on h. Evening, 55.00. Mrs. Strübing 1.50. Durck ?. Johansen 1.00. G. C. Alpers 1.00. From the Kreuz district: by the schoolchildren of teachers Erck, Körner and Tröller 18.05; by Kollektor Körner 2.50; by Jgfr. Jul. Klas 1.00; by Schumann 3.25. From the Jmmanuels district by Wilhardt 4.00. From the Zions district by Gehncr 6.75. From ?. E. Lenks Gemeinde through Hörmann: Coll. at children's service h. Abend 45.60, surplus from the Christmas tree 2.45, from the school children there 5.60, from the Singverein 6.50, in the Gem. koll. 14.65, Durck ?. Lenk itself sent: from Mrs. Engler jun. 1.00, Arthur, Edward & Emma Englcr 1.50, from the Virgins' Association sr. Gem. 15.00, from the pupils of the handicraft school 10.00, from Harry u. Nettie Meier 6.00. From the Dreieinig!.. - District by Brockmeier 4.70. From the Gem. ?. Freies in Hanover Township, Kans., 4.80. By ?. Nütze! in West Ely, Mo., 5.00. From ?. Hofius' Gem. & Sckule in Fontanelle, Mo." 14.00. By ?. Sandvoß in Augusta, Mon." 3.25. By ?. Germann in Fort Smith, Ark. s. under the Christmas tree 14.25. By I. C. Kübnert in Altenburg, Mo. 2.00. From the Jmm. Distr. in St. Louis, Coll. at the Christmas Children's Service 35.38. By ?. C. Vetter in Osage Bluff subsequent Christmas gifts: from Willie Meier .25, Heinr. Engelbrecht .25, Fritz, Sophie and Wilcke Fischer 1.00, Jokann and Marg. Sommerer 1.00, Marie Angerer .55, Jobn Ott .10, Fräulein Christine Beck .50. From the Young Men's Association of the community ?.. Bartels' in St. Louis 10.00. From Dr. Ed. Vogt in Perry Co, Mo, 5.00. Coll. of the Gem. ?.. Freses in Port Hudson, Mo., 9.75. From Mrs. Hoffmann in Jefferson City, Mo., 2.00. From John Pritzlaff in Milwaukee, Wrs., 5.00. From F. Kullmann in Cole Camp, Mo., 1.00. Coll. on Mr. G. Blum's squatting time in St. Louis 6.00. From the Gem. ?. W. Heinemanns at Okawville, Ill, 8.70. Coll. at funeral of the late Mrs. Haase by ?. Wickels in New Haven, Mo." 4.00. From Emil Bachmann in St. Louis 1 bottle of cough medicine; Widow Walter 1 package of clothing; Traugott Klügel 5.00. Andreas Bopp in Kirkwood 1 Brl. Vinegar. From the Women's Club in Collinsville, Ill, 8 pr. wool. Stockings. From the Cross Comm. in St. Louis from Mrs. Fcconesowich 5 girls' bustles, 12 tasck pieces. From C. Fink 2.85. Fr. Marx .80. from Mrs. ?. Weisbrodt in Mt. Olive, Ill, some butter. From Dreieinigkeiis Distr. in St. Louis: durck mustard 3.45, Hänicken 4.00. From ?. Lenks Gem.: by Schlickting 6.00, Hörmann 8.25. From Christus - Gem. by Topp 5.00. From Kreuz-Gem. by Lehrer Körner 2.50. From Jmm. - Distr.: by Günther 5.65, Huning 18.40. From Mrs. Rode-

wald in Paola, Kans., 1.00. Coll. on Mr. Linstromberg's baptism of a child in Beaufort, Mo., 3.35. From Mrs. Hoge in St. Louis 1.00. From Jakob Urban in Serbin, Tex., 2.50. From Zion District in St. Louis: by Göhmänn 18.00, by I. Wehmöller 5.00, Mrs. Hauptmann 1.00. By k. Nething in Lincoln, Mo., 2.00. By Johann Kreisler 2.00. By August Grannemann in Lake Creek, Mo., thank offering for happ. From Anna Ahlemeyer in New Haven, Mon., 1.00.

Sincerely thanking all dear friends of the orphans

St. Louis, Feb. 22, 1883. I. M. Eftel, cashier.

eor. 3<Z <L cutter 8ts.

With heartfelt thanks to God and the kind givers, the undersigned certifies receipt of the following gifts of love for the household of Concordia Proseminary in Milwaukee: From Hrn. k. Präger's parish from Mrs. Haffel 1 bag of apple slices. From Mr. ?. Wichmanns Gem. from F. Ramthum 1 S. flour, H. Ramthum 1 S. cabbage, turnips and onions, F. Bruß jun. flour, L. Bruß 1 S. cabbage and turnips, F. Brendemuhl 1 sack flour, A. Sulflow 1 S. mebl, 1 S. potatoes, F. Paape 1 S. potatoes, Bank 1 S. do., I. F. Schössow 1 S. do., F. Sckös- sow 1 Bush. Apples, F. Dobberphul 1 p. mebl and apples, G. Pipkorn 1 p. flour, I. Prah 1 p. potatoes, 1 p. flour, cabbage u. turnips, G. Wcndt 1 p. flour, H. Kunth 1 p. flour, I. Klug 1 p. cabbage & beets, G. Klug 1 p. flour, 1 p. apples, W. Wilde 1 p. flour and apples, Kempfert 1 p. flour, H. Klug 1 p. flour & potatoes, P. Radne 1 p. flour, H. Hilgen- dorf 1 p. turnips and potatoes, H. Knuth 7)H pounds of butter, teacher Böcher 1 p- apples, M. Stock p. flour, G. Schmidt 1 p. flour, I. Hilgendorf 1 p. flour, A. Ramthum sack flour, E. Schneder 1 p. flour, F. Groth potatoes, cabbage and turnips, A. Barthel turnips & potatoes, C. Schössow 1 p. potatoes, C. Lenke 1 p. potatoes. From Granville: from C. Hack- barth 2 p. potatoes, 1 p. flour. From Grafton: from C. Trupke 1 p. potatoes, 1 p. apples. From Racine: from k. Kellers Gem. 1 barrel of sauerkraut. From Freistadt: from several women in Hrn. -L. Wickmanns Gem. 110 lbs. of butter.

Many thanks to teachers Steuber and Böcher for their efforts, and to Mr. W. Miller for the loan of a cart!

For poor students have been received: From Oshkosh from the Women's Association there 6 quilts. From Milwaukee 4 quilts and 1 woolen blanket. From Mrs. Lütke 2 pr. wool. Stockings.

For home furnishings: From Mr. Koch of Milwaukee cookware. From Mr. C. Eißfeldt tableware.

Milwaukee, March 1, 1883.

E. Hamann.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Jüinois District)

have been received:

1. contributions:

From think?: I. Holiday-4.00; I. T. Bötticher 2.00; M. Große 1.00.

From the Chicago Teachers Conference 17.00.

2. gifts:

From F. Arndt by Hölter 1.00. From H. Henn by k. Bötticher 10.00. By k. Mertner: from his congregation 9.00; from Mrs. Stumpe 5.00; from N. N. 1.00. Durck k. Hartmann: from sr. Gem. 21.00; from Mrs. Meier, thank offering for happy delivery, 5.00. From Christ Töllner by k. M. Große .50. (Summa -76.50.)

Chicago, Ill, March 1, 1883. H. Wunder, Treasurer.

For the ev. - luth. hospital in St. Louis:

By the congregation of Hrn. sk. Brandt in North St. Louis -10.15, by the collectors 10.95. By Mr. k. Wischan in Philadelphia 1.00. By Mr. ?. Umbach by Th. M. in Prairie City 2.50. By Mrs. Strüving 1.50. Leopold Gast 5.00. Mrs. Breustedt 1.00. By Mr. Waltke 6 boxes of soap. Mrs. Ahus at Evansville, Jnd, 2 woolen blankets, 6 pr. woolen stockings. W. Schramm 1 brl. Apples, 1 bag flour, 10 lbs. coffee. Gust. Trömel 8 stollen. Kaiser and Lindemann 20 lbs. rice, 20 lbs. barley, 20 lbs. oatmeal, 20 lbs. plums. Mrs. Widow Jehling 25.00.

To all dear donors the warmest thanks!

St. Louis, Mo., March 7, 1883, F. W. S churtcht,

Treasurer.

For poor students received with heartfelt thanks by Hrn. k. M. Meyer, collected at Mr. H. Rosenkötter's Hoch- ze.t zu Neu-Bielefeld, Mo., -10.50. C. F. W. Walther.

Correction.

In my last receipt read: By k. Niethammer from the Jungfrauenverein of his parish -15.00 instead of: "-8.00 from the parish". C. D. Strudel.

Beranous addresses:

Uev. 6.1., stoektov, 6al.

Uev. I'. Orumna, Lox 9, I^oos, lorva.

Rev. S. Ddeiss, 666 6tü 8tr., Oulrlancl, 6ul.

Ll. Clotsed, 40 8e^mour ^v., Olevelauck, 0.

The undersigned requests that all "postal matter" intended for him be sent to the address given below during the next few months. He will still be active for the "Evening School" 2c. E. W. Kähler.

Address: Usv. L. Laeüler,

I'leaskMtvtllt:, L'airlleick Oo., Odio.

The "Lutheran" appears all" month" twice for the annual Sudslrlp. tionrpri" of one dollar for the foreign en signers who have the same vorau-zubezablen have"? Where the same was brought in by carriers, the subscribers received 25 lent of carrier's praise.

To Germany the "Lutheran " is sent by mail, postage paid, for tl.25 "he".

Lutereä ab tde cost Ole" st 8t. I-ouls, ülo., ss seeoLck-lass msttsr.

Luther, the swan prophesied by John Hus.

Already a hundred years before Luther's appearance in Germany, John Hus, preacher and professor in Prague, had publicly stood up for the truth in Bohemia. Hus, like Luther, had also come to know the teaching of the gospel through the enlightenment of the Holy Spirit, and he had also come to the realization of the terrible doom in doctrine and in life, in which the Roman church was already at that time. As modestly as Hus opposed it, his archbishop immediately excommunicated him for it, and when he then also held a public disputation against the papal indulgence fair, the then pope, John XXIII, also excommunicated him. As a result, a year later, Hus was cited by Emperor Sigismund to Kostnitz, where in November 1414 a so-called general church council was to meet and examine his case. This citation to Kostnitz was followed by Hus, who was provided with an imperial escort letter, just as Luther followed the citation of Emperor Charles V to the Diet of Worms in 1521. But no sooner had Hus appeared in Kostnitz than he was immediately imprisoned, despite the imperial letter of protection. *) and since he would not recant the divine truth he had recognized and confessed, he was finally condemned to death and burned on July 6, 1415, and his ashes scattered on the Rhine. **)

The clean Roman prelates had persuaded the Emperor Sigismund that he need not keep his promise to a heretic, and the Emperor allowed himself to be persuaded, and he scurrilously broke his given word to his eternal shame and disgrace.

We possess a history of Bohemia edited by the Jesuit Bohuslaus Balbinus and published in Prague in 1677, in which even this Jesuit gives the following testimony to the dear martyr Hus: "Hus was always thought to be more astute than eloquent, but his manners, which showed modesty and seriousness in every respect, his austere life, abstaining from all carnal pleasures, against which no one could raise an accusation, his sad and haggard face, his lanky body, and his always ready and willingness to listen to everyone, even to himself, were the only things that made Hus so special.

Of this John Hus, among other things, this is also reported, that after his condemnation to death by fire, and after he had appealed solemnly, but in vain, to Jesus Christ, the supreme judge, he prophesied the following in Latin: "Today you burn a goose, but after a hundred years a swan will be born from my ashes, which you will not be able to roast". *) This prophecy is often found in folk writings in the following form:

"Today you are roasting a goose,
After a hundred years there will come a swan, which you will not roast."

For some time, many scholars have doubted that Hus made this prophecy, which was obviously literally fulfilled in Luther. But far from being able to prove that this prophecy is a mere fiction, there is rather strong evidence that these words really contain a prophecy of Hus in the sense; even if one can argue about whether that text, as Gerhard communicates it, contains the words of Hus quite literally, since almost only enemies have heard them.

The proofs that those words really contain a prophecy of Hus are among others the following: First of all, one can see from a still existing letter which Hus wrote from his prison in Kostnitz to his congregation in Prague, that even before his condemnation he had really been filled and moved by the thoughts which that prophecy contains. In this letter he writes, among other things, the following:

to everyone, however small, obliging benevolence was more eloquent than all speaking with the mouth." (Ep. histor. rerum Bohemic. Lib. V. c. 5 fol. 431) And yet this servant of the Antichrist, who had to give Hus such a glorious testimony, approves the cruel execution of the same!

The fact that Hus said: "Today you burn a goose" came from the fact that the name Hus in the Bohemian language means a goose. In Latin, this prophecy read, as Johann Gerhard, among others, wrote as follows: "Uoäk Lll86rLw urUU8, 8kU x>O8b eentum anno8 ex mei8 eineridu8 na866tur e^ANU8, Mein nov poter1U8 L88ure." (1,06. cle 666l68iu, §292.)

"Because the goose, a tame animal that cannot soar high with its 'flight, has broken its snares, other birds will come after me.... who, through the word of God and holy living, will soar higher in flight." *)

On the other hand, there are still commemorative coins that the Hussites had minted long before Luther and on which similar prophecies from Huss's mouth can be found in very short words. The Lutheran historian Christian Juncker wrote a whole book about the old golden and silver coins, which refer to Luther and the history of the Reformation and which are in it in exact illustration. In it Juncker writes then, after he has also reminded of that prophecy of Hussen, as follows: "Of this prophecy, even if our opponents still want to deny it so stubbornly, I have (to say nothing of many respectable scribes) an irrefutable witness in a very old and rare coin, which the Hussites themselves had minted in Bohemia, of which the enclosed copy is taken from the original of the High Count's Cabinet at Arnstadt". **) This old coin, which, as the great coin connoisseur Juncker most decisively assures, dates back to the earliest times of the Hussites, is composed as follows: on one side there is a portrait of Huss, around which is written "Joan. Hus", while the rim contains the following words in Latin: "I believe that there is a holy universal church". †) On the other side Hus is depicted standing on a burning pyre, undressed, with the heretic hat on his head and tied to a stake, together with the date "1415", while the following words are written in Latin: "I believe that the Church is holy.

*) Siebe: Guerickes Kirchengeschichte. Echte Aufl. Vol. II, p. 417.

See: Das güldene und silberne Ehren-Gedächtnis des teuren Gottes-Lehrers v. Martini Lutheri. Frankfurt and Leipzig. 1706. S. 33.

†) "OrcUo, unum 6886 8nn6tam eatbolioum 666l68iain." Hussen's greatest heresy, according to the papists, is said to have been that the Church is holy and that therefore no unholy! unholy man could be a member, let alone the head, of the church.

which contains the following words in the margin, also in Latin: "After a hundred years you will give an account to God and to me. Born at Kostnitz." *)

Thirdly, a news item found in the Hirschberg Chronicle is extremely strange. In it, among other things, the following is reported. When Baron Georg von Zedlitz, Lord of Neukirch in Silesia, son of a zealous Hussite named Sigismund von Zedlitz, read Luther's first writings with great joy, he sent two men from his town to Luther in Wittenberg in 1518 and asked him: "Is he the swan of whom Hus prophesied?" To this Luther replied: "Time would teach what God would make of him; they should go home again in Christ's name, and tell the Lord of Zedlitz what they had seen and heard." At the same time, Luther had given them a preacher who had been devoted to the evangelical doctrine. Mr. von Zedlitz accepted him with joy, and so the village of Neukirch became the first place in Silesia where the Reformation was introduced. **)

Accordingly, we should not be surprised that our theologians, fourthly, also cite Luther himself as a witness for the historical truth of Husten's prophecy. In 1531, Luther wrote clearly and unambiguously in that unprecedentedly bold writing, which bears the title: "Glosses on the supposed imperial edict": "I want to trample on the lion and dragon in God's name and profession; and this shall begin with my life and be directed after my death. St. John Hus prophesied about me, as he writes from prison in Bohemia: They will now become a roast goose' (for Hus is called a goose), 'but for a hundred years they will hear a swan singing, which they shall suffer'. There it shall remain, whether God wills it." (XVI, 2061. f.)

As a last witness, we mention Bugenhagen, Luther's confessor, who wrote in Luther's funeral sermon: "We are justly grieved that such a dear man and right bishop and shepherd of souls (namely Luther) has passed away from us. But in this sorrow we should also recognize God's goodness and mercy towards us and thank God that after a hundred years from the death of St. John Hus (who was killed for the sake of the truth in 1415) He has soon awakened us through His Spirit this dear Doctor Martinum Lutherum against the antichristic teachings of the wicked satanic Pope and against his doctrines of the devil. As John Hus himself prophesied of a future swan before his death (because Hus is called a goose in Bohemian):

*) "Centum revo1ut18 annis l)eo r6clä6ti8 ratlouein et iniNI. 6oll8ta "tiae vatU8." - When Hus is said here to have been born at Kostnitz in 1415, it is because the Church has always called the death days of the holy martyrs their birthdays.

**) See: Löschers Unschuldige Nachrichten. The preacher sent by Luther was called Melchior Hoffmann, became at first chaplain (probably at the count's castle), but from 1526 onwards local pastor at Neukirch. Mr. von Zedlitz died only in 1552 at the ripe old age of 108. This we find elsewhere credibly reported.

You are roasting a goose, but God will raise up a swan, which you will not roast or fry. And when they cried out against him so much that he could not answer them, he is said to have said: After a hundred years I will answer you.' This he also did honestly through our dear father D. Lutherum, and just began in the following year after a hundred years." *) —

May the Lord then give us this year a richly blessed celebration of the four hundredth birthday of the man whom God let be born to us from the ashes of the dear Hus murdered by the Antichrist and his henchmen, namely our reformer Luther, whom they would have liked to burn, but whom they had to leave "unroasted", yes, whom they were not allowed to bend a hair of by God's miraculous protection. They were not even able to destroy Luther's grave, although they at least wanted to take revenge on Luther by doing so. For when, a year after Luther's death, Emperor Charles V visited Luther's grave in the castle church there with Duke Alba, that bloodhound of the Roman Antichrist, and with Cardinal Granvella after the capture of Wittenberg, and the latter demanded of Emperor Charles that the bones of the arch-heretic Luther be dug up and burned, the Emperor replied: "I do not wage war with the dead, but with the living." Even after Luther's death, the prophecy of the holy martyr Hus had to come true. Even the bones of Luther had to rest undisturbed in their chamber. Isa. 57, 1.2. W. [Walther]

Correspondence from Germany.

The following appeal has been sent to the undersigned with the request to add a preface or epilogue. However, this is certainly not necessary in this case. For, as far as the sender is concerned, he is well known enough. It is Mr. Pastor Hübener in Dresden, Germany, whose testimonies in the "Free Church" we all eagerly await and read with pleasure. And, as for the appeal sent in, that also speaks for itself.

It will therefore suffice to draw attention to two things.

What is being asked of us this time is not that we send preachers over there or send funds. It is only asked that each of us, who has relatives and friends in Germany, make the difference between the state churches, which call themselves Lutheran, and the free church congregations, which are really Lutheran, quite clear to their acquaintances over there and then also tell them where they can find such righteous congregations and pastors.

This request will probably be a blow to the conscience of many. A good part of us will not even have considered this, much less done it! Let us therefore sharpen our conscience by the call of our brothers! Let us take care of them in the best way, partly by our Lord's Prayer in the closet, partly by publicly confessing that they, and not their persecutors, are our brothers in faith, and partly, finally, by doing what they now desire of us, namely, by frequently and earnestly calling the attention of all our acquaintances over there to them. Let no one think that he is too small for such a thing. God has done his great works mostly through small means. May he also be commanded in this matter!

H. C. Swan.

* «-

Dear Lutheran Readers

are, we hope, all such people who have the spreading of the kingdom of God at heart. And not only the expansion of the kingdom of God among the Gentiles and Jews, but first and foremost also among our brothers according to the flesh,

) See: Luther's Works by Walch. XLI, 333. f.

our German compatriots. Now it is sufficiently known how necessary it is that those who emigrate from Germany to America be properly cared for spiritually, so that they may share in all the blessings of our dear Evangelical Lutheran Church in their new homeland. It is not less known what has already happened and is still happening in this direction, as well as what unspeakable blessing the Lord has placed on this work. Which Lutheran would not have to give thanks for this? Have not many Christians who emigrated from Germany to America first come to know the Lutheran Church and in it the Lord Christ and found salvation for their souls, who here in Germany were either far away from the kingdom of God or could not find the bread of life they were looking for?

It would be right and time to draw a conclusion from these thoughts, more so than has been done so far. Is it enough, we would like to ask, if it is ensured that those who emigrate from Germany find the Lutheran church and its blessing over there, or should not thoughts also be directed to what could happen for those who remain behind in Germany?

We know that this question will seem new, even strange, to most Lutheran readers. But for this very reason we feel all the more urged to express our request (which should not be a request for money), but first to dispel the objections that may be raised against the question that seems so strange.

The first objection which the dear Lutheran readers will raise against our question will be something like this: "It is not necessary to take care of our compatriots who have remained behind in Germany in ecclesiastical matters, for they are sufficiently provided for." In Germany, they say, the churches and parsonages with their estates and foundations, low and high schools have been ready for centuries, and are even supported by the state, pastors and teachers and professors are plentiful, in short, everything is in the best order. If God would, it would be so; but in reality it is not so. To take just one example, what does Berlin with its 70 churches want against New York with its 400? Germany, with its enormous population, which has doubled and tripled, has hardly more churches than it had centuries ago; indeed, there are churches which have fallen into disrepair or have been converted into defeats. The parishes, especially in the cities, are so large that there is no longer any question of pastoral care. We are not even talking about those who no longer want to be Christians at all. They no longer go to church, do not have their children baptized, disdain church weddings, and do not desire Holy Communion. Unfortunately, as we well know, there are more of them over there in America, and perhaps more than here. It is the scum that we want to completely disregard here now. But here in Germany there are thousands, even hundreds of thousands, who still want to be Christians and belong to the church, but who know nothing more about Christianity and the church than that it was once conventional that churches and pastors, parishes and schools had to exist, and who reassure themselves that everything is all right in this respect. Do you not know these people? Aren't they the same people who come over to you year in and year out and, when they arrive, only learn when they are over there that they are

must take care of it themselves if they and their families want to enjoy the blessings of the church? Tell yourselves, dear brothers: Is it right to say that here in Germany everything is in order in ecclesiastical matters and that nothing more needs to be done?

But this brings us to the other objection that may be raised against us. It is this: "We must take care of our church here in America ourselves, and it is the natural duty of all Christians to do so; so our countrymen in Germany must do the same. It is not our business." But, dear brethren, what about the mission? Do you also say, "It is not our business"? You object that we are not talking about pagans who cannot help themselves, but about Christians who can and must help themselves. So we ask you: Look at the dear Christians, how they come over to you. You probably know the "Greens" and some of you belonged to them in the past. But are they "green" only in terms of outward life and not rather, indeed, in ecclesiastical terms? Is it not just what we said above, that they think everything is all right here in Germany, because the state and the church regiments take sufficient care of the church and its preservation; in America, the raw country, it is different? Are these Christians as they should be? Are they of age? Are they independent? Do they also know what church and Christianity actually are? Can they properly care for themselves and their children in church matters? And if they have a sense of and interest in God's word and church matters beyond the average, i.e. that they belong to the church, hear and read "God's word", do they also have trained senses to distinguish pure and false teaching? You know how they come over to you. Are not all those who in America turn to the Methodists and other sects or, when the chips are down, to the church communities falsely calling themselves Lutheran, are they not here in Germany all crammed together in the state churches in spite of their different faiths, in spite of their different religions? In addition, even if they turn to the sects and false-believing "Lutherans" in America, they obviously still have and gain more Christian and ecclesiastical understanding there than here in the state churches. For "America is," as we read in a report by a man who knows America as well as Germany, "in an eminent sense a Christian country. It has, to be sure, no state church, but it has, perhaps for that very reason, more Christianity than Germany." You dear Lutheran readers probably have little idea of the curse that lies on the God-opposing state church system here in Germany. Or do you know it? Do you know how the faith and the whole church life is crushed and suffocated and becomes more and more in the fetters of state churchism? For where the precious good of Christian freedom is gone, where a Christian people cannot fully exercise its royal priesthood, but all church activity is placed in the hands of state church authorities, where individual Christians who still want to be Christians have to put up with the most atrocious false teachers, who are set over them either by these "authorities" or also by the raw, unbelieving masses, no true Christianity and life of faith can flourish. Now there are some who console themselves with the fact that they still have "believing" pastors. But what kind of pastors are they? Such as you find in America in the sects,

At best, however, it is found among the name Lutherans. The pure Lutheran doctrine is almost extinct in Germany. Do you not lament the people? Do you not pity your brothers according to the flesh, your German compatriots here in Germany, especially your closer relatives and acquaintances? Oh, I wish that the spiritual misery of so many poor "Lutherans" in Germany would go right to your hearts, and that you would no longer think that they could help themselves. The misery in which they are stuck is precisely a spiritual misery from which, as is well known, no one can help himself.

But now you will come to me with the third and probably most important objection. Even if you admit everything that has been said so far, you will tell me that I am a strange man, that I want to put something on your conscience, which actually you should make my duty. Do you have knowledge and understanding of and for us and our "Evangelical - Lutheran Free Church in Saxony a. St." We, as "Missourians" here in Germany, confess your old Lutheran faith as our faith, consider your honor as our honor and your shame as our shame (and we think we should not be so strange to you anymore), so you will have confidence in us that we are just the right people to work like missionaries of the orthodox Lutheran church among our people here in Germany, to spread the pure doctrine and, by God's grace, to win many souls for and through it. We thank you for such trust, if you should have it in us, and ask you to keep it for us. But if you think that it is our task to proselytize here in Germany for the pure doctrine of the Word of God and the right Lutheran Church, and therefore you can "dispense" with the duties towards your compatriots living here in the old fatherland, then you are in error in this respect, which will have its reason in the ignorance of the local conditions.

We "Missourians" in Germany are not seldom surprised by our dear brothers in America that we do not proselytize more among our compatriots here and consequently do not win more followers of the pure doctrine and the right Lutheran church than we do, and that therefore our congregations and our "Evangelical Lutheran Free Church" remain so small. You may ask why we don't do it just like your pastors over there, who tirelessly travel back and forth to found new congregations and to enlarge the existing ones? Why shouldn't we be able to do here in Germany what the same people can do in America when they emigrate from here?

To answer this question, we do not want to talk about the fact that the very same people who emigrate from here become different people when they come to America, because the leaden death that imprisons the poor souls here as a result of the "God-opposing" state church system is not spread over the people there to the same extent. We do not want to talk about this now, because we know that the Word of God here in Germany as well as over there in America is a power of life to make even the dead alive, if only it is preached and spread. But we ask you to "consider" above all that we pastors of the Evangelical Lutheran Free Church here in Germany cannot proselytize among our people in the way it is done in America, because we are not allowed to do so. For you must "consider" that the Germans who have moved to America have, by their emigration, left the "church bodies" to which they belonged here and, when they cross over

do not immediately belong to another church. Here, however, most of them, indeed all of them, who do not expressly belong to other religious communities or are entered in the dissident register, are members of the state churches without further ado, so that we cannot and must not proselytize among them, lest we encroach upon another's ministry, which, as you know, is a sin against God's Word, of which no Lutheran may be guilty. The Methodists, Jrvins and other sects, which are becoming more and more established here, do not know or observe this prohibition of God and this Lutheran principle, which is why the awakened but ignorant Christians from the state churches are flocking to them in droves. Even if the state churches with their various doctrines are reprehensible (as we do not tire of fighting against them with all permissible means), we cannot deny that, in spite of various errors, essential parts of God's Word and therefore church and ministry are still present in them, so that we have no divine right to carry out "inner mission" among our countrymen in the way it is done in America. Oh, if we could only give you an idea of how restricted we are here in ecclesiastical terms. The secular authorities here in the Kingdom of Saxony are close to forbidding us even the spiritual service of our own parishioners, if they live somewhat far away from the place where we have the confirmation of a parish order; But if we ask for confirmation there or thereabouts, our request is refused because there are too few people, and if we hold services in the houses of our own church members (for we do not do so in other houses, even if we are asked to do so by the people, if they are our friends), preach, baptize or the like, we expose ourselves to the danger of being suspended by the police. In this case, we know that we have a divine right and a divine duty, and if we have to, we will, with God's help, let it come to the utmost martyrdom. But if we were to go into the homes of those who are not our parishioners without any other profession, would we be able to say before God that we are not reaching into another's office? So you will understand, dear brothers, that we on our part cannot do more than we do. Everywhere there are beating posts erected and warning signs posted, on which it is written, "Forbidden way." We must limit ourselves to this, indeed, thank God for it, if we can at all only supply our small communities with the bread of life and, as far as the likewise very restrictive laws of the press permit, let our written testimony go forth.

Therefore, beloved brethren, this is our heartfelt and urgent plea to you who recognize the ecclesiastical plight and spiritual

misery of your and our brethren after the flesh here in Germany: "Come over and help us!" Not as if you should come over personally. But this is our wish and request:

If one or the other of you comes over personally, do not pass us by, who are your fellow believers and bear your disgrace with you, so that we can strengthen each other, understand each other all the more and consult with each other. But above all: You are now coming yourselves or you are writing to your relatives and friends in Germany, oh, tell and write to them about the one thing that is necessary, say

and write to them about the priceless word of the pure doctrine of the Word of God, Christian freedom, the royal priesthood and the right Lutheran church, tell and write it in the right way, with the necessary determination and in heartfelt, searching love, tell and write to them also about our free church, which is indeed small and much despised, but nevertheless so highly blessed by God's undeserved grace: Instruct and recommend them to us! We may not call on them, but they may call on us if you can persuade them to do so, remembering your duties as friends or relatives to those who are close to you.

To our great joy, several brothers from over there, pastors as well as parishioners, have since been mindful of their duties and have fulfilled them in the manner indicated, and the Lord our God has blessed their efforts. But to all those who, out of love for their own, have likewise asked us by letter to take care of them in the spiritual sphere, we thank you most sincerely for your faithful love, but at the same time, because we unfortunately could not deal with all the letters to this effect individually, we would like to give them the answer herewith, that we are always ready with all our heart to send any orders to friends or relatives, and that we gladly use the offered opportunity to serve the kingdom of God, but that we are unfortunately not able to visit members of the state church for the stated reason, only to do pastoral care. For they are not commanded to us. If, however, they can be persuaded to come to us, either to our house or to the church, we consider it our duty and our pleasure to serve them and to help them on the path of life.

Finally, we must draw attention to one point in particular, which actually gave rise to this appeal. Recently, we have been asked to serve some separated Lutherans in Berlin, who no longer belong to any other church community, because they could not recognize any of them as genuine Lutherans. But the group is very small and very unknown. However, in this metropolis of the German Empire, we could also do inner missionary work in a way that corresponds to the word of God, if only the people knew about us and came to the services. You will easily understand how important it would be for us to be able to establish an independent congregation in Berlin with God's help. From there, our wandering young people and other church members living in scattered places would be able to be cared for in church. But if nothing happens in Berlin now, when we have the opportunity to do something, the few members we have there will die out and nothing will ever happen.

Come then, dear Lutheran reader, and remember the duty you have for your own in Germany, whether in Berlin or in other regions, especially where our congregations are! Yes, come and help us! It is not so much the enlargement and multiplication of our small "Missourian" congregations that is important; it is the edification of the Lutheran Church, the edification of the Kingdom of God in general, the spreading of the pure doctrine of the Word of God, the eternal salvation of poor souls, so dearly bought by the blood of Christ, who are languishing in the desolate and devastated state churches and are wix the sheep that have no shepherd.

We sincerely request all dear brethren who read this with participation to seek further clarification and instruction from their pastors or otherwise, and we enclose below the following addresses to which you may refer your relatives or friends, and place everything else in the heart and hands of Him who said that He would take care of His flock Himself.

Dresden, February 1883. W. Hübener, P.

Addresses in Germany:

Allendorf an der Lumda bei Gießen im Großherzogtum Hegen (mit Kleinlinden und Umgegend): Pastor S tallm ann.
 Allendorf an der Ulm, district of Wetzlar: Pastor Hempfing.
 Berlin: Schuhmachermeister Wöldccke, Berlin, S. O. Dresdnerstraße 7, III. (Head of the Gemeinlein there. - Pastor: W. Hübener in Dresden, see below).
 Chemnitz: 1) Pastor Kern there, untere Brückenstraße 14; from Easter on: Kaßbergstraße 12. 2) Pastor Hanewinkel there, Neustädter Markt 6; from Easter on: Kaßbergstraße 12.
 Crimmitschau: Pastor W. L. Meyer daselbst, Kaiserstraße 221 v. Kirche an der Glauchauer Straße.
 Dresden: Pastor W. Hübener daselbst, Katharinenstraße 11 v. Kirchsaal: corner of große Brüdergasse and L>ophienkirche 24, II.
 Frankenberg i. S.: Pastor Schneider daselbst, Graben 144 b.
 Nieder-Planitz i. S. (Post Oberplanitz near Zwickau i. S.): Pastor Willkomm.
 Steeden bei Munkel, Hegen-Nassau Province. Pastor: K. Eikmeier and Ms. Brunn.
 Wiesbaden: Wine merchant Brunn there. Pastor: Fr. Brunn in Steeden (see above!).
 (If desired, many other addresses could be provided, namely of parishioners living in scattered locations).

To the ecclesiastical chronicle.

I. America.

The editor of the "Kirchenfreunde," a paper of the so-called Lutheran General Synod, had, as readers will remember (p. No. 4), carelessly included in his paper an article denying the deity of Christ. The rebuke that was given him by Lutheran papers because of this does not seem to have made much impression on him. In view of the grave sin, his apology and explanation was an exceedingly matte one. This is also true of the last one in No. 12 of the "Kirchenfreund". In addition, he includes - one is astonished -

in the same number a Friday contemplation, in which once again our highly praised Lord Jesus is dishonored in the most abominable way. The meditation has the heading: "The Divine in the Dying of the Redeemer". As wrong as this heading is, one could have a reflection about the words: "O great misery! God himself is dead! On the cross he died! Has thereby purchased the kingdom of heaven for us out of love!" - might be expected. But nothing of all this. Nothing of Christ, as the incarnate Son of God. The death of Christ is simply considered - well rationalistically - like the death of another pious person. We read there, among other things: "What is dying? - Going up to the Father, going down to the heights of heaven. . . We enter in spirit under the cross, gathered around a departing one who has always lived divinely. Will he be able to die other than divinely? ... He has lived divinely, so even in dying he remains divinely great. He who dies in this way dies well! Dies well and in quiet peace even on the bloody trunk of the cross! . . . He (Christ) departs with the consciousness of the completed and successful day's work. . . If works of faith and love follow us, then we will be refreshed in the agony of death when we can say that our life was not stained with any obviously sinful transgression. Oh that one day our end would be like the end of this righteous man!" - Such gruesome

Rationalism can be taught and spread with impunity in the so-called Lutheran General Synod. G.

Baptism of bells. The "Katholische Glaubensbote" (Catholic Messenger of Faith) says in a report on a bell consecration: "To each of the four bells stood ten **baptismal godparents**." Luther also lists among the abominations of the papacy: "Baptisms of bells with 200 godparents on one rope." (24, 374.) And in the Schmalkaldic Articles he says: "Last of all is the Pabst's juggler's bag back there of foolish and childish articles, as of church consecration, of bell baptisms, altar stone baptisms, and asking for godparents who gave 2c. Which baptisms are a mockery and mockery of holy baptism." (III, 15.)

A new Roman Catholic bank failure was recently reported in the newspapers. The savings bank for Roman parishes established in 1870 by Augustinian monks in Lawrence, Mass. has fallen. About 700 people, mostly poor workers, servants, factory girls lost their savings, about half a million. One can easily build many and large churches and monasteries.

II. foreign countries.

The Papists in Germany and the Luther Jubilee

anniversary. The "Evangelical Lutheran Messenger of Peace" from Alsace-Lorraine writes about this on March 4: The upcoming Luther Jubilee stirs up the hatred of some Romans. The "Schles. Volksztg." writes: "If one should have the audacity on the Protestant side to stamp the Luther celebration to a national celebration in our parity Prussia and especially in our Catholic predominant Silesia, then we want to have pronounced in time and as a warning what would happen on the Catholic side in this case." "Then not only in the press, but probably also in all Catholic churches, as well as in numerous gatherings in the larger halls, in large people's meetings (mass gatherings) of the greatest and most gifted speakers, a real and true picture of Luther would be painted before the eyes of the astonished world." "The necessary material for editorials, brochures, pamphlets is already available in popular form prepared in the editorial desks of all Catholic newspapers." This sounds mischievous, but also childishly boastful. We think that so far nobody has prevented this kind of people from painting before the eyes of the world what they call "the real and true image of Luther. They have sufficiently besmirched the man of God with lies and blasphemies and have not spared him. What else do they want to bring to light in this direction? On the part of the Protestants, however, many have become aware that they are guilty of "godless silence." as Luther says. He is mostly afraid of this silent godlessness, he would rather be considered in the world as addicted to heresy than to be guilty of this sin. The "Ev. kirchl. Anzeiger" of Berlin, following this statement of our reformer, says: "We have followed Luther so little in this matter that we have rather become accustomed to the unholy silence and no longer suspect how great an ecclesiastical vice this silence is." This is, of course, only too true. People have polemicized much more often against the poor Lutherans and, mimicking Rome, fought for a strong Protestant church by union than for the pure teachings of Luther. Luther was not understood, and yet one prided oneself as his successor. And even now! How much one now reads of Luther as the German man, the German character, the German man of the people 2c. But one hears less about Luther, who put the pure teaching of the Word of God back on the lampstand, put it on the map, brought it among the people, and thus won all his victories alone and exclusively.

The same "Evang. kirchl. Anz." even says in No. 8: "It is already apparent that the forthcoming struggle over the true character of Luther will break out, and that is a blessing. Thereby we shall be freed from an overestimation of doctrinal formulas, which has done much harm to the Protestant Church." So, dear reader, there you have it! There you hear what seems to be the main thing for these fighters arming themselves against Rome, the character of Luther, and the nightmare that presses them all the time, that is the doctrinal formulas and their overestimation, in other words: the pure doctrine of Luther and the rejection of the opposite. But that which is shown here, as if it had done much damage to the evangelical church, is precisely that with which Rome alone can be beaten out of the entrenchment and overcome. Of course, this adherence to Luther's pure teaching has done much harm to the "evangelical" church, i.e. the united, the false union, which is and is to be built on indifference to pure doctrine alone, and we wish that it may happen to an ever greater extent. But with this alone Luther has become what he was and still is. And the Jesuits said it already in the 16th century soon after its creation: When we will have eliminated the Augsburg (unchanged) Confession, only then will we be victors. They are far more sharp-sighted in this than all the "evangelicals" who only want to use Luther as a cover for their false union desires. Hopefully, this year, through the renewed study of the circumstances of life and the work of Dr. Luther's Reformation, will bring about in many a salutary disillusionment with the immoderate Unionism, and secondarily a salutary conversion to the treasures of the pure Gospel and courage for its open confession.

The reading of godless magazines. Recently, in Saxony, a certain Pastor Schöpff gave a lecture on the subject of "The Christian and the Garden Arbor. The so-called "Gartenlaube" is a magazine that ridicules everything holy and even denies that there is a God. That lecture closes with the question: "Do you want to throw away Christianity, or the garden arbor?" Either - or, the lecturer wants to say; either you must throw away Christianity, or you must throw away the "Gartenlaube". Both cannot stand together. Whoever wants to be a Christian cannot hold the "garden arbor," and whoever wants to hold the "garden arbor" cannot be a Christian. And the man is right, my dear reader. But this is true not only of the "Gartenlaube," but of all newspapers that make a business out of blaspheming Christianity. Fie on a man who calls himself a Christian and holds such a newspaper! He pays the devil so that he can throw his devil's excrement at Christianity and the faith that the alleged Christian professes. - We know, of course, that there are very few political newspapers that do not now and then contain something that argues against our Christian faith, without the blind editor himself perhaps knowing it. Now it is bad enough if a businessman sometimes cannot have a better newspaper for his purposes. But before a Christian himself should hold such a newspaper, which makes a business out of ridiculing the Christian faith, he should rather not hold a newspaper at all, even if he would lose an advantage in his business, however great it might be. For what good would it do a man if he also gained the whole world and suffered damage to his soul? The keeping of blasphemous newspapers is all the more shameful now that more and more newspapers are coming out which, as far as the editors understand, keep everything anti-Christian out of them. How much and frighteningly by the support of Satan's

press, partly for the sake of business, partly out of political party frenzy, is sinned against by those who still want to be Christians, that cannot be said. "Oh, what?" one says, "in such matters I will not let any theologian make me a conscience." But we say, "Bad enough, you conscienceless sham Christian, if you must first be made to feel conscience-stricken about promoting a newspaper that ridicules that on which all your hopes should rest in life and death. If you despise the warning of your pastor here, know that on the last day another will call you to account for your shameful denial; you will not be able to despise him when he will say to you: I have never known you; depart from me, you evildoer. W. [Walther]

Anhalt. When in 1827 the Union was introduced in Anhalt, most members of the Lausigk congregation demanded that Holy Communion be served to them three times a year according to Lutheran custom. This was then graciously granted to them. The preacher of that congregation gave the following account of the course of this kind of Lutheranism at the recently held second Anhalt state synod: In 1835 only 94 communicated according to uniate and 188 according to Lutheran usage, but already in 1855 no less than 228 communicated according to uniate and only 55 according to Lutheran usage, in 1881 finally only 198 communicated according to uniate, but also only 28 according to Lutheran usage. The united authorities see from this how harmless it is, when unifying the congregations, to leave some Lutheran externalities to the congregation or to the preachers of the congregation who want to remain Lutheran. If they only allow themselves to be put into the union pot, then the union has already won. The not so seriously meant "Lutheran" stubbornness then loses itself more and more from year to year, one begins to be ashamed to wear the few mere Lutheran rags any further, and therefore finally puts on the whole uniform of a Uniate with joy. W. [Walther]

(Submitted.)

To the tax of truth.

Mr. Pastor H. A. Schmidt of Brier Hill, Aoungs Town, Ohio, gives an account of his church controversy in the Columbus church newspaper, and has seen fit to include the name of the undersigned in his message. What I am supposed to have to do with his cause, I cannot rhyme, since I have not known anything about his church dispute. However, it seems that Pastor H. A. Schmidt would like to accuse the "*Lutheran Witness*" of a grave sin, namely of gross lies. And to confirm his statement he then refers to my matter, that is to say, to my resignation from the Ohio Synod. What is the truth of this matter? To this I will give a clear and distinct answer. When I declared my resignation from the Ohio Synod in June of last year because of the Wheeling resolutions, the "*Lutheran Witness*", which had learned of it, also brought news of it and made the remark that I was on the side of Missouri. This remark, that I should side with Missouri in this doctrinal controversy, was objected to and denied by the editor of the church paper at that time. At that time I kept silent; for the way in which they wrote about me and endeavored to put me down, I could only answer with silence. With such weapons I cannot and do not like to fight. - —

Thereupon the editor of the "*Lutheran Witness*" wrote to me with the request to send him the passage that contained the reason for my resignation from the synod. This was done. This passage, however, clearly and definitely states why I resigned from the synod with which I had been associated for 26 years and which was dear and valuable to me. The reason given there, and no other, is that I do not find in the Holy Scriptures, nor in the Confessions, and cannot accept as my own, the doctrine set forth in Wheeling alongside the Confession, and taken from the private writings of later dogmatists, that God has chosen the elect in respect of faith. Concerning this passage, which was reported verbatim by "VVitn688" as well as in the "*Lutheran*", the editor of the "*Witness*" again made the remark, whether this did not mean to be on the side of Missouri, namely in the doctrinal controversy in question?

Has the "*Lutheran Witness*" thus given false testimony or not? This is to be answered now according to justice and equity.

As is well known to many members of the Ohio Synod, at conferences and then especially at the District Synod in Trenton in 1881, I have tried to combat the doctrine that God has chosen the elect in view of faith as contrary to Scripture and symbol. Although I have also tried honestly to establish this doctrine according to Scripture and "confession," I have never succeeded to my satisfaction. I also tried to find a middle way for the sake of peace. This will not be considered an injustice, even if it was in vain. I also sincerely wish that in this doctrinal dispute within the synod one should have watched longer before concluding and tearing oneself away from the synodal conference, whether an understanding between the opposing parts would not have been possible. For such a day of right Christian understanding would be a lovely day of joy for me. This, too, cannot be imputed to me as an injustice, even though at present such hope must be regarded as a thwarted one. - —

This very position of mine was sufficiently known to the editor of the "*Lutheran Witness*", who until March 1881 was the theological professor in the seminary of the Ohio Synod, to whose board of directors I belonged and had belonged for 12 years. When he heard of my resignation, he could not see it otherwise than that I had taken Missouri's side in the doctrinal question in question. The passage from my resignation, however, in which I stated the reason for my resignation and which I communicated to him at his request, could only strengthen him in this. Thus it is quite certain that the editor of the "*Lutheran Witness*", Mr. Pastor C. A. Frank, my beloved brother, of whom I am not ashamed, has communicated the pure truth in my matter, and that Mr. Pastor H. A. Schmidt, if in his zeal in his protest he brings my matter into it, as if from the fence, in order to prove something against the "*Lutheran Witness*" in his church dispute, is in the wrong before God and man.

Nine months have now passed since my resignation from the Ohio Synod, which was formerly dear to me. As before, so especially since that time, my matter has been considered by me with many tears, heavy confrontation and hot sighing and pleading to God. It is true that it has become difficult for me to have to part with many former dear friends. It is true that it has become doubly difficult for me to have to endure the loss of by far the largest part of my congregation, which I hold dear in my heart and among which I had worked with blessing for 9 years by the grace of God. This is also true, and it often hurts to have to send oneself into low and miserable days when

I have been used to better and more pleasant days for many years. - Nevertheless, I can make no other confession today than the one I made in my resignation. It has become more and more my conviction that in this doctrinal dispute the pure, divine truth lies on the side of the Synodal Conference. If my conviction were different, I could do a retraction. But the word of the Lord does not suffer it, who purchased us with his own blood and has chosen and ordained us from eternity solely out of pure grace and mercy and for the sake of his most holy merit as his children and to salvation and has converted us in time through his Holy Spirit and through the gospel to our blessed Christian state and who says: "Whoever confesses me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father." (Matth. 10, 32. 33.)

Concerning these words of Christ, Luther says, among other things: "Nor does it help that someone would say, 'I will gladly confess Christ and his word in all other things, without being able to keep silent about one or two things that my tyrants do not like, such as the two forms of the sacrament, or the like. For he that denieth Christ in one part or word hath denied the same Christ in that one part, who is denied in all parts, because there is but one Christ, in all his words together. The Jews do not believe that God is man, therefore it does not help that they believe that God is the creator of heaven and earth. Yes, they say, I am losing my possessions, life and limb are in danger. Answer: There is already a consolation given by Christ, when he says, Marc. 10, 29. 30: Whoever for my sake and for the sake of the gospel trusts in his house and goods at this time will receive a hundredfold at this time, and there will he receive eternal life'. To whom this comfort is not enough, he certainly does not believe enough. For here it will be tried whether one loves the goods we have from God more than God Himself." (W. X, 2723.) Further to the above saying, Matth. 10, 32: "And it is not excused whether someone is in an office, has a wife or child. For it is said, Love God above all things; and: He that loveth wife and child more than me is not worthy of me. It would have been fine if you had felt weak in faith, if you had remained in both forms for the very first time, as well as in one form. But now that you have come in threes, and are being forced into one form, you need strong faith, or you will have to go against your conscience. Then you should rather risk everything you are and have. For he who gave you the simple things, as he says in the Gospel of Mark 10:30, is able to give them back to you a hundredfold. There is more need for prayer here than for counsel. There is no counsel against violence, but only prayer. May the merciful God grant you this from the bottom of his heart, and may you accomplish it powerfully, amen. Wittenberg, March 17. A. 1531." (W. X, 2729.)

Columbus, O., in Passion 1883.

R. Herbst, Lutheran pastor.

Good outcome of a monk scam.

The Polish Prince Christopher Radzivil, extremely distressed that under King Sigismund August the Reformation was spreading in Poland, traveled to Rome and paid all possible tributes to the Pope. The latter, in order to show something pleasant to such a man of high rank, venerated him on his departure with a small box of relics. The news of this precious gift had hardly reached the country.

When some Franciscan monks came to the prince and asked him to lend them the relics they had brought with them, they wanted to see if a certain stubborn devil, who possessed one of their protégés and would not yield to an incantation, could not be banished by their power. The prince gladly granted their request. With great pomp and many a solemn procession, the sacred relics were brought into the church and placed on the altar; an innumerable crowd of people gathered on the appointed day. After the usual incantations, the relics were applied. Immediately, the supposed demon came out of the man with horrible convulsions and distortions. The whole world shouted: miracle, miracle! and the prince raised his hands and eyes to heaven to express his gratitude for the possession of such a beneficent, miraculous treasure. But soon after, still in the drunkenness of his wonder and joy, when he spoke of the power of these relics with the most rapturous praises, he noticed that one of his noble boys was secretly laughing. Angry at such profanity, he inquired into the cause of what seemed to him to be blasphemous laughter. The youth, however, explained that he could give the cause only under the condition that he would be assured that no harm would come to him. The prince assured him of this and then learned from him that he had lost the reliquary box, the keeping of which had been entrusted to him, on his way back; in order to escape the punishment he deserved by his imprudence, he had procured a similar box and filled it with small bones of animals and similar garbage; Seeing that this filthy must was so highly honored, and that it was even said to have the power to banish the devil, he could not help but be surprised. - The prince, who had no reason to doubt the testimony of the page and who wanted to get to the bottom of the deception, sent for the monks the next day and demanded to know if there were more possessed people who needed the help of the relics? In fact, after a few days, the monks brought to him a man who was possessed just like the previous one. The prince ordered that the usual incantations be tried on him in his presence, and since they were fruitless, he ordered him to stay there and dismissed the monks. When they were gone, he handed the allegedly possessed man over to his Tartar grooms, who, in accordance with the orders they had received, first exhorted him to confess the truth, but when he continued to grin and snarl at them, they scourged him so mercilessly that he was forced to beg the prince for mercy, who then also forgave him as soon as he had confessed the truth. The next day the prince summoned the monks again, because the man fell at his feet in their presence and confessed that he was neither possessed now nor had he ever been possessed. The

monks begged the prince not to believe Satan, who spoke from the mouth of the unfortunate man; but the prince replied that since his Tartars had been able to force the devil to speak the truth, they would hopefully succeed in doing the same with the monks. When the monks saw themselves in such a fix, they confessed to the deception and said that they had done all this with good intentions and only in order to control the heresy that was getting out of hand. The prince thanked for the discovery of the fraud. But from that time on Catholicism was suspicious to him, because he had to distrust a religion that needed such evil arts for its confirmation. In order to no longer depend on other people for his faith and happiness, he began to study the Holy Scriptures with untiring assiduity. In six months, which he spent entirely in prayer and reading, he made a great deal of progress.

He made astonishing progress in the fear of God and in the knowledge of the evangelical truth. In 1564, he and his entire family made the Lutheran confession of faith. (Luth. Friedensb.)

Some lesser known things from Dr. Martin Luther's life and from the history of his writings.

When an old priest at Höxter in Westphalia had read Luther's 95 theses against the papal indulgences, he exclaimed: "Min leeve Broder Martin, wenn du dat Fegeführ und de Papenmaketendere störmern und wegschludern kannst, bist du vorwahr en groter Herr! M. Nikolaus Erbenius, who was born in Höxter and died in 1587 in Erfurt, tells this and adds: "But what would that good cleric, if he were still alive, say only now?

When Elector Frederick the Wise gave Luther fine cloth for a robe in 1516, Luther wrote to Spalatin: "If it were not a gift from a prince, I would not wear it. However, I am not pleased that you inform me that the Serene Prince remembers me often and in the best way. But I pray that God the Lord will reward his humility with honor. For I am not worthy to be remembered by any man, let alone by a prince, and such a great prince at that. I see and experience that those who benefit me the most remember me the worst."

When Luther, on his journey to Rome in 1510, stopped at a monastery in northern Italy and found some monks eating meat on Fridays in violation of the papal prohibition, he admonished them with sweet and kind words to "remember" that this was forbidden. The monks were not a little frightened by this warning, for they feared that the matter might come before the pope and that they would be in great danger. So they persuaded themselves to remove Luthern from the way. But God sent this bloody advice to Luthern secretly through the gatekeeper, so that he could still flee in time.

When a papal prince-bishop once complained to the Elector Frederick of Saxony about Luther's writings, he added: "If only Luther had written in Latin and not in German!" The worst thing for that high ecclesiastical lord was that the people got light from Luther's writings.

The Bible in the Pabstical.

In Ofen, Hungary, 121 Bibles were collected for poor confirmands in 1854. The Papist police director, however, had them pulped down to 1 copy, "which the pastor had enough of", and gave the proceeds for the paper pulp with 21 kreuzers to the Protestant congregation, which the pastor had to certify!

Inaugurations.

"The Lord has done great things for us, we are glad", we may rejoice in the farthest West. A truly hearty day of joy for the Lutheran Zion congregation in Stockton was Sunday Judica, March 11, when, on behalf of the President of the Western District, Mr. ? C. L. Wuggazer was inducted. Gloriously has the faithful God answered our cry, "Come down to California and help us!" To Him be praise, glory and thanksgiving! L. Wagner.

Address: Rov. 0. I., qtockton, Cul.

As a result of orders received from the honorable president of the Minnesota and Dakota District, on Sunday Judica, March 11, Mr. I. Horst was installed by me in his congregation at Courtland. K. F. Schulze.

Address: kev. 4th Horst, Courtlauck, Meolwt Co. Lliuo.

The Eastern District

of the synod of Missouri, Ohio, and other states will assemble, s. G. w., this year at the congregation of Mr. ? C. Stärken at Baltimore, Md; but not, as decided, from April 18 to 24, but from Tuesday, April 24, to Monday, the 30th, in N6lu8lv6.

The subject of the negotiations will be: Preservation in the words of the Declaration of Article I: "And still receiving . . and owe obedience."

All gentlemen pastors are kindly reminded to bring their parochial reports from 1882.

N. Sörgel, Secr.

The Illinois District

of the Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w., May 16-22, in Chicago, Ill. Sessions will be held at the Lutheran Bethlehem Church (? A. Reinke). B. Burfeind, Secr.

All registrations must be made to the undersigned by May 1 at the latest. **Those who do not report by then will be responsible for their own accommodation.**

Take Lake Street to Milwaukee Ave. Cars to North Wood Street and Milwaukee Ave. A. Reinke, ?.

755 ^oock 8tr, OliieuZo, Ill.

Display.

In order to enable the General Presiding Officer to attend the meetings of the Wisconsin District of our Synod, it is necessary to change the time of the same from May 23 to June 12. If by April 15 no protest is made to the undersigned by any member of this District against this intended change of time, the same shall be accepted as approved by all. C. Penalties.

All pastors,

who are traveling to Washington, Mo. for the conference will receive a discount. The discounted price is H2.15. Mr. F. Rohlfing will send Certificate on request.

Even those who live on the railroad and have a Uermit should not use it in this case, but have a certificate sent to them, because by issuing the certificate the price reduction is also to the benefit of others who do not have such a Uermit.

Tickets should not be purchased at Union Depot, but at the Office at Planters House, 4th Street.

The address of Mr. F. Rohlfing is:

Ouro ok Hlkz-kr Liotli6i8 L 6o., 8t. l>oui", Llo.

Conference - Ads.

The 3rd District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., April 17-19 at the home of Mr. ? Dageförde in Nicollet, Minn.

I. Schulenburg.

The Eastern Michigan Special Conference will meet, w. G., on April 17 and 18, at Mr. ? Böling's congregation at Wal- denburg. Th. Schöch.

The 1st District of the Minnesota Pastoral Conference will meet, s. G. w., April 17, at the home of the undersigned.

H. Rådeke.

The mixed Central Conference meets, s. G. w., April 24, at the home of Mr. Praeses Strafen in Watertown. Main subject of doctrinal discussion: Why and how should preachers diligently emphasize the comfort and power of Holy Baptism in sermons? A. F. Siegler.

Changed conference display.

The Cincinnati Pastoral and Teachers' Conference will not meet" As indicated in last number, April 3-5 in Indianapolis, but May 21-24 in Aurora, Ind. E. Schulze.

Entered the caste of Illinois - District:

For the synodal treasury: By Joh. Lunow, Christmas Kvll. of ? Lewerenz' congregation in Effinabam, K8.85. By k. Mary's congregation in Danville, K13.50. By ? Wagner in Chicago from Mrs. A. Beduhn 1.00. By ? Meyer in Element, thank offering by H. E., 5.00. Contribution by Prof. E. Hamann in Addison 2.00. (P. -30.35.)

To the new building in St. Louis: U. Wartens'Gem. in Danville 11.00. By ? Reinke in Chicago by Carl Horn 25.00, Wilh. Gehrke 5.00. ? Heinemann's Gem. at Okawville 188.00. By I". Wunder in Chicago by N. Sippe! u. K. Wollwage 5.00 each. (p.-239 00.)

For inner mission: By ? Wagner in Cbicago by Joh. Köppe 1.00.

For Negro mission: ? Lewerenz' Gem. in Effingham 1.65. Lebrer Kopittke's pupils in Cbicago 6.25. By ? Wolbrecht in Okawville, thank offering by I. H. Fricke, 5.00. (S. -12.90.)

For poor students in St. Louis: ? Hölters Gem. in Chicago for A. Büniger 15.00. By k. Bohlen in Summit, half of a Hochzeltskoll. for A. Brunn, 5.25, the other half for F. Drögemüller 5.25. By k. Wolbrecht in Okawville for C. Schubkegel 15.00. (S. -40.50.)

To the household in Springfield: ? W. Gräfs Gem. in Palatine 6.85.

For poor students in Springfield: By wheels in Arlington Heights by D. Lührs 5.00. By k. Miracles in Chicago by Widow C. Otto 20.00. (p. -25 00.)

For poor students in Fort Wayne: From Chicago: By ?. Succop from the Women's Association for A. Schülke 16.00; by k. Reinke from the Young Men's and Young Women's Association for I. Meyer 10.00, W. Schönfeld 7.50 and H. Bohl 7.50; by k. Wunder von N. N. for C. Köbel 5.00; by ?. Bartling for E. Albrecht u. W. Kohn from the Gem. 14.50, Mrs. A. Lange 3.00, Mrs. B. W. 5.00 u. from the Frauen-Verein 19.50. (L> -88.00.)

For poor students in Addison: By k. Wheels in Arlington Heights by D. Lührs 5.00. By Treasurer Menk in St. Paul, Mtn. 1.00. By Treasurer Tiarks in Monticello, Iowa, 10.00. By I'. Heyne in Lake Creek, Mo., children's collections at Aug. Grannemann & Joh. Holtzen, for Bernhard Goepart 10.00. V. Lewerenz' parish in Effingham for I. Tjar of the 7.25. From Chicago: By ?. Wagner of the Virgins' Association for R. Erdmann 20.00; by ?. Engelbrecht for A. Eick-mann of the Women's Association 10.00, for E. Riedel of the Maidens' Association 10.00, of the Young Men's Association 5.00. (p. H78.25.)

For student A. Grambauer in Milwaukee: By ?. Wagner in Chicago from the Virgin Society 20.00.

For the progymnasium in Milwaukee: ?. Grupes Gem. in Rodenberg 16.85. ?. Stricker's comm. in Proviso 6.00. For construction: k. Wartens' Gem. in Danville 56.50. V. Hölters Gem. in Chicago 23.00. By ?. Roeder in Arlington Heights by D. Luehrs 5.00. By ?. Engelbrecht in Chicago by W. Wolf 5.00. By ?. Wunder das. by A. Draheim .50, N. Sippel 5.00. By H. B. in Addison 2.00. (p.-119.85.)

For the widow's fund: Communion coll. from?. Lewerenz' Gem. in Effingham 8.36. Contribution from?. C. Brauer in Crete 4.00. By 1>. Müller in Echester by H. K. 3.00. (Summa -15.36.)

For the deaf and dumb: By ?. Schroeder-in Sodus 2.00. By k. Döderlein in Homewood, half of coll. at C. Richter's wedding, 6.03. By ?. Roederin Arlington Heights by D. Lührs 5.00. By ?. Succop in Chicago by Johann Maßner 1.00. (S. -14.03.)

For student orphans from Addison: By?. Miracles in Chicago by Ch. G. Kitzig 10.00.

For the community in Rockville, Conn: Coll. of?. Müllers Gem. in Echester 6.40.

Addison, Ill, March 17, 1883, H. Bartling, Treasurer.

Entered the Iowa Caste - District:

For the synodal treasury: By?. Studt from Fr. Völz -1.00. By?. Deckmann 2.00. Durck'l'A. Zürrer from H. Richter sen. 1.00. ?. Fackler's comm. in Lyons 16.50. frl. 8 na Strobel 2.00. k. Reisingers Gem. in Wilton 12.00. ?. Händsch- kes parish at Sumner 7.75. ?. Bretschers Gem. in Hanover Tshp. 16.20. ?. Dornseif's congregation at Elkport 5.00. Günther's congregation at Boone 13.30. ?. Brewer's compound at Denison 5.00. ?. Grafelmann's compound at Sherrills Mount 6.45. ?. Brandt's compound at Clarinda 8.00. ?. Reinhardt's congregation at Vinton 12.00. ?. Haar's gem. in Grant Township, Jda Co. 6.50. ?. Strobel's Gem. subsequently, 1.00. k. Baumhöfener's Gem. in Homestead 13.30. By k. Büniger of sr. Christus-Gem. 6.00, Johannis- Gem. 4.00, Zions-Gem. 3.60. ?. Zürrers Johannis-Gem. 7.26. k. Weilens' congreg. in Colfax Tshp. 9.42. ?. Brammer's congreg. in Lowden 12.50. By Mr. Weiß of St. Paul's congreg. in Fort Dodge 20.00. By I>. Seßler from sr. Gem. in Sberidan Tshp. 6.50, at Grant City 2.25. k. Mallon's Gem. at Magnolia 2.00. ?. Horn's Gem. at Maxfield 23.60. ?. Guenther's St. Paul's Gem. at Harrison Tshp. 13.00. (Summa -239.13.)

To the new building in St. Louis: ?. Goßweiler's parish at Day- ton 41.00. ?. Dörffler's community in Eldora and Hubbard 5.26. By ?. Grafelmann subsequently by sr. Gem. at Sherrills Mount 7.00, at French Settlement 1.00. By ?. Strobel by Aug. Horstmann, 2nd z., 25.00. ?. Büngers Gem. in Le Mars subsequently 2.00. ?. Studt 5.75, by dens. from K. Meyer 3.00, Fr. Völz 2.00. Aron's Gem. in Atkins 14.85. By k. Strobel from Julius Ferber 5.00. By ?. Weber from sr. Johannis-Gem. 21.77, Martins-Gem. 4.50. By ?. Brandt from Fr. Windborst 4.00. By k. Bayer from sr. Martini-Gem. in St. Elair Tshp. 4.50. By ?. Brust (first Zhlg. sr. Gem. in Dubuque) 42.50. By ?. Baumhöfener by Herrmann Wiebold 10.00. (p. -199.13.)

For inner mission: ?. Streckfuß's parish in Davenport 4.45. ?. Maass' parish in Fenton 4.50. Miss Lina Strobel 2.00. ?. Büniger's compound at Le Mars 4.00. I'. Heinicke's congreg. at Dillon 4.20. St. Paul's congreg. at Fort Dodge 10.00. ?. Brandt's congregation at Clarinda 2.00. From the general fund for inner mission 100.00. V. Streckfuß's congregation at Davenport 2.40. By ?. Baumhöfener from G. Maas 5.00, H. Tietje 1.00. Through Brust from F. Wiegand 1.00. (p. -140.55.)

For negro mission: ?. Heinicke's Gem. at Dillon 4.00. By ?. Baumhöfener by Herrm. Lange 2.00. (S. -6.00.)

For the Negro Church in New Orleans: By k. Baumhöfener, thank offering by Mrs. Christine Roth, 5.00. By k. Weber by N. N. 1.00, X. .75. (p. -6.75.)

For old and sick pastors and teachers. Teachers: V. Herrmann's church in State Centre 4.75. k. Studts Gem. in Luzerne 7.00. (p. -11.75.)

To the household in Springfield: By k. Zürrer by H. Richter sen. 1.00.

To the household in St. Louis: By ?. Zürrer by H. Richter sen. 1.00.

To the household in Fort Wayne: By ? Zürrer by H. Richter sen. 1.00.

To the household in Milwaukee: By ? Zürrer by H. Richter sen. 1.00.

To the household in Addison: By ?. Zürrer by Mrs. Richter 1.00.

For the Progymnasium in Milwaukee: By I'. Zürrer by H. Richter sen. 2.00.

For the orphanage near St. Louis: By ?. Grafelmann from N. N. 1.00. By ?. Aron by Mrs. Marie Rinderknecht 1.00, widow Kniper .75. ?. Strobels Gem. in Bauer 6.33. Durck k. Mallon 6.00. (S. -15.08.)

For the orphanage in Addison: By ?. Fackler in Lyons from his town and country congregation 10.00. By ?. Zürrer from Mrs. Richter 1.00, wedding coll. at Fritz Voß 7.80. By ?. Brandt in Clarinda from Friedr. Handorf 1.00, Hermann Müller .50, Mrs. Heinr. Meyer sen. .50. By ?. Brust in Dubuque by s. school children 2.35, H. Lemke 1.00. By k. Zürrer by Ernst Richter 1.00. (p. -25 15.)

For the deaf and dumb: By k. Brandt from the Frauen- u. Jungfrauen-Verein sr. Gem. at Clarinda 6.80. Miss Lina Strobel 1.00. ?. Grafelmann's Gem. in Sberills Mount 5.50. k. Heinicke's Gem. in Tama Co. 1.00. By ?. Weavers of Homann & Behrens 2.00. (p. -16.30.)

For poor Iowa students: By Brandt from H. H. Gundermann 1.00, John Drees and John F. Annam in Page Centre .50 each, from the worthy Women and Virgins Association sr. Gem. at Clarinda 1.75, from W. Gundermann's children .13. (P. -3.88.)

For poor students in Addison: k. Studts Gem. in Luzerne 10.10. ?. Horns Jmm. comm. in Maxfield 10.00. (S. -20.10.)

For student Stephan in Fort Wayne: By Heinicke, Hockze- tskoll. at Georg Wolken, 4.00.

For ?. Niemeyer: By ?. Brandt by W. Hüsemann 1.00, Aug. Hartmann u. Heinr. Unland each .50. By k. Weber by A. Kahn u. M. Weiß 2.00. (S. -4.00.)

For the community in Fenton: ?. Sappers Gem. in S. St. Louis 18.50. IL Grafelmann's Gem. in French Settlement 7.55. By Treasurer H. Bartling 9.15. By Treasurer Menk 5.00. L. Gülkers Jmm.-Gem. 7.75. By Treasurer Frye 4.00. (S. -51.95.)

For the comm. in Log an, O.: ?. Horns Jmm. comm. in Maxfield 20.50.

Monticello, Iowa, March 1, 1883, H. Tiarks, cashier.

Revenue to the Michigan District's coffers:

For the synod treasury: By?. Witte -3.50. From Grand Rapids congregation 15.91. Leland congregation 5.55. (Summa -24.76.)

For the seminar construction: By Lebrer Dreß in Sebewaing by Andr. Auch 5 00, Ebr. Bach 20.00. Durck k. I. Karrer by H. Cl. Kahrs 2.00, Cl. Kabrs, H. Kabrs, Cl. v. Glahn, H. Warner, H. Steffens, G. Steffens, Ebr. Dietz, H. B. Alpers 1.00 each, P. Höft .75, Alv. Kabrs, Ges. Kahrs, I. Warner, C. Warner, Cl. Warner, H. E. Alpers .50 each, Cl. Alpers, R. Fie- bing each .25, I. Degenkolb .20. comm. in miller, 5th p., 11.50. from Amelith voy I. Knör, G. H. Lutz u. A. Lutz each 5.00, M. Kreuzlein 4.00, L. Förster 3.00, Theo. Wintcrstein 1.00, C. Lud- gin 2.00. Gem. in Ruth, 2nd p., 21.00. (p. -96.95.)

For negro mission: By ?. Mare, sent to Mrs. Hoffmann's wedding, 4.00.

For inner mission: congreg. at Reed City 3.35. By k. Witte 2.50. Congregation at Grand Rapids 13.91. Congregation at Millers, communion coll., 6.80. Missionary box 6.00. Bro. Knorr at Detroit, thank offering for happy delivery 5.00. Congregation at Roseville 21.00. Congregation at Frankenlust

21.00. Congregation at Monitor 4.00. Congregation in Roseville 7.00. Congregation in Frankenlust 21.00. Congregation in Monitor 4.00. (p. -69.56.)

For the widow's fund: Gem. in Sebewaing 23.00. ? H. Kah 5.00.

For the deaf and dumb: Mrs. Holzhay in Grand Rapids 2.00.

For sick pastors and teachers: Gem. in Amelith 21.00.

For the orphanage near St. Louis: Gem. in Amelith 4.47.

For poor sophomores from Michigan: From the penny fund of the Lisbon comm. 25.00.

For the comm. in Omaha: From Grand Rapids by H. Carstens 1.00, C. Stone.50. (S. -1.50.)

For the comm. in Rockville: comm. in Frankenlust 10.00.

For those burned in Michigan: Marg. Schulz in New Orleans 1.00.

Detroit, March 15, '83, Chr. Schmalzriedt, Treasurer.

Revenue into the Minnesota - and Dakota District coffers:

For the synod treasury: By? Koths congregation at Lewiston, Christmas collection, -13.50. ? Schutzes Gem. in Courtland by S. Bode 10.00. ? Clöter's congreg. 4.79. I? Schulenburg's congreg. in Josco 7.00. ? Landeck's Filialgem. 12.50. L. Krumsieg's Gem. at Bongard 30.00. k. Streckfuß's community in Uoung America 5.00. ? Vomhof's gem. 2.00. k. Fackler's Gem. at Maple Grove 10.00. (Summa 94.79.)

To the seminary building in St. Louis: ? Kotbe's congregation near Lewiston 175.00. Members of Zion's congregation in St. Paul 13.00. ? Schulenburg's congreg. in Josco 35.00. ? Ross's congreg. at Arlington, 2nd Sdg. 100.00. ? Landeck's comm. near Hamburg, 3rd sdg., 100.00. ? Kollmorgen's Gem. at Atwater 20.50. Joachim Maas at Potsdam, 2nd Sdg., 15.00. ? Horst's Gem. at Hay Creek 21.50. k. Krumsiegs Gem. at Bongard, collect, 8.00. (p. 488.00.)

For the progymnasium in Milwaukee: k. Clöters Gem. 4.50. Mr. Wöhler in Minneapolis 5.00. k. Sievers 5.00. ? Kollmorgen's Gem. at Atwater 18.25. k. Vomhof 15.00. D. W. Vomhof 1.00. Lydia Vomhof 1.00. Wart. Vomhof 1.00. ed. vomhof 1.00. anna vomhof.57. martha vomhof .50. k. Kretzschmars Gem. in Dryden 12.50, in Gaylord 2.50. ? v. Brandt.50. Joachim Maas.at Potsdam 10.00. By ? Landeck by Heinrich Dreier 10.00. C. Hofs at Swan Lake in Dakota 2.00. (p. 90.32.)

For the widows Kasfe: ? Schutzes Gem. in Courtland by H. Bode 10.00. ? Clöters Gem. 5.00. Mrs. G. Fark in St. Paul, thank offering 5.00. By I? Sievers, collected at H. Stonebrink's wedding at Atwater 3.85. ? Kollmorgen 5.00. k. Sievers 5.00, whose comm. in Minneapolis 7.50. k.

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Krumfieg 4.00. Coll. on G. Backmeiers Hockzeit at Bongard 3.25. Mr. Sckütte at Maple Grove 2.50. Durck ?. Stülpnagel by Mrs. N. N., thank offering for charity received, 10.00. Durck ?. Horst from Mrs. Helmeke 1.00. From Walther Horst's piggy bank 1.02. Durck ?. Krumfieg from Mrs. Winkmeier 5.00. Durck Mr. Wm. Kastner at Lew'ston, Hochzeir's coll. at Emil Kastner and Jubilee coll. at Gottfr. Kastner 26.25. (p. 94.37.)

For the orphanage near St. Louis: ?. Maurer's schoolchildren 2.73. I? Fackler's parish at Maple Grove 7.00. Mr. Schütte there 2.50. (p. 12.23.)

For the orphanage near Boston: ?. Clöter's parish 3.00. ?. Vomhof's school children 5.43. By 1*. Krumfieg by Mrs. Scklüter 1.00. (p. 9.43.)

For the orphanage at Addison: By ?. Schulze, collected on Alvion Starke's wedding 6.07.

For heathen mission: ?. Protection confirmands 4.00.

For negro mission: ?. Müllers St. Johannis-Gem. at Willow Creek 3.06.

For inner mission: ?. Schützes Gem. in Courtland by H. Bode 10.00. By ?. Sievers by Mr. Wöhler in Mtnneapolis 2.00. Neske in Holtow Wood 1.00. ?. Ross' Gem. at Arlington 11.00. ?. Kollmorgen's comm. at Atwater 8.52. ?. Vomhof 2.50. Durck Hm. Wm. Kastner at Lewis-ton, Hockzeits-Koll. at Heinrick Prigge, 15.55. Durck cashier E. F. W. Meier 200.00. ?. Frick, transportation costs refunded 2.00. ?. Vomhof 50 Cts. ?. Horsts Gem. to Hay Creek 13.01. Ad. Rolf at Bongard 10.00. ?. Landeck's Gem. at Hamburg 12.00. T. H. M. at St. Paul 2.00. By ?. Nickels by Mrs. Catharina Röder at Luverne 1.00. ?. Clöters Gem. 5.75. (p. 296.83.)

For the deaf and dumb: ?. Schützes Gem. in Courtland by H. Bode 10.00. ?. A. Mueller in Marion, D. T., 5.15. (p. 15.15.)

For poor students: ?. Schützes Gem. in Courtland by H. Bode 5.00. By ?. Schütze, sent on teacher Trupke's child baptism, 5.20. For student Victor v. Dastenen in St. Louis by Zions-Gem. tn St. Paul 7.25, by Jünglingsverein das. 2.35, by Jungfrauenverein 2.50. (p. 22.30.)

For the Gem. in Omaha, Nebr.: ?. Clöters Gem. 10.40.

For the comm. in Jackson Co, Minn: ?. Clöter's comm. 3.66. ?. Krumsiegs Gem. 9.84. T. H. M. in St. Paul 2.00. ?. Sievers in Mtnneapolis 1.00. (p. 16.50.)

St. Paul, Minn, March 20, 1883.

T. H. Menk, cashier, 188 l. 54k 8tr.

Revenue to the Eastern District treasury:

For the synodical treasury: From Uork congregation -13.31. Rockville congregation 10.85. Richmond congregation 21.73. Port Richmond congregation 34.63. Long Green congregation 6.80. Uorkville congregation 6.00. Schenectady congregation 14.64. North East congregation 7.50. Reserve congregation 15.87. (S. -131.33.)

For the widow's fund: Mrs. M. K. by, ?. Walker 5.00. I. S. S. by ?. Strengths 5.00. E.. F. W. Fedder 3.00. G. Elffter by ?. King 3.00. comm. by Port Richmond 5.25. comm. by Long Green 3.00. ?. Dreyer 4.00. ?. Stutz's G "m. in Albany 39.00. W. Farr 10.00. ?. Keyl 4.00. Mrs. Marg. Schwartz by ?. Keyl 1.00. (p. -82.25.)

For the orphanage near Boston: I. S. S. by ?. Stürken 5.00. Miss. E. Hedinger 1.00. N. Schwartz in Pittsburg 10.00. A. E. F. through ?. Bobm 2.00. Mrs. Rösch through the same 5.00. Gem. in Long Green 3.00. Through ?. Beyer of the "Kinderblatt" 50.00. (p. -76.00.)

For the orphanage near St. Louis: ?. Beyer from the "Kmderblatt" 50.00.

For the deaf and dumb: I. S. S. through ?. Stürken 6.00. N. Schwartz in Pittsburg 5.00. Kindtaufkoll. at Jakob Scbell- haas by ?. Wambsganß 4.00. N. N. in Baltimore 10.00.

For the progymnasium in New Uork: Trinity congreg. in Buffalo 12.00. Schenectady congreg. 6.00. Jacob Morch in Williamsburg 50.00. (S. -68.06.)

Forden College building in St. Louis: Trinity congreg. in Buffalo nachtr. 15.00. Jmm. congreg. in Baltimore, 5th Sdg., 54.00. congreg. in Port Richmond, 6th Bzlg., 35.00. congreg. in reserve 160.25. Mr. Jakob Morch tn Williamsburg 1.00. (S. -314.25.)

For poor students in Fort Wayne: Kindtaufkoll. at I. Kien for Otto Größer 8.00, From the piggy bank of little Anna Hecker by ?. Stürken 2.50. Wedding coll. at W. Schmitt in Bayonne for A. E. 6.00, for Drees 6.00. Gem. in Long Green for A. E. 2.21. For Drees: from V. Friedrich through ?. Frey in Albany 5.00; from Singckor of Gem. in Schenectady 4.00; by ?. Beyer 15.75; N. N. in Baltimore 10.00. (S. -59.46.)

For poor students in St. Louis: Cong. in Long Green 3.00. N. R. in Baltimore 10.00.

For poor school children in Addison: Gem. in Port Richmond for Fricke 33.00. N. N. in Baltimore 10.00.

For poor students in Springfield: N. N. in Baltimore 10.00.

For college maintenance: I. S. S. through?. Stürken 6.00. St. John's Comm. in Williamsburg 12.37. Comm. in New Dork 7.80.

For English mission: Women's Association of the Roxbury congregation 5.71.

For the Negro Church in New Orleans: H. Döß in Buffalo 1.00.

For Rockville comm.: Jmm. comm. in Baltimore 34 33rd comm. in Port Richmond 10.00. comm. in Richmond S.76th (S. -48.09.)

For inner mission: from the mission box of the Jmm. congregation in Baltimore 10.83. Richmond congregation 6.00.

For? Rademacher's legal costs: Gem. inCohocton4.75.

ForNegermission: Jmm.-Gem. in Williamsburg 17.18. ?. Halfmann 5.00.

For the comm. in Hudson: comm. in Port Richmond 5.00.

For d>e mission in Erie: Congreg. in Port Richmond 10.00. Congreg. in Long Green 3.00. Congreg. in Skenectady 6.00.

For the flooded in Germany: Gem. in reserve 30.00. Jmm.-Gem. tn Williamsburg 30.84. By ?. Sander in Cokocton 9.25. (S. -70.09.)

New Aork, March 4, 1883. I. Birkner, Treasurer.

Incoming to the Kaffedes of the Wisconsin District:

For the widow's fund: Bonden??: G. Hild-4.00, A. E. Winter 1.20, L. Schütz 4.00, A. G. Döhler 4.50. From the teachers : A. Wilde 4.00, L. Wißbeck 4.00, G. Bärln3.00, Karl Barthel 4.00. A. B. in Milwaukee 3.00. N. N. das. .25. From St. Stephen's parish das. 5.00. ?. Hilds Gem. in Her- man 9.94. By ?. Th. Büngrer from 2 unknown 5.00. By ?. Präger from Mrs. Lemke 1.50. (Summa -53.39.)

For maintenance & teachers' salaries of the Progymnasium in Milwaukee: Baptism coll. at ?. Präger 1.85. ?. L. Schütz' Gem. 7.00. Baptismal roll at Döbel by ?. Präger 1.65. (Summa -10.50.)

For Milwaukee Progymnasium budget: coll. at teacher A. Pritzlaff's anniversary party 12.60.

For inner mission in the Wisconsin District: Missionsfest- Koll. in ?. Holst's congreg. in Horicon 30.00. Lindensckmidt's in Milwaukee 1.00. Cross's congreg. that. 8.25. W. Uttech's in Grafton 1.00. ?. Wambsganß' Gem. in Hancock 4.25. H. H. 5.00. (S. -49.50.)

For the deaf and dumb: ?. Rösch u. Gem. 4.00. Durck ?. Grains from G. Pfeiffer 2.00. Thank offering from Mrs. N. N. 2.00. From ?. Rathjens Gem. from N. N. 25.00. N. N. in Racine 2.00. A. Köhler in Watertown 1.00. ?. Sckütz'Gem. 1.00. ?. Wambsganß' Gem. in Adell 5.00. (S. -42.00.)

For Negro Mission: Mission Feast Coll. in Horicon 10.00. Mrs. Eggert in Racine .40. N. N. 1.00. A. Koehler in Watertown 1.00. ?. Georgiis Gem. in Cedarburg 4.55. ?. Schütz's Gem. 6.85, whose confirmands 1.15. (p. -24.95.)

For the orphanage in Addison: By ?. Ratbjen, coll. on the squat of W. Dobbert, 5.30. Otto u. Alfred Jung in Sheboygan 5.00. Wedding coll. at Fr. Wussow 8.25. W. Fellworks Töchterlein 2.00: (p. -20.55.)

To the semin arbau in St. Louis: ?. Rösch & Associates 7.25. ?. Wesemann's parish in Grafton 2.01. ?. Strasens congreg. in Watertown, 3rd Sdg., 50.00. Aug. Bugs in Janesville 5.00. By ?. Schütz by Joh. Wilk 1.00, A. Wehler3.00, A. Herzberg .50. A. Gade in Logansville 5.00. Wm. Krohn in Mayville8.00. (p.-81.76.)

For the orphanage near St. Louis: ?. Barth's comm., New Year's coll., 4.00. By ?. C. F. Keller tn Racine from the treasury for the Kingdom of God 17.35. N. N. 1.00. (S. -22.35.)

For the orphanage in Boston: Luchts Kinder 2.80. Julia Hackbarth, Sophie and Jennie Präger each .25. (Summa -3.55.)

For poor students in Springfield: wedding coll. at Fr. Völk 5.75.

For studying orphan boys: Ferd. Schulz'Kinder3.25.

For widow Ruhland's student sons: tri- einigk.-Gem. in Milwaukee 42.17.
 For poor Wisconsin students: ?. Georgiis Gem. in Cedarburg 4.35.
 For Seminarian W. Grade in Addison: Women's Association of the Gem. of?. Goehringer 10.00, whose Virgins' Association 5.00. (S. -15.00.)
 For the synod treasury: ?. Schilling's parish in Stevens Point 4.28. ?. Hild's parish in Herman 17.52. ?. Keller's parish in Racine 6.30. ?. Schütz's parish 10.00. ?. Wesemann's parish at Grafton 9.45. W. Krohnke 1.00. ?. Georgii's parish at Cedarburg 5.35, at Fredonia 1.75. (p. -55.65.)
 To the college building in Milwaukee: ?. Plehn 3.00. A. B. in Milwaukee 2.00. Etl. members of the Cross congreg. that. 13.00. ?. Bartb's congreg. 4.10, its branch .90. Mrs. Eskau .50. N. N. in Milwaukee .50. Etl. virgins of the Trinity congreg. that. 6.00. ?. Hilds Gem. in Herman 26.10. From ?. Wesemann's congreg. in Grafton 20.00. Karl Hackbarth from ?. Präger's parish 25.00. Herm. Lohmann from ?. Löbers Gem. 5.00. Aug. Flagk 1.00. ?. Strasens Gem. in Watertown, 2nd Sdg. 108.00. ?. Schlerf's congreg. at Janesville 6.05, F. Litzkow 3.00. Bruß & Kronenberger at Milwaukee 10.00. From ?. Georgiis Gem. in Cedarburg from Dav. Pipkorn 4.00, Johann Bruß 5.00. C. Rickh .50. brothers Luckt in Logansville 4.00. wedding coll. at A. Kaufmann 3.50. widow Strehlow 2.00. Durck ?. Küchle by jJul. Hoffmann 4.00. Gem. ?. Wese manns in Grafton 7.00. Thank offering for happy delivery. Delivery of Mrs. Hugo Grabn 5.00. By ?. Markworth by W. Krohnke 1.00, T. Degener 1.00, Wegner.50. (p. -271.65.)
 For emigrant mission in New York: mission festival coll. in Horicon 8.00. N. N. in Racine 1.00. ?. Wambsganß' congregation in Adell 7.00. (S.-16.00.)

Correction.

In No. 23, Year 38 of the "Lutheran", read: For establishment of the Progymnasium in Milwaukee from ?. Georgiis Gemeinde in Cedarburg -17.00, from the branch in Fredonia 36.00, instead of "from ?. Georgiis Gem. in Cedarburg 53.00."
 Milwaukee, March 12, 1883. c. Eissfeldt, Treasurer.

Received **for the English Lutheran mission in the West:** Durck Hrn. M. C. Barthel from Hrn. Henry Baidon- ner in Cicero, Jnd, - .75. from Hrn. Georg Weinrick in New Meile, Mo., 1.00. from the congregation of Hrn. ?. F. Rohlfings in Alma, Mo., 4.60. Durck Mr. Missionary A. Bapler for books sold 2.10 and coll. at service in Perryville, Mo., 2.55.
 St. Louis, March 24, 1883. c. F. Lange, Treasurer.

509 illln ^ve., 8t. kouls, L4o.

For poor students received with heartfelt thanks from Mr. ?. C. F. W. Brandt at Clarinda, Page Co, Iowa, -5.00. By Mr. ?. E. Lehmann from his community on Tandy Creek, Mo. received from Mr. I. Dittmar (to pay board- ings) 5.00. By Mr. I. Eichenauer, Chandlerville, Ill, 3.00. Durck Hrn. ?. Holst 'collected on the golden squat of Mr. Fellock in Town Hermann, Wis. (especially for A. Burgdorf) 10.00. By Mr. Emigrant Missionary S. Keyl in New Uork from Mr. W. Farr 10.00.
 C. F. W. Walther.

For the seminar household with sincere thanks from Mr. A. Knigge, Gilmer, Lake Co, Ill, received -20.00.

F. Beeper.

Received for the Castle - Garden - Mission:

Von Natsckke -1.00. D. Lothmanns Gem. 7.00. Liescheid 1.00. D. Biltz's Gem. 10.00. Joh. Spekin 1.37. F. Arnold .50. D. W. Niebuhr 1.00. Miss. Krieger .50. by D. A. Brauer .75. Mich. Lude 5.00. N. N. 5.00. C. Meyer .25. Joh. Schäfer 1.00. Pörster 2.00. Aug. Gieromky 1.50. Plote 2.00. Jul. Lembke .50. G. Reim 1.00. congregation in Rondout 6.72. coll. at joint service of Trinity and Andrew congregations in Buffalo 10.00. congregation in Richmond 3.50. by D. Roller. Part of Mission Festival collection, 5.00. Anna Thomsen 1.00. N. Kolm 2.50. By D. R. Pieper, Mission Festival coll. 5.00. D. Töpel .75. by D. Conrad, wedding coll. 11.00. N. N. 2.00. comm. in Eden Valley 14.00. Mrs. Lizzie Mill in Philadelphia 1.00. Monk 1.00. Mrs. Sckolz Sr. 1.00. C. Muller 1.55. Christian Otto .50. Ludwig Becker .50. Mrs. Lund 1.00. Haas .50. Gem. in Wolcottsburg 4.43. By D. Frey in Brooklyn .50. Mrs. F. Sienknecht 5.00. H. Brauer 1.00. Zahn Brothers 1.45. By k. Töpel, wedding coll. at Job. Buchholz 6.00. C. Schmidt 2.00. By D. Fischer of Buchholz 1.00. comm. in Elkhorn 3.18. comm. in East Troy 1.60. comm. in Port Richmond 4.39. H. Hermannsdörfer 1.50. Rupprecht and Straußberger 2.00. Frauenns- stonsverein D. Freys in Albany 10.00. Sckolz Sr. 2.00. A. Rüge 5.00. I". F. Sievers 1.15. August Harder 1.00. Hannovrischer Gotteskasten through D. Meumann 23.69. comm. in Port Richmond 8.92. comm. in reserve 4.08.

New Uork, March 4, 1883. I. Birkner, Treasurer.

Having received for our church building from D. M. in Baltimore Mark 20.60, as well as from several donors in Smallwood, Carroll Co., Md. through Mr. M. Meyerdircks in Baltimore Mark 55.65, certifies with warmest thanks

Allendorf a. Lumda,

H. Stallmann, D.

Grand Duchy of Hesse.

To have received from my confirmands 99.50 for our orphanage, certifies with thanks G. Wangerin.

New printed matter.

The Blessed Efficacy of the Faithful Lutheran Church in Our Country. Sermon preached on the 2nd Sunday in Lent 1883 before the Lutheran congregation of St. Matthew's in New Yort, by resolution of the congregation, and submitted to print by J. H. Sieker. - Price 10 cents. The entire proceeds from the sale of this sermon are earmarked as a grant for the construction of the Concordia Seminary in St. Louis.

Whoever within our Synodical Conference desires a fresh drink of water for his refreshment in this time of hot struggle, let him reach for this sermon, whether he be a preacher or a listener. In it, God is praised for the wonderful blessing with which the work of faith and love has so far been accompanied, which in our America the synods of the Synodal Conference have freely graced God to carry out. It is true that the bitter vituperations and revilings with which we are now confronted by enemies who were formerly our friends are more salutary to our own souls than all the praise we have ever experienced, for which reason we cannot thank God, who desires our blessedness, enough; but we may well also thank God that at such a time a large, populous congregation in the capital of our country, standing outside our fellowship, is not ashamed to come out publicly as a witness for us who have been much reviled. At the express wish and decision of this congregation, Father Sieker has not only made a description of the "blessed effectiveness of the faithful Lutheran church of our country" in the last 35 years the subject of a sermon, but has also, after it was delivered, handed over the sermon for printing by decision of the same congregation. In an "Epilogue", the venerable author informs us of two other things, firstly, that his congregation had wanted a sermon on the subject treated just now, because they had convinced themselves that "in the commemorative year of Dr. Luther's birth, they too should give honest thanks for the great blessings of the Reformation"; and secondly, that in their meeting on February 20, they had also recognized the need for a sermon on the subject of the Reformation. Secondly, that in its meeting on February 20 it had also recognized that at the present time it could not prove its active gratitude better than by participating vigorously in the construction of the new seminary for preachers in St. Louis, which had also been decided and for which the proceeds from the sale of this sermon were to be used.

The price of a single copy of the sermon is 10 cents, of a dozen -1.00. The same may be obtained at the address: Rev. Edmund Bohm, 298 Lroom 8tr, Nerv York, 14.15.

W. [Walther]

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Something about divorce.

The number of divorces is now increasing to such an alarming degree that even people of the world, who otherwise do not ask anything about God's Word, are beginning to be concerned about this matter. Especially in the big cities, almost every newspaper contains a whole register of people who have petitioned the courts for divorce from their marriages, mostly for quite trivial reasons. The Lord says that in the last days it will be like the time of the flood. This is now also evident in regard to marriage. As carelessly as one enters into the marriage covenant, just as carelessly one dissolves it again. With the thought of finding heaven on earth in marriage, one enters into it; if one now finds that one has been mistaken in this, one learns that the marriage state also has its woes, and if one now thinks that instead of heaven one has found hell in it, one now seeks to be redeemed from it again as quickly as possible. Even in some who want to be Christians, what the Lord says is now fulfilled: "Just as they were in the days before the flood,... they freed themselves and were set free ...; so also will be the future of the Son of Man." (Match. 24, 38. 39.) Of the children of God in Noah's time we read: "Then the children of God looked on the daughters of men, as they were fair, and took them wives whom they would." (Gen. 6:2) This is repeated all too often now in our young people who want to be Christians. Without first consulting God, without seeking the consent of their pious parents, yes, even against their express objection, even without asking whether the person they are to choose sincerely fears the Lord and whether they can "lead a quiet and peaceful life with him in all godliness and honorableness" (1 Tim. 2:2), they have only one reason for their choice, which Samson gave his father when he desired the daughter of a Philistine for a wife: "Give her to me, for she is pleasing to my eyes" (Judges 14:3). The consequence of this is usually an unhappy marriage and finally the desire to be divorced again.

All too often, however, it now does not remain with this

mere sinful desire. Even those who want to be Christians, unfortunately, all too often carry out this wish with the help of the secular courts, divorce and then proceed, some later, others sooner, to another marriage. If they have obtained a letter of divorce from the secular authorities, they think that they are free from their former spouse, although they had publicly and solemnly pledged fidelity to him until death, before God and man, and that they have obtained the freedom to marry another person who pleases their eyes. Whether the reasons for which they divorced are valid according to God's word or not, they do not examine, they do not care, they do not ask. That the authorities have divorced them and that all the world does so, that is enough for them. And, unfortunately, there is also the fact that many pastors, some of them ignorant and some of them unscrupulous, calm themselves by presenting them with a letter of divorce certified by the secular courts, upon which they copulate the divorced person with another person in the name of God and pocket the sin money received for it.

What a terrible burden of unrecognized and unpunished sins for the sake of unlawful divorces lies on many who want to be Christians and on whole congregations in which they find themselves, and what distress of conscience these false divorces cause conscientious pastors, cannot be expressed. People register for Holy Communion or for membership in the congregation who have been divorced against God's Word, and who may already be living in another alleged marriage; or faithful pastors may also have to learn that married couples who already belong to the congregation are about to initiate a divorce process against God's Word. Oh what distress there is then! Especially when children have already sprouted from the second alleged marriage! Of course, it would still be possible to help in all such cases if all parties involved were willing to submit to God's Word without fail. For God's Word does not let any poor sinner despair in his sins and not only shows a way to get out of them, but also gives a way to the one in

The Lord's Word is a rich and certain consolation to the one who has fallen into sin, if only he repents. But how difficult it is to convince those who have acted against God's word or intend to do so, that the matter is contrary to God's word! And how much more difficult it is to persuade them to take the path that God's word shows them! That the sin of unlawful divorce is so common and usually not considered a sin at all; that many preachers, even those who are considered Christian, not only do not inform those entrusted to them about this sin and do not punish it, but even participate in it themselves by approving it and by re-trusting the unlawfully divorced; that the recognition and rejection of this sin is connected with shame and often great sorrow: All this makes it extremely difficult for a faithful minister of the Word to convince those concerned and to move them to obedience to God's Word.

Now that God's Word has come back on the scene, many realize how sad things are in our time in this respect as well; but they think that the damage is so desperately evil that it is more advisable not to touch it at all than to start a futile fight against it. But this is nothing but carnal advice. When the Lord appeared on earth, the situation among the Jewish people with regard to divorce was no better than it is now in so-called Christendom. But what did the Lord do? Did he keep silent about it? Did he let the ghastly wound continue as an incurable one? Let that be far away! Already in his first great public sermon, in the so-called Sermon on the Mount, he dealt with this terrible damage with great seriousness and punished the shameful Pharisees and scribes, who had perverted God's word in this matter as well, deceived the poor people and strengthened them in their sins. So now we too, if we do not want to be found in God's judgment as unfaithful servants of the Word and as blind and mute watchmen of the people and be rejected by Christ our Lord, must raise our voice like a trumpet and proclaim to our people their transgression and to the house of God their sin. (Is. 58, 1.) The church is supposed to be a church, especially by its

Servants should be "the salt of the earth" (Match. 5, 13.), so that everything does not finally turn into rottenness.

So we intend to present in the next number from God's Word and to our dear readers what alone is a lawful divorce according to God's Word. May God grant us the grace to show this and our dear readers the grace to heed it. (To be continued.)

The apologists (defenders of Christianity) in the first three centuries.

When the Christian faith spread further and further over the face of the earth, the pagans tried to hinder its course with all their might. They made the most horrible accusations against the Christians and their faith, even persecuted them in the bloodiest way. They heaped lies upon lies in order to provoke even more persecution. Because the Christians testified against pagan idolatry and did not want to know anything about the pagan gods, they had to be called atheists. Because they served Christ as their heavenly king and did not want to sacrifice to the Roman emperor, they were called dangerous to the state. They were accused of leading an immoral life, eating human flesh, drinking children's blood 2c.

When they were brought to court and they had the opportunity to speak, they used it faithfully to defend their Christian faith, to testify to its glory and to reject the lies and slander. "I am a Christian and nothing wrong is done in our country," said the tender, martyr Blandina. "By whom is the emperor loved more than by Christians?" said a martyr when the governor demanded that he love the ruler. "We pray for him for long life, for just regiment, for peace under his government, for the happiness of the armies and the whole circle of the earth." When the governor demanded that he sacrifice to the emperor as proof of his obedience, the martyr replied, "I pray to God for my emperor; but a sacrifice to his honor must neither be demanded nor offered."

But Christians also soon recognized the need to defend their most sacred faith in writings, especially since pagans soon began to attack Christianity in writing as well, e.g., Celsus (c. 150), Porphyrius (b. 233), and Hierocles, chief participant in the Diocletianic persecution.

The men who made the defense of Christianity their task are called Christian apologists. In their apologies they rejected - with more or less skill - the objections, attacks and slander of the pagans, demanded a legal procedure against the Christians, proved the truth of the Christian faith from its miraculous power, from the miracles and the gloriously fulfilled prophecies; at the same time they showed the nullity of the pagan gods and the perversity of paganism.

The first protective writings for Christianity were written by Quadratus and Aristides from Athens and presented to the Emperor Hadrian. Both writings have not come down to us. We only know that Quadratus referred in his writing to the fact that he himself had known people whom the Lord Christ had healed and raised from death. Also, the testimonies of Claudius Apollinaris, bishop of Hierapolis in Phrygia, of the early orator Miltiades, and of the Emperor Marcus Aurelius. apologies given by the bishop Melito of Sardis have been lost.

The first apologist whose writings we still possess is Justin the Martyr. He is the author of two protective writings. One larger and one smaller, written between the years 138 and 166.

Justin was born around 89 in Sichern in Samaria. His pagan father gave him a good education. Seeking the truth, the young man went through various pagan schools of philosophy, but he did not find it. Once he went to a lonely place by the sea, far from the hustle and bustle of the world, to devote himself entirely to his contemplations. There he met a venerable old man, a Christian. He showed him the futility of pagan worldly wisdom and pointed him to the prophets, to Christ and the apostles. Justin had now found true wisdom and in it peace and tranquility. He used his rich knowledge to fight against paganism and to defend Christianity. He did this in writing and orally.

In his Apologies we are particularly struck by the great heroism with which he defends the Christian faith and attacks paganism, rejects the accusations of the pagans and punishes the abominations of paganism against the new life of the Christians. "When I," he writes, among other things, in his second Apology, "while I was still enjoying the teachings of Plato, heard how the Christians were slandered, and saw how fearless they were in the face of death and everything else that is considered terrible, I thought in my mind that the same could not possibly live in vice and lust. For what voluptuary or silent man, who thought the enjoyment of human flesh a good thing, would welcome death to be deprived of his goods, and not rather seek always to lead such a life and to remain hidden from the authorities, much less to announce himself as one to be killed." - "We," he says in the first Apology, "who once found our delight in fornication, now love chastity; we who once resorted to sorcerous arts, have now surrendered ourselves to the benevolent God; we who once loved the acquisition of possessions above all else, now lay up all that we have and share with every needy person. we who once hated and murdered one another, and did not open our house to strangers because of customs, have now become hospitable after Christ's appearing, and pray for enemies, seeking to convince those who hate us unjustly that they too may live according to the good teachings of Christ, and cheerfully hope to obtain with us the same goods from God, the Lord over all."

Justin also defended the gospel against the Jews in a "Conversation with Trypho the Jew."

But not only in writing, but also orally he spreads the Christian faith. He therefore traveled through Palestine, Asia Minor, Italy and other countries - even now wearing the philosopher's cloak. He was seized by a pagan philosopher, whom he had victoriously fought in a public conversation and to whom he had addressed his second defense, and because he refused to sacrifice to the gods, he was scourged and beheaded (166).

Another apologist was Athenagoras. The same was a teacher of philosophy in Athens after the middle of the

These two apologies written in Greek have been reprinted in our Concordiaverlag and are available for the cheap price of 50 Cts.

of the 2nd century. He had set out to write against the Christians and therefore read their books assiduously; however, he became convinced of the truth of the Christian faith, was baptized, and now appeared as a defender of Christianity. He addressed his defense to the Roman emperor Marcus Aurelius. In it, he demands toleration of Christianity, since all religions find protection in the Roman Empire, and rejects the invective of the pagans that Christians are atheists 2c. In a special writing he defended the doctrine of the resurrection of the dead.

Among the best defensive writings of the ancient church are undoubtedly those of Tertullian, especially his *Apologeticus*. Tertullian, born about 160 at Carthage, in North Africa, was the son of a Roman centurion. He devoted himself to the study of Roman law and judicial eloquence and became an advocate. Like his parents, he lived in the blindness of paganism and ridiculed Christianity as foolishness. But between his 30th and 40th years, God led him to believe in the Crucified One. Even before that, the admirable steadfastness of the holy martyrs and the fact that the gospel of Christ made people completely different people, etc., had made a tremendous impression on him. He experienced this power of the divine word in himself when he read it and heard about the Christians. He became a fiery, resolute defender of the Christian faith. He addressed his *apologia* to the authorities of the Roman Empire. He first reproaches the Roman judges for their injustice in persecuting those who were neither blasphemers nor rebels against the authorities, nor enemies of the human race. He elaborates on the objections of the pagans and rejects their lies. But, he introduces them e.g. speaking, you do not worship the pagan gods and do not offer sacrifices to the emperors! - We do not worship the gods simply because we do not consider them gods. They were human beings. - To us, you reply, to us they are gods! - But you do not treat them as gods yourselves. You pawn and sell your household gods. You dream that we worship a donkey's head. This is what the liar Tacitus said about the Jews. But from them it has been transferred to us. The opinion that we worship the sun probably comes from the fact that we look praying to the morning.

The most learned defender of Christianity was probably Origen, born in 185, who wrote 8 books against the pagan philosopher Celsus, who had attacked Christianity in one writing.

Other letters are Theophilus, bishop of Antioch (+ 181), who wrote 3 letters to a pagan, Autolycus, who was his friend from earlier times, and whom he wanted to win for the Christian faith; Clement of Alexandria (+ about 220), and Cyprian, bishop of Carthage (+ 258).

A curious writing that summarizes all that the pagans said against the Christians, and all that the Christians had held against the pagans in defense of their faith, is the book that bears the title *Ocrtavius*, written by the African orator and trustee Minucius Felix. It is a conversation between the pagan Cecilius, who makes the usual accusations against the Christians, and the Christian Octavius, who refutes them and overcomes Cecilius. "We have both triumphed," the pagan says at the end, "he has me, and I have overcome error." G.

My mouth shall cheerfully praise

(Origin: From God I will not leave.) I

Mein Mund soll fröhlich prei = sen, mein Herz soll früh und
 Dem Her = ren Ehr' be = wei = sen, der uns er = schaf = fen

zeit sein Lob und Ruhm bei al = len ganz herrlich soll er = schaf

The German Assaph of his time.

For the purpose of further dissemination also in the orthodox church of this country, the sender communicates a melody by Johann Crüger from the year 1640, which he found not long ago during one of his occasional hymnological wanderings and which, to his knowledge, is not as well known in this country as in the old fatherland, but deserves to be preserved also for the American Lutheran church. Written by Crüger as a second melody for Helmbold's song "Von Gott will ich nicht lassen", which dates back to 1563, it did not hold its own as the original, more appropriate melody, although taken from a secular folk song ("Einmal thät ich spazieren"); only in the Mark Brandenburg and especially in Berlin is it still sung alongside the older melody. On the other hand, because of its fresh and cheerful character, it was gladly used for other songs of corresponding content, such as the Advent song: "Nun jauchzet, all ihr Frommen." The sender believes that it could also be used for the beautiful Trinity hymn No. 148 of our hymnal: "Mein Mund soll fröhlich preisen" (My mouth should praise joyfully), and that the text and melody together would also be very useful for mission festivals and mission lessons. After experience in college, school and congregation here, he can at the same time assure that the melody is not only easily learned, but also very gladly sung.

Johann Crüger is the singer for several of the most renowned church song poets from the time of the Thirty Years' War. Like Paul Gerhardt among the poets of the orthodox church of that time, Johann Crüger is the choir leader among the singers of the same. He is the first after the Reformation who enriched the Lutheran church with a considerable number of new tunes invented by him. The church song poet Johann Frank calls him the "Assaph of his time" and a newer connoisseur assigns him, next to Luther, one of the first places among the song masters of the Lutheran church, which is so rich in songs and chants. How often do his wonderful melodies resound in our churches! All the more it might be appropriate to renew his memory by a cursory sketch here on occasion of the communication of the above melody.

(Submitted.)

My mouth shall praise joyfully.

(Origin: From God I will not leave.)

Joh. Crüger, 1640.

nd shall sing joyfully my heart shall beat dem bil-lig je - der-
 r - ren Ehr' be -wei-sen, der uns er - schaf - feilhat early and sparse.

Johann Crüger, born April 9, 1598 in Guben in Brandenburg, attended the Latin school of his hometown until the age of 15 and then continued his studies in Breslau, later in the Jesuit College in Olmütz in Moravia, but without being seduced by the seductive "Jesuits", and finally for a year in the poetry school in Regensburg. After he had made a longer journey through Hungary, Bohemia and Moravia and had gained a further treasure of knowledge and experience, he became, only 17 years old, in 1615 informant of the children of Captain v. Blumenau in Berlin.

At that time, however, he had no idea that Berlin was to be the place of his activity according to God's counsel. Five years later, following his heart's desire, he moved to the University of Wittenberg to study theology. Since he was still devoted to music and had already gained a reputation as a theological student by publishing several musical works, he was appointed to the position of cantor at St. Nikolai's Church in Berlin even before he had completed his theological studies, which included a teaching position at the Gymnasium zum grauen Kloster. Recognizing the will of the Lord above him and his actual life's calling, he took up his double office on Trinity Day 1622, trusting in divine assistance.

For forty years and until his blessed death on February 23, 1662, he administered such an office with blessed fidelity and at the same time worked at the side of the poet by God's grace, Paul Gerhardt, who at that time was deacon at the Nikolaikirche, until he was deposed from his office by the Elector for the sake of his confessional loyalty to the Reformed. Crüger's next, worthy and capable successor in office was Joh. Georg Ebeling, later professor of Greek language and poetry, as well as cantor at the Gymnasium Carolinum in Stettin, the singer especially of Paul Gerhardt's songs. Crüger's grave is located where he sang the praises of the Lord for forty years in the midst of his congregation. There, in the Nikolai Church, one can still see his portrait and read the words under it:

You who often go to this house of God with your devotion And in wandering in and out See this my lifeless image:
 Think, how God to praise and glory I sang many a beautiful song; More beautiful in the paradeis they sound anjetzo again.
 Would to God that all my loved ones, Who are still in the valley of tears, Would soon practice like me, Singing with me in the hall of heaven.

Yes, he sang "many a beautiful song". In particular, he created such excellent tunes for the hymns of the most important poets of his time, for the songs primarily of Johann Herrmann and Paul Gerhardt, but also of Johann Frank, Simon Dach, Johann Rist, Martin Rinkart, etc. These, together with the songs and tunes of earlier times, gradually appeared in five important collections. The reception they received is proven by the fact that the last of these, *Praxis pietatis melica*, that is, "Exercise of Godliness in Christian and Comforting Songs" 2c., experienced its 43rd edition in 1733. And indeed, his hymns testify to a rare melodic richness and immense expression. At the same time, he is, like few others, so completely the poet's other self, in that he closely and intimately unites himself with the Terte in a correct and deep understanding of the poetic word and the poetic feeling. This was also helped by the Kreuzschule, where his lively faith was abundantly tested, for "grated herbs smell good". Death inexorably tore from his side his first wife and her five children, and of the children, which his second wife gave him, he also had to bury many. At the same time, together with the poets of that time, he had to live through the tribulations of the Thirty Years' War, from the beginning to the end. No wonder, therefore, that of the 71 new sacred tunes which he sang and which, although lacking the elemental power of the melodies of the Reformation period, are nevertheless living echoes of them, have survived for almost a century in the North German church, but a number of them, and indeed among the most common, still live on and will live on until the last day. Wherever our hymnal is in use in the churches here, the following of these Crüger melodies are sung:

No. 20. Happy shall my heart leap.

39. O Jesus Christ, your crib is.

Dearest JEsu, what have you done?

111. IEsus, my confidence.

210. Adorn yourself, O dear soul.

JEsu, my joy.

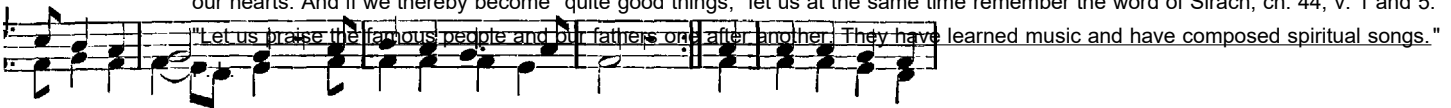
O God, you pious God.

346 Now give thanks to God.

385. Zion laments with anguish and pain.

424 O how blessed you are, you pious ones. If the above melody also becomes native among us, then of the 17 melodies of Crüger that have become common property of the Lutheran Church, 11 are tunes in which this "Assaph of his time" lives on in the American Lutheran Church.

How richly the Lord has made our church in all doctrine and in all knowledge by grace - and therefore also in spiritual sweet songs and tunes! Therefore let the word of Christ also dwell among us richly in spiritual songs and let us sing and play to the Lord in our hearts. And if we thereby become "quite good things," let us at the same time remember the word of Sirach, ch. 44, v. 1 and 5:



Inner Mission.

Beloved Christians!

"The Gospel is spread to the uttermost parts of the earth, though all princes and kings oppose it; but the spreading of it is done in weakness"; - so wrote once 350 years ago the most enlightened teacher of our Church, Dr. Martin Luther; and we will all agree that the Church of God, with a view to the spreading of the Gospel, still today experiences quite the same double experience.

The wisdom of the gracious and merciful God still finds ways enough for the glad tidings of salvation to be carried everywhere in the world and to resound far and wide; indeed, the nearer the great and terrible day of the Lord comes, the more our dear Lord Christ, full of heartfelt mercy, hastens after the sinners redeemed by his precious blood by causing the blessed word to be proclaimed before him: "Whosoever shall call upon the name of the Lord shall be saved and shall be blessed"; in that he bids, exhorts, and compels all the weary and burdened to come to him, that they may have life, and that his heavenly Father's house may be filled. And although the mighty and prudent of this world put enough obstacles in the way of the spread of the gospel; although the prince of darkness (knowing well that he has little time) at least threatens the integrity of the gospel on all sides with the greatest danger through many sects and much fanaticism; although even from among ourselves men come out "with reasonable speeches of human wisdom" to "draw the disciples to themselves": God still knows very well how to see to it that in spite of all this, his church may only make the space of its tabernacle wider and wider, and that no one may endure the wonderful triumph of his gospel, so that one day in the heavenly Jerusalem, as John saw in the vision, "a great multitude, which no one could count, from all nations and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palms in their hands" may gather.

If, on the other hand, we consider how many millions among the poor, blind Jews, Gentiles and Turks still sit in darkness and the shadow of death, or even in the midst of Christendom are deceived and seduced by the devil, by the world and its flesh into misbelief, despair and other great shame and vice; When we consider how great is the apostasy in our evil days, how many depart from the faith and from obedience to the truth, and fall into the crooked ways of error, how even in the vast majority of those who nevertheless hear the pure, clean word of divine preaching, the desired fruit (a fruit that abides in eternal life) is not found; when we consider how our personal participation in the work of spreading the gospel is still a small and thirsty one; yes, when we consider how to our own sluggish heart the word of truth so easily becomes a loose food, and how it is still so sour to our nature to give ourselves forever to Christ's death: then of course we must also lament with Luther: The spreading of the gospel happens in weakness.

Admittedly, what Luther said in his words is also true for us.

For both the teachers and the disciples of the gospel are pressed with the holy cross, which is Thy discipline, by which Thou teachest and upholdest Thy own in their duty, which is as necessary to the spirit as food and drink is to the body. (W. VI, 504.) Nevertheless, we too cannot but make our confession that the spread of the Gospel is still taking place among us in weakness, but with pain and sorrow.

We, as God's co-workers in His spiritual vineyard, should be so quick and diligent that all the world should know how the spread of the Gospel is being promoted abundantly and exuberantly in our country. Above all, we should show ourselves to be "the poor, yet making many rich". Yes, because the word of the Lord Jesus applies to us: "I know your works and your afflictions and your poverty (but you are rich)", because we enjoy the high, undeserved advantage over many thousands of poor misguided souls, that we are made rich in all things by the grace of God in Christ Jesus in all doctrine and in all knowledge, that we are given enlightened eyes of our understanding to recognize which is the hope of our profession and which is the riches of his glorious inheritance in his saints -: o, how should we now give thanks to the Father, who hath made us fit for the inheritance of the saints in light! O how diligently should we now also proclaim the virtues of Him who has called us from darkness to His marvelous light! How gladly we should carry the message of the gospel as our sweetest burden in our Christian walk and strive in holy competition for it to rush through our service as a wildfire through the whole world, which is still so poor in the knowledge of the truth of salvation, just as Luther's 95 theses once ran through the whole of Germany in a few days and through the whole of Europe in a few weeks, as if the angels themselves had been messenger runners and had carried them before the eyes of all men! How gladly we should not only run through patience in the battle that is decreed for us, but at the same time also be booted on legs, as ready to drive the gospel of peace, so that we are prepared! How gloriously this peaceful fruit of righteousness should always grow out of our chastening, so that, while we ourselves learn to be more and more attentive to the word in the first instance, we also become more and more willing to say with the holy Psalm singer: "I will take the cup of salvation and preach the name of the Lord.

The silver, tried by fire seven times, is found louder;

At the word of God one should wait Likewise all hours;
It will be proven through the cross, then its power will be recognized and shine and shine strongly in the lands!

Oh, how great a need the work of our Inner Mission still suffers! "The harvest is great, but the laborers are few." Our fellow believers are streaming in bright heaps from the old fatherland and from individual parts of our local confederation to the fertile climes of the Northwest. O, how can we fail to plead to God: Lord, send laborers into your harvest, give your word with great multitudes of evangelists!

But God wants to answer this prayer in such a way that he takes us into his service and lets us become his helpers. God gives fine, pious and skillful boys back and forth, and wants us to gladly place them at his disposal so that he may make capable preachers and teachers out of them. God gives us earthly gifts, money and goods, often abundantly, and wants us to use them to help pious, gifted young men to study, and to maintain traveling preachers and missionaries.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

Hard times have come upon the **congregation at Macon City, Mo.** Some time ago it called a pastor, C. Jäckel, who came from the Pittsburgh Synod, thinking he was a faithful Lutheran preacher. However, he soon revealed himself to be a false teacher. With the help of a following he knew how to procure, he has now robbed the church members who want to remain with the truth of their church property. These faithful members now have to start all over again and appeal to the love of the brethren in a circular approved by the Reverend Biltz.

The **Episcopalians in the far West** want to establish a seminary for preachers in Colorado, since it is almost impossible to get preachers from the East. They therefore want to train such themselves, both theoretically and practically.

II. foreign countries.

Alsace. At the end of October last year, the so-called Directory of the Alsace-Lorraine Regional Church in Strasbourg appointed a man of the faith of reason as pastor for the villages of Mulhouse and Schillersdorf, which together form a parish. As a result, one hundred Schillersdorf parishioners have submitted a written protest against the appointment of the Strasbourg Directory to the imperial governorship, requesting that they be given a Lutheran pastor who is faithful to reason. The petitioners thereby invoke their good right to be served by a right-believing pastor on the basis of freedom of conscience and on the basis of the Augsburg Confession, which rightly exists in the Lutheran Church, and finally declare: "If the civil authority can no longer protect our ecclesiastical right and if the ecclesiastical authority is deaf to the cry of distress of our conscience, then the hour has struck, then the children leave the house, which has become desolate, and build themselves another dwelling place." The protesters make up three-fourths of the Schillersdorf congregation; they are therefore quite capable of obtaining their own pastor, who is not paid by the state, and are therefore also determined, if they are not granted a faithful pastor, to carry out their threat. W. [Walther]

Schools in Switzerland. In a recent general referendum on the adoption of a law banning all religion from schools, 171,059 voted for the de-Christianization of the elementary school and 316,920 against. The great majority of the Swiss, therefore, does not yet want to abandon Christianity altogether. W. [Walther]

Baden. At a synod in Baden, a pastor recently commented: "I feel like a heathen missionary in my branch school. Not a Bible verse, not a song, not a Bible story do the children know how to say anymore. Not to mention the choral singing."

(Submitted.)

Also a "rebuttal"!

The "Lutheran" of March 1, I. reported correctly on the events in Dearborn, Mich.

Mr. Pastor Hügli, our present legitimate visitator for Southern Michigan, requested Mr. K. B. Lange in Dearborn to schedule a congregational meeting on Tuesday, August 23, 1881, to which he would come as synodical official!.. ?. Lange, instead of arranging for such a meeting in his congregation at the appointed time, held a congregational meeting on the Sunday before that Tuesday - at the time of the morning service - in which he announced his resignation from the Missouri Synod and induced the members of the congregation to sign a form already drawn up by him, whereby they would separate from Missouri and join Ohio. The majority of those present also signed.

Mr. Hügli had invited the pastors List and Schwankovsky Leu. as assistants to the meeting demanded by him, who also appeared in his house, in order to travel together with him to Dearborn, - behold, there came a letter, in which K. Lange declared that he had renounced with his congregation from the Missouri Synod, so the visitator need not come now, of course! - But why did they not let the investigation approach them, but resigned now in such a hurry when the investigation was announced? This is what the "Lutheran" referred to with the words: "Basically, however, by their resignation they evade an investigation by the synodal officials.

Was this proper report a "scornful way" against the eighth commandment? Is the possible result of the visitation, guilty or not guilty, already pronounced with it? After many private negotiations, did the visitator thereby commit "a wicked sin against Matth. 18"?

So how can Mr. ? Rohe (who himself was already suspended by the district president on August 10, 1881, as the "Lutheraner" of August 15, 1881 shows) write such a "rebuttal" in the "Kirchenzeitung" of April 1, 1881, and throw around meaningless phrases in it? He was not the only official of this district, indeed, at that time none at all!

We readily admit that some people did not know about the events in Dearborn, but they remained silent in their modesty, or did not try to prove the opposite of what we claimed. Logically correct is: About what one does not know, he should keep silent, and certainly not make any public statements.

Our letter was based on facts, which can also be proven by still existing documents. - We have not studied phraseology!

S. u. P., two laymen.

Some lesser known things from Dr. Martin Luther's life and from the history of his writings.

(Continued.)

As faithful as Luther was at that time, when the Augsburg Confession had been handed over to the emperor and publicly read before the estates of the German Empire, he was at the same time much preoccupied with thoughts of death. One of his favorite sayings at that time was therefore the 9th verse of the 4th Psalm: "I lie down and sleep in peace: for all in thou, O Lord, help me that I may dwell safely." Now, to this antiphon, as he called this verse, he had an exceedingly lovely melody, according to which he

He also sang this text diligently in Koburg, where he was staying at that time; but he lacked the notes for four-part singing, which he particularly loved. Therefore, shortly before his departure from Koburg, on October 4, 1530, he wrote an extremely polite letter to the court musician of the Duke of Bavaria at that time, the famous Ludwig Senfel in Munich, with the request to send him the missing parts. He remarked: "I hope that the end of my life will soon be here, and the world hates me and cannot stand me; and I, in turn, am also afraid and disgusted by the world. May the best and most faithful shepherd therefore always accept my soul in peace." (XXI, 1219.) Not without reason Luther was worried that Senfel, as the servant of an avowed enemy of the gospel, would refuse his request and not want to have anything to do with the "heretic" Luther. But behold, after a short time Luther received from Senfel a four-part piece of music; however, not to that text dealing with death, Ps. 4, 9, but to Ps. 118, 17: "I will not die, but live and proclaim the work of the Lord." By this, Senfel obviously wanted Luther to understand that he, although employed at a papist court, did not wish Luther an early death, but rather a long life and work. Luther was so happy about this that he immediately wrote those words on the wall of his room in Koburg for his remembrance and renewal. - Dr. Ratzeberger tells us that in 1550, during a visit to Koburg, he himself read with joy the words written by Luther's hand.

When Luther was tormented for a long time in 1540 by an increasingly violent roaring and roaring in his ears, he believed that the blow would follow, and then cried out loudly: "O strike here, dear Lord Jesus, strike here always, I am finished, because I am absolved on your word and fed and watered with your flesh and blood. Come, dear Lord! Is not your dear disciple St. John and our pious elector also thus called away from this misery." Whereupon, however, Luther was suddenly freed from the seizure. Happy is he who, when death knocks at his door, can call out to him as joyfully as Luther: "Come in, dear death! You are a welcome guest to me at any time.

Among the many glorious gifts with which Luther was graced by God, the most glorious was undoubtedly his gift of interpreting the Holy Scriptures. Even Erasmus, the man of reason, had to testify to him that among all those whose writings were after the apostles, there was no more skillful interpreter than Luther. However, as gifted as Luther was in this respect, one must not think that it was always easy for him to quickly investigate the correct meaning of the Holy Scriptures. How difficult this often became for him and how much deep thought and fervent prayer this usually cost him, is reported to us among other things in the following strange example. Once, when he was about to interpret the 22nd Psalm of Christ's Passion, he locked himself up in his study after providing himself with some salt and bread. After he had spent three whole days and nights there and still did not let himself be seen again, at last his own were seriously worried that an accident might have affected him. So they finally knocked on the door of his room, calling to him loudly and ever louder. There is no answer. So it is deemed necessary to break down the door by force, and when this is done, he is found deeply absorbed in thought, whereupon he calls out unwillingly to the impetuous intruders: "Do you think it is an accident?

something evil that I intend?" - But the commentary might have been finished by the help and enlightenment of the Holy Spirit, and the same now wanders into the printing press, to refresh readers eager for salvation, to this day. W. [Walther]

What is stopping the ban now in our time?

Luther writes in his "Other Interpretation of the Prophet Joel" to ch. 3, v. 17: "The ban, which the church needs against those who lie in public sin and shame, according to the command of Christ Matth. 18, 18, must first of all be kept in the church; for there is not a bad nor small thing about the ban, as it expels and separates from the kingdom of Christ, keeps the sin without hope of forgiveness, if one does not repent. Therefore Christ wills that a sinner be admonished and warned beforehand, not only by private persons and individuals who are not in public office, once or twice, but also by those who are in public preaching office, before this severe sentence of banishment is pronounced and published.

At present there are many who accuse the church servants, pastors and preachers as if the ban had fallen due to their negligence. Many complain about the authorities, as if they were opposed and did not want to allow the ban to be used. But the sentence and command of Christ clearly shows that the sinner is to be specially and secretly admonished and warned before those who are in the public preaching office pronounce the sentence; and even then such a sentence is not to be pronounced publicly unless a public church minister has first given a serious and Christian admonition. If the sinner despises the same and continues in sins, will not cease nor desist from sins, then he shall be publicly excommunicated.

What hinders the ban now in our time? Nothing, except that no one does in this matter what is due and due to a Christian. You have a neighbor whose life and conduct are well known and known to you, but your priest is either unaware of it or not so well aware of it, for how can he know what each person's life is like? Therefore, if you see that your neighbor is becoming rich through unrighteous dealings or trade; if you see that he is committing fornication and adultery, or that he is breeding and governing his servants in an industrious and careless manner, you should first admonish him and give him a Christian warning, so that he may be aware of his blessedness and avoid offenses. And how good a holy work you have done, if you win him over in this way! But dear, who will do it? For at first truth is a hostile thing; he who tells the truth is hated. Therefore you would rather keep your neighbor's friendship and favor, especially if he is rich and powerful, than anger him and make him your enemy. Likewise, if the other, third or

fourth neighbor does the same, the first admonition will cause the other and third to fall into the well, so that the neighbor could have been brought back on the right path, if only you had done with admonition what you owe and are obligated to do.

Secondly, it is also because we are almost all subject to such vices and are afflicted with them; so that if we were to take the small stick out of our neighbor's eye, we would be reproached and told about the beam that sticks out in our eyes. This is the right and foremost reason that the ban has fallen almost everywhere, because of the fact that the right Christians everywhere are few and even a small number. For so we all, as it would be right and just, should be,

If we loved true godliness and God's word with all our hearts, we would esteem the command of the Lord Christ greater and more precious than all the goods of this temporal life. For this commandment, to admonish and warn the brother who sins, is as necessary as that, Thou shalt not kill, Thou shalt not steal, and so forth. Since here, if you neglect this admonition either out of fear or for some other reason, it is not your neighbor's body and goods that are in danger, but his soul's salvation.

And if a pastor knows that the sin is public, urban or rural, he is guilty of not admitting such people to the sacrament of the true body and blood of Christ, unless they first repent, that is, stop sinning and show and prove with true confession and righteous fruits that they are of sin and condemn it. But a Christian and serious admonition should precede this. (Walch VI. p. 2404 f.)

The worst in the Pabstium

The Reformation was not preaching the gospel of Christ to poor sinners. Preacher Balthasar Raida of Hirschberg in Hesse, who had himself been a zealous papist priest for a long time, but who finally came to the right understanding through Luther's writings, wrote the following about this as an eyewitness in 1533 in a writing against the apostate Georg Witzel:

"It stood" (namely before the Reformation) "thus: no one preached forgiveness of sins through faith in Jesus Christ. That this is true, God knows that I myself have been a confessor in Rome in the hospital of St. John and in the church of St. *Giovanni in Laterano* for almost a year and have unfortunately heard many confessions, have also often confessed myself, and have not heard from anyone, nor have I preached to anyone at that time that he should believe in Jesus Christ and his sins would be forgiven. There was no knowledge or confession of Christ as the only mediator through whom and for whose sake sins were forgiven. It was said and believed that sins would be forgiven; but the right means and the right mediator through whom God forgives sins, I say again, was not there, nor was it considered. But in the place of the means and the mediator stood the abomination, either that the confessors had such power, or the pope's blessing, or indulgences, or repentance and sorrow, or the restitution of unjust goods, or alms, or the sour footsteps between Rome [on a pilgrimage there], or the visitation of the seven principal churches, or giving into the pope's box, or fasting on bread and water, or going barefoot and naked before the cross, or saying mass, or burning candles, or becoming a monk or nun, or having a collection (intercession) made for oneself at mass, and such like innumerable abominations, which are also invented anew every day. But because of the lack of the right means, there could not be a really calm and good conscience. Therefore the consciences also had to be tormented and tortured, always from one to the other.

So far Raida. *)

Whoever does not recognize this main abomination of the papacy will not yet be able to see that it is the kingdom of the Antichrist, and is therefore not yet safe from seduction. But whoever possesses the treasure of the right knowledge of the doctrine of justification by grace alone through faith for the sake of Jesus Christ, will always turn away from the pseudo church of the pope with disgust. But he will also soon realize that only our dear Lutheran church can offer the

*) To Raida's writing Luther himself made a preface. See: Luthers Werke von Walch XIV, 303. ff.

the right way to the forgiveness of sins and to eternal bliss. For although the sects do not set up any other "mediator" besides Christ, they all lack the right doctrine of the "means" through which God alone offers, gives and seals grace and blessedness. W. [Walther]

Should a Christian stay away from the Lord's Supper when he realizes that he still bears resentment in his heart against his offending party?

Dr. Hieronymus Weller, whom Luther calls his "most trusted brother in the Lord", writes about this in his booklet: "A short report, why one should often and gladly go to the Blessed Sacrament", as follows:

Beware of these thoughts: "You are not now able or willing to go to the sacrament; you will wait until you become more able. Such thoughts are certainly inspired by the devil, who does not like to see us go often; for he knows how wholesome and useful the sacrament is, and how much benefit and improvement follow if we use it rightly and often. But how, sayest thou, if I be inflamed with wrath, hatred, and envy against my neighbor? Shall I wait until I have digested such anger or hatred and let it go completely? Answer: If you want to wait until the anger and resentment against your neighbor who has offended you ceases and is extinguished by itself, you must never go to the sacrament. But you must do this: quickly fall into prayer, call upon God with earnestness, that he may soften your heart, that you may forgive your neighbor from the heart. Then take before you the holy Scriptures, which will teach you that you have sinned against God a hundred times more grievously, more severely and more abominably than your neighbor has sinned against you, and that God will not forgive your sins because you will not forgive your neighbor. When this is done, go to your pastor, complain to him of your distress and affliction; he will then instruct you further with God's word and satisfy your heart. Then go to the sacrament. And even if you feel that the pen is not yet out of the heart and the blood is still flowing, do not turn to it, but throw such weakness or imperfection (as I shall call it) into the Lord's Prayer, and say with the prophet David: "Lord, do not enter into judgment with your servant, for before you no living person is righteous. Help me, my God, that I may forgive from the heart and bear a kind heart toward my neighbor. Try it then; what does it matter? you will feel that your heart will be calmer and gentler. For

we must not think, because we have the old Adam by the neck, that we will sweep our hearts clean of all evil lusts; but they are not imputed to us, if we believe in Christ.

Verbum Domini Manet In Æternum,

that's too german:

God's word abides forever.

John the Constant, Elector of Saxony, once chose these words as his motto and had the first letters of them V. D. M. I. Æ. to be embroidered on the sleeves of his servants' skirts, which Landgrave Philip of Hesse then did. When both appeared with their servants at the Imperial Diet in Augsburg in 1530, they had to endure much ridicule because of this. Among others, Bishop Matthäus Lange of Salzburg mockingly called out to the landgrave: "Your beloved confess: *Verbum Domini Manet Im Aermel* (The word of the Lord remains in the sleeve)"; to which the landgrave quickly served the bishop with the answer:

"Your beloved ones understand this unjustly; we have thus had it set: *Verbum Diaboli Manet In Episcopis* (the word of the devil remains in the bishops)"; to which salted answer the bishop fell silent. A narrator of this story nicely adds: "Although the papists reportedly only made a mockery of these words, they finally had to learn that God's word not only remained on their sleeves, but also in their hearts

"He that punisheth a man shall afterwards find favor more than he that feigneth."

Proverbs 28:23.

This golden rule is rarely followed today. People seek favor first and do not punish. Thank God, God does not let the people who do so die out, otherwise it would be bad for the salvation of mankind.

The youngest daughter of a priest visited her playmate, the daughter of a poor good widow, every day. One day both girls jumped around in the widow's grass garden and trampled her grass. The widow forbade them, but they disobeyed. Then the widow gave each girl a few slaps on the face. The priest's daughter ran home crying, told her father what had happened, and said, "I won't go to the neighbor's for the rest of my life." - "Go," replied the father, "take this loaf of bread, bring it to her and thank her for chastising you. Tell her I want to thank her myself for helping me raise my child in my absence."

Oh, that there were many such fathers and mothers, and many such neighbors!

(Evangelical Lutheran Messenger of Peace from Alsace-Lorraine.)

Inaugurations.

By order of the Reverend Mr. Praeses Crämer, the Rev. A. D. Greif was most solemnly installed in his congregation at Davenport, Iowa, on April 1, by the undersigned.

Geo. Reisinger.

Address: Rev. I). 6roik,

1038 ^V. 5111 8treet, Davenport, Iowa.

On behalf of the newly formed Lutheran congregation at Los Angeles, Cal. the Rev. G. Runkel, formerly of Aurora, Ind. was installed on Sunday Judica, March 11, by the undersigned. I. M. Buhler.

Address: Rev. 6th Uuukel, Do8 ^086168, 6a1,

On Judica Sunday, Rev. C. Zlomke was installed in the congregation at St. Joseph, Mich. on behalf of the Presidency of the Michigan District of Undersigned.

W. Burmester.

Address: Rov. 6. xlomke, 8t. 3o86ptt, LUott.

By order of the Presidency Eastern District, and assisted by Messrs. G. C. Hosts and S. Keyl, the Rev. F. W. H olls was most solemnly installed in his congregation at Bayonne City, Hudson Co., New Jersey, on Sunday Misericordias Domini. C. I. T. Frincke.

Address: Rov. L'. 8o118,

Van Uu8lrirk k. 0-, Ua^ouue 6it^, Duä8on (7o., cl. 3.

By order of the Reverend Mr. President Wunder and with the assistance of Mr. k. H. F. C. Meyer, Pastor E. O. L enk was solemnly ordained in the parish of Millstadt on Sunday Misericordias Domini. H. F. C. Meyer, who preached the sermon, Pastor E. O. L enk was solemnly installed in his office by the undersigned in the congregation at Millstadt on Sunday Misericordias Domini. A. O. Engel.

Address: Rev. L. O. DeuL, Lliwtaät, 8t. 6lair 6o., III.

On behalf of the Presidium of the Eastern District, on Sunday Misericordias Domini, Mr. ? Chr. Hochstetter by the undersigned with the assistance of Mr. k. W. Weinbach in the midst of his congregation at Wolcottsville, N. D., inaugurated into his office. Aug. Senne.

Address: Rev. 6cr. Hookstetter,

V^ol6ott8vill6, MaZara 6o., V.

On March 26, being Easter Monday, at the Lutheran Church at Morris, Wayne Co, Mich, Mr. Teacher L. E. Krause of Detroit was solemnly inducted into his office as teacher at the Deaf and Dumb Institution here by the undersigned.

Morris, April 6, 1883.

C. Schwankovsky.

For the attention of those concerned.

On Thursday, May 24, God willing, the use of this year's graduates of our two seminaries for preachers in St. Louis and Springfield will be discussed at the home of the undersigned. Congregations without preachers, who wish to be considered in this connection, are requested to address themselves for this purpose not to the professors of our institutions, who have nothing to do with the filling of offices, but to the presidents in whose districts they are located. The presence of the latter is very much desired; in any case, however, it is expected that at least the necessary reports of the presidents on the communities to be considered will have reached the undersigned by the specified date.

St. Louis, Mo., April 9, 1883. c. F. W. Walther.

For your kind attention.

Letters which are to reach me directly I request to be addressed to the local pastors concerned during the times indicated in the "Lutheran" for the meetings of the district synods. H. C. Schwan.

Announcements.

Since the father of the orphans, Mr. E. Leubner, will follow an appointment as a school teacher made to him in the course of this month, letter inquiries about the condition of the orphans and asylum people are to be addressed until further notice:

perintencoit ok dorman Lv. Lutli. Orplluu lum, Des Ueros, 8t. Tonis Oo., No.

All requests for admission to the orphanage and inquiries for orphans for adoption are to be addressed to the undersigned; likewise correspondence in matters concerning the Lutheran Hospital in St. Louis, Mo.

According to the decision of the local Hospital and Orphanage Society, admissions to the asylum can no longer take place.

The Board of Directors will issue its report this year in pamphlet form.

C. C. E. Brandt,

President of the German Lutheran Hospital and Orphanage Society of St. Louis, Mo.

Address: Rov. 6. O. L. Lrnnclt, 8trUion 8t. Tonis, No.

In the circular issued to the congregations of Northern Illinois, a typographical error has set the next meeting of the Orphanage Society at Addison for "the end of July." It should read **"end of June."**

Addison, April 5, 1883.

T. I. Great.

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., June 12, d. l., forenoon, 10 o'clock, at Trinity Church of Mr. U. I. G. Goehringer at Sheboygan, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established truly Lutheran congregation, to which therefore Lutheran preachers with their congregations must strive as their goal?" - Theses 11-13 of the above subject will be submitted to the hearings. (See "Lutherans," Vol. 32, No. 11.)

The pastors do not want to forget to bring their parochial reports from 1882-1883 (complete!) to the synod.

ch *ch

Aug. Rohrlack, Secretary.

The undersigned asks all synod members to register with him at least 14 days before the beginning of the synod. After their arrival, they are to present themselves at the parsonage, where they will find the instructions for their quarters. Whoever fails to register by the appointed time, or appears completely unregistered, can easily find himself in the situation of having to arrange for quarters himself.

I. G. Goehringer.

The Iowa District

of the Synod of Missouri, Ohio, &c. St., shall hold, s. G. w., its sessions this year from May 23 to 29, at the congregation of Hrn. k. C. W. Baumhöfener near Homestead, Iowa.

The pastors are requested to bring or send in their parochial reports for the year 1882.

Registration at the knstor looi must be done not later than 14 days before the opening of the synod.

The synodals will be picked up from the Homestead station (at the Rock Isluuck L Uueitlo R. U.)?on May 22.

Brw st,-secretary pro bemp.

The Concordia Synod

gathers this year on the first Wednesday p. Irin, forenoon 9 o'clock at the church of the Rev. H. Henkel at Logan, Ohio.

The subject of the negotiations will be: The doctrine of the Word of God in its relation to the appropriation and certainty of salvation.

The pastors are reminded to bring their parochial reports. K. Walz, Secretary.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, & other states will meet, s. G. w., May 16-22, at Chicago, Ill. Sessions will be held at Bethlehem Lutheran Church (D. A. Reinke). B. Burfeind, Secr.

All registrations must be made to the undersigned by May 1 at the latest. **Those who do not register by then will be responsible for their own accommodation.**

Take Lake Street to Milwaukee Ave. Cars to North Wood Street and Milwaukee Ave. A. Reinke, k.

755 17. ^oock 8tr, etieiuM, Ill.

Halt kare oortillentes on the Illinois Central, and from St. Louis, worried1 . O. servant,

670 Union 8tr., OliieuAo.

The fare for those traveling to Chicago via St. Louis for the Synod is -8.00 round trip. The undersigned will be at the Office (No. 100 N. 4th St.) on May 15 to procure tickets. Anyone wishing to leave earlier or later is requested to notify me immediately.

I. L. Backhaus.

Address: 929 W. 22nck 8tr66t, OlneaZo, Ill.

Where is August Hermaun Müller?

Formerly the same resided at Dundee, Monroe Co, Mich, afterward at Toledo, Ohio.

The undersigned has something very important to tell the same and asks for news. W. Braunwarth.

127 St. Dominiaue St., Montreal, Canada.

Entered the caste deS Western District:

For the synodical treasury: From Trinity District in St. Louis -8.75. From ?. Sweet's congregation at Black Jack near Schulenburg, Tex., 2.25. Collected from ?. Voigt's congreg. in Dissen, Mo., 11.50. From ?. Spehr's Gem. in Appleton City, Mo., 4.30. ?. j^rämer's Gem. in Humboldt, Kans., 4.65. ?. Gräbner's gem. in St. Charles, Mo., 24.20. Coll. of ?. Griebel's parish in California, Mo., 7.05. Coll. of ?. Schülke's compound in Palmyra, Mo., 5.50. Coll. by ?. Meyers Gem. in New Bielefeld, Mon., 14.00. Coll. of ? Janzow's parish in Frohna, Mon., 24.60. Coll. of ? Umbach's parish in Prairie City, Mon., 5.00. Coll. of ?. Sapper's Gem. in S. St. Louis, Mo., 18.09. Mrs. N. N. in St. Louis 10.00. Coll. of U. Ne- things Gem. in Lincoln, Mo., 12.00. Coll. of ?. Falles Gem. in Glasgow, Mon., 4.65. (p. -156.45.)

For inner mission: ?. Bunny's Filtalgem. in Red Oak, Mo., 1.75. Br. Piotraschke through ?. Winkler in Central, Mo., 1.00. Anna Gießmann in Eglen, W. Va., 2.70. I. G. Schleier in Pottsboro, Tex., .40. ?. Lenks Gem. in St. Louis, 10.00. ?. Jben's Gem. at Farmington, Mo., 6.00. ?. Lüker's Gem. in Aroma, Kans., 6.00. Thank offering made by Mrs. Sophie Stobs through ?. Polack in Marshall Co, Kans, 2.50. By Mrs. N. N. in St. Louis 10.00. (S. -40.35.)

For the Negro Mission: From the missionary fund of the church ? Brandts in N. St. Louis 10.00.

For the deaf and dumb: Coll. by ?. Grimm's Gem. in Washington, Mon., 12.25. From Mr. Lodwig through ?. Fackler in Canton, Mon., 2.00. ?. Günther's Gem. in Cole Camp, Mon., 6.60. Mrs. Voß through ?. Winkler in Central, Mon, 1.50. ?. Michels' Gem. in Franklin Co, Mo, 3.25. by ?. Nothing in Lincoln, Mo., confirmation offering of W. Käuper, David Meuschke & Maria Goosen, 1.00. each (p. -28.60.)

For poor & sick pastors: Christ. Dahl through ?. Lenk in St. Louis 1.00. Women's club of the parish ?. Links in St. Louis 10.00. (S. -11.00.)

For the emigrant mission in Baltimore: From the mission fund of the church ? Brandts in N. St. Louis 5.00.

For the orphanage in Addison: Ges. at Ph. Bernings silver wedding by ?. Scholz in Carroll Co, Mon, 2.20.

For new construction in St. Louis: ?. Mariens' Gem. in St. Louis 17.35. Zions-Distr. in St. Louis, 2nd t., 400.00. ?. Voigt's Gem. in Dissen, Mo. 2nd c., 5.50. ?. Schwemley in Ford Co, Kans. 3.00. Members of the comm. there 2.00. ?. Heyne's Gem. in Lake Creek, Mo., 56.50. Jak. Thürwächter in Palmyra, Mo., 3.50. B. Gehring in Silver City, Montana, 5.00. I. Neils in Spencer, Wis., 1.50. Subsequently from the 4th District of the Gem. ?. Graves in St. Charles, Mo., 9.00. Jmm. Distr. in St. Louis, 2nd T., 735.00. By Prof. Guenther of the Gem. in Kirkwood, Mo., 47.00. ?. Lüker and Gem. in Aroma, Kans., 12.00. ?. Senne's Gem. at Alma, Kans., 15.00. Mrs. N. N. at St. Louis 30.00. W. Aulich at Dallas Centre, Iowa, 5.00. (S. -1347'.35.)

For k. Fischer's comm. in Danbury, Conn. : ?. Michels in Franklin Co, Mo, 1.00. H. Wecke the. 1.75.

For the Gem. in Chemnitz, Saxony: ?. Brandt's Gem. in N. St. Louis 22.00.

For the progymnasium in New Orleans: ?. Spehr's Gem. in Appleton City, Mon., 2.60. ?. Janzow's Gem. in Frohna, Mo., 16.60. From ?. Michels' Gem. in Franklin Co, Mo, 2.50. Part of a communion coll. of the Gem. ?.. Heyne's to Lake Creek, Mon., 5.00. (p. -26.70.)

For the widow's fund: contributions: From ?. Grimm in

Washington, Mon., 5.00. ?. Will at Brownsville, Mon., 4.00. From the teachers' conference at St. Louis 7.00. ?. Stöckhardt that. 5.00. Gifts: From W. Waltke through ?. Brandt in N. St. Louis 5.00. Coll. by ?. Kösterings Gem. at Altenburg, Mo., 5/24 Aug. Frentzel at Barton, Md., .75. coll. by ?. Willes Gem. near Brownsville, Mo., Oct. 10, Heinr. Grote Sr. by ?. Polack in Marshall Co, Kans, 5.00. Thank offering from Mrs. Sophie Stobs by same 2.50. (S. -68.40.)

St. Louis, April 8, 1883. E. Roschke, Treasurer.

Incorporated into the Illinois District Caste:

For the synod treasury: From ?. Mennicke's congregation in Rock Island -30.00. From Chicago: From ?. Wunders Gem. 34.50, ?. Wagner's congregation 50.00 and A. Beduhn 1.00, ?. Engelbrecht's Gem. 40.00, ?. Hölters Gem. 45.00, ?. Succops Gem. 31.25, ?. Bartlings Gem. 36.50. Easter Festival collections: from ?. Brunn's parish in Strasbourg 11.25, I'. Gross's Gem. in Addison 36.70 (half), ?. Schmidt's parish in Schaumburg 32.00, ?. Nuoffers Gem. in Eagle Lake 17.00, ?. Landgraf's gem. in Decatur 12.00, ?. Great Gem. in Hartem 18.17 (half), ?. Hahn's Gem. at Staunton 9.65." Of the Gems. of ?: Norden at Hinckley 5.00, Sieving at Manito (St. Pauls Gem.) 4.27, Lewerenz at Effingham 10.07, Gräf at Blue Point (half of Good Friday Coll.) 5.85, Katthain at Hoyleton 5.00, Roeder at Arlington Heights 20.00, Holiday at Colehour (Palm Sunday Coll.) 7.00, Flaxbeard at Dorsey 6.10, Brewer at Crete 20.00. Contribution from ?. Sieving at Manito 2.00. (Summa -490.31.)

For the new building in St. Louis: From ?. Schmidts Gem. in Schaumburg (8. Z.) : coll. by Joh. Fasse 30.00, Heinr. Hat- tendorf 92.50, W. Sporleder 20.00. From ?. Nordens Gem. near Hinckley 2.00. ?. Gruber's parish in Bethlehem 12.00. From Chicago: through ?. Reinke by Mrs. Bertha Gersch 10.00, Hans Hinrich Einspabr 25.00, Gottf. Schmidt 2.00, Marie Schmidt 1.00, Karl Taube 5.00, Ed. Taube 3.00, Emil Taube 2.00, Ludwig Nagel 10.00, Joh. Budnick 10.00, Karl Müller 5.00. (I§L. In my last receipt it should read nickt : "von William Gehrke", but: von Joh. Düver 5.00); by ? Succop by H. Bresemann 10.00, H. Schröder 5.00, Hermann Suhr (2nd line) 10.00, Joh. Frahm (2nd line) 5.00. ?. Achenbach's Gem. in Venedy 80.00. By H. B. in

Addison 5.00. ? Nuoffers Gem. in Eagle Lake 258.70. ? Brewer's property in Beecher 30.50. By ? Fuercktenicht in Elgin from Mrs. Volstorff 2.00. By ? Martin in New Bremen, coll. sr. Gem. 4.00 and by Friedr. Sauerbier 2.00. ? Flachsbart's parish in Dorsey 20.00. By ? Bergen in Harvel by W. Vassel 6.50. By ? Count in Blue Point by Fr. Ziegler 5.00. (p. -673.20.)

For the congreg. in Ken sing ton, Ill: surplus of the treasury of the Northern Illinois Pastoral Conference 1.00.

For inner mission: Through ? Schuricht in St. Paul by Lena Sachtleben 1.00. By ? Nightingale in Wartburg by Wm. Ertmeier 2.50. Through ? Bartling in Chicago by Mrs. B. W. 5.00. (p. -8.50.)

For mission to Jews: By D. Witte in Pekin from Mrs. E. 1.00.

For heathen mission: By ? Große in Hartem from N. N. 1.25. By ? Hölter in Chicago by Mrs. Merkel 1.00. (p. -2.25.)

For Negro mission: ? Meyers Gem. in Lincoln 5.00. By ? Engelbrecht in Chicago by E. K. 2.00. (S. -7.00.)

For the emigrant mission: ? Meyers Gem. in Lincoln 5.00.

For the Emigr. Mission in New Mrk: half of the Palm Sunday coll. of ? Schieferdeckers congregation in New Geblenbeck 7.05. ? Hölter's congregation in Chicago 20.00. Half of the confirmation collection of ? Steege's congregation in Dundee 5.00. (Summa -32.05.)

For the emigrant mission in Baltimore: half of the Palm Sunday coll. of ? Schieferdeckers congregation in New Geblenbeck 7.05. ? Hölter's congregation in Chicago 11.00. (S. -18.05.)

For poor students in St. Louis: By ? Achenbach in Venedy by B. Hedemann 5.00. By ? Hölter in Chicago from the Women's Association for E. Arndt 14.55. (p. -19.55.)

For the household in Springfield: ? Drögemüllers Gem. in Arenzville 1.50.

For poor students in Springfield: From the collection bag of ? Schmidt's parish in Skaumburg 20.00. Coll. from ? Hahn's parish in Staunton for W. Faulstich 15.00. (S. -35.00.)

For poor students in Fort Wayne: (Delayed) From ? Mennicke's congregation in Rock Island for A. Mennicke, F. and G. Möller from the Women's Association 9.00 a.m. and from the Missionary Association 9.00 a.m. By ? Schuricht in St. Paul for Karl Albrecht from N. N. 1.00, W. Wißmann 5.00, Ludwig Rubin 2.00, and F. M-w 2.00. Part of the coll. at W. Firne's wedding in Addison for W. Bäder 4.30. By ? Hölter in Chicago from the Young Men's Association for E. Tappenbeck 10.00. (S. -51.30.)

For the household in Addison: By I. Johnson from the Gem. in Hoyleton 6.00.

For poor students in Addison: ? Noack's congregation in Lan- sing 8.00. By Treasurer Eißfeldt in Milwaukee for W. Grade 15.00 Easter coll. of ? Müllers Gem. for W. u. G. Müller u. W. Bewte 12.15. Half of coll. at W. Fiene's wedding in Addison for F. Döpke 12.90. (p. -48.05.)

For the Progymnasium in Milwaukee: By ? Witte in Pekin: from the Women's Club 15.00 & Confirmation Coll. on Palm Sunday 27.70. By ? Franck in Steelville by Jul. Schrader 2.00. By W. Burmester, coll. in ? Nordens Gem. at Hinckley, 48.00. By I. Lunow of ? Lewerenz's Gem. at Effingham 10.78. Easter Festival coll. (half) by ? Great Gem. in Addison 36.70. Good Friday coll. (half) from ? Gräfs' Gem. in Blue Point 5.85. For the household: from the collection bag of ? Schmidt's Gem. in Schaumburg 20.00. ? Succop's Gem. in Chicago 50.00. For construction: ? Nuoffers Gem. in Eagle Lake, 3rd z., 19.00. ? Hölter's compound in Chicago, 5th line, 15.00. ? Brewer's parish in Beecher, 14.57. From ? Mueller's Gem. in Kankakee 5.00. (p. -269.60.)

For the widow's fund: contribution of ? Sieving at Manito 4.00, 1'. Grüber at Bethlehem 2.00. (p. -6.00.)

For the deaf and dumb: By ? Drögemüller in Arenz- ville from N. N. 8.00. By ? Meyer in Lincoln from the Spar-

büchse of children 1.08. Palm Sunday coll. of k. Müllers Gem. in Ehester 17.50. By k. Nachtigall in Wartburg by Wm. Ertfmeier 2.50. Half of Konftm. coll. of k. Steeges Gem. in Dundee 5.80. (p. -34.88.)

For sick pastors & teachers: By k. Wagner in Chicago, thank offering by Elis. Beduhn 5.00. k. W. Conradi 1.50. (p. -6.50.)

For the orphanage near St. Louis: From 8th Wittes Gem. in Pekin by Mrs. E. 1.00. By 8th Rooster in Staunton by Fran N. N. 2.00. (S. -3.00.)

For student orphan boys from Addison. By Treasurer Eißfeldt in Milwaukee 3.25. Part of coll. at W. Fiene's wedding in Addison 8.60. (p. -11.85.)

For comm. in Stillwater, Minn: 8. Mueller's comm. in Kankakee 5.00.

For the congreg. in Danbury, Conn.: 8. Mueller's congreg. in Kankakee 5.00.

Addison, Ill, April 2, 1883, H. Bartling, Treasurer.

Entered the Kafe of the Nebraska District:

For the synod treasury: From 8. Hugo Cämmerer -2.00.

By 8. Harms from sr. Gem. 10.00.

Znm seminar construction: By Dietr. carpenter from 8.

Bodes Gem. to Middle Creek 65.50.

For the Orphanage near St. Louis: By 8. Oetting of N. N. 10.00.

For the widow's fund: From 8. Hilgendorf, thank offering to sr. dear wife, 5.00.

For the orphanage in Addison: By 8. Bode from the piggy bank of wl. Minna Schulz .70, widow Schröder 1.00.

For inner mission: By 8. Hilgendorf, communion coll. sr. Gem., 16.35.

For 8. Biedermann u. Gemeinde: By Joh. Suhr from 8. Grüber u. sr. Gem. 41.00.

For the Omaha congregation: By Mr. T. H. Menk at St. Paul, Minn. 10.40. By Mr. H. Bartling at Addison 3.00.

Omaha, April 2, 1883, F. C. Festner, cashier.

For the Lutheran Orphanage near St. Louis, Mo. received since Feb.22. Feb.: Thank offerings from Mrs. C. Rogge in Alma, Mo., -5.00. From the congregation of 8. Chr. Bocks and himself in Antonia, Mo., 6.20 together with 1 shirt, 17 Ud. calico and 2 pieces of woolen yarn. By 8. F. W. Husmann in Arcadia, Ind.: by the women W. Klotz, L. Unger, H. Bardonner each 1.00; P. Bardonner, S. Fritsch each 2.00; M. Waltz, I. Lorenz, I. Waltz each .50; C. Klotz, M. Flanagan each .25; of the Virgins, L. Unger, L. Oberlies, C. Oberlies, Maria Waltz, Marg. Waltz .50 each. n. .50. from Heinr. Kortjahn in St. Louis 5.00. from Waters Pierce Oil Co. in St. Louis 1 barrel of coal oil. From M. Seidel in Humboldt, Kans. 10.00. From Teacher Heise in Staunton, Ill, from his school children 1.00, from Mrs. Schwentker 2.00. From Teacher Plug's school children in Lake Creek, Mo. 3.00. From N. N. through Schubarth in St. Louis 2.00. From d. Dreinick District in St. Louis by Ch. Brockmeyer 2.90. From Dr. Rohlfing in St. Louis 5.00. From Zionsdistr. in St. Louis by Rud. Gehner 9.25. From 8. Meyers Gem. in St. Louis by H. Dopp 7.00. From Mr. Oelschläger 5.00. From W. Waltke in St. Louis 300 pfo. of ordinary soap & 20 lbs. of Castil soap. D. Hüttmann 1 box of soap. Haas & Co. 4 boxes of soap. W. Kopp 1 box of soap. From Mr. Gehner 1 box of soap. From Des Peres: from G. Greb 1 bushel of apples, C. Rauscher 3 bu. Grain u. 3 Bu. potatoes. From Mr. Tepe in St. Louis 1 bag of flour. From Mr. Schwarz in St. Louis 3 Brl. flour. From M. Sonntag at Ellisville, Mo. 1 brl. Cabbage. From Chr. Strecker in St. Louis 300.00. From Mrs. Ansel in St. Louis 1.00. From the congregation of 8th Pennekamps in New Wells, Mo., 8.00. From Mrs. L. Voß in St. Louis Co. in St. Louis, Mo., 1.00. From N. N. in Humboldt, Kans. thank offering for happy. Delivery of sr. Wife, 5.00. From the pupils of teacher I. G. Kunz in St. Louis, 4.40. From I. Frenzel in Barton, Md. .50. From H. Bredehöft at Jndependence, Kans. 1.00. From the comm. 8. Goessweins in Altamont, Ill, 9 sacks of potatoes, 1 p. meat, 1 keg molaifes & p. flour plus 2.20 for freight. From H. F. Mueller in St. Louis, 1 lot of worn clothes. From St. Pauls - Gem. of 8th L. Zahn in Nokomis, Ill, 13 p. potatoes, 1 p. apples, 2 p. flour, 2 large cases meat, 4 cases eggs. Kindtaufkoll. at8. C. H. Lüker at Aroma, Kans., 5.00. Ges. in the comm. 8. H. Philipp Willes at Concordia, Mo., 39.85. From Mr. & Mrs. Gehner at Mount Olive, Ill. 20 lbs. butter.

At 8. C. C. E. Brandt received for building: from the congreg. 8th Strieters in Proviso, Ill, 12.00; for housekeeping, from Mrs. Bürmann in St. Charles, Mon, 3.00. By 8th Link from s. Confirmands 13.35. By 8th Mariens from Heinr. & Aug. Reller 1.00. By 8th C. C. E. Brandt's confirmands 3.65. Correction.

Missing from my receipt per "Lutheran" dated March 15: from Anna Ohlemer in New Haven, Mon, -1.00.

5, 1883. i. M. Estel, cashier, oor. 3ck <L Rutzr 8t8.

For poor students from the Southeastern Conference District of Missouri, undersigned received since October 15 last from: Widow L. Mueller here -1.00 ; by 8. Roschke from sr. Parish 3.25 ; collected for a student orphan boy at the wedding of W. Schwartz dahier 4.00 ; by 8. O. Zimmermann from Chr. Lowes 1.00 ; by 8. Im. Mayer, Koll. at H. Meyer's wedding 10.10, by the esteemed Jung- frauen-Verein sr. Gem. 3.50 and two communion collections sr. 6.25 and 4.00; by 8th Link, wedding collection at E. Hengist, Wellsville, Mon., 6.00; by the worthy Women's Association of my parish, 5.00; by 8th Link, wedding collection at L. Fangmann, 7.15. (Summa -51.25.)

Heartfelt thanks and God's rich blessing to the dear donors. May He help that the almost exhausted treasury will soon be in such a condition again that no supplicant need be turned away.

North St. Louis, Mo. 31 March 1883.

C. C. E. Brandt, Treasurer.

For poor Minnesota students

I received from July 1, 1882 to January 1, 1883 -144.70 namely: by8. Krumsieg 17.25 and 5.60 (from the Women's Association), 10.00 (from Harms) and 3.00 (from N. N.); by 8. Börneke 15.49; by treasurer Menk 15.15; by 8. Friedrich (from Waconia) 15.00; by 8. Ahner (conference collection) 13.00; by 8. Kretschmar 10.81; by 8. Rolf (from the Women's Association) 10.00; by 8. Fackler and sr. Gemeinde 8.65; by 8. Schulz 8.00; by 8. Streckfuß and sr. Gem. 6.00; by 8. Hertrich 3.00; by I. Low allhier 2.00; by 8. v. Brandt 1.75. (See Luk. 16, 9. u. Matth. 25, 40.!) With sincere thanksFr. Sievers.

With sincere thanksFr.

Sievers.

The undersigned, with thanks to the kind givers, confesses to have received for the building of his church. Parish in Town Olive, Saline Co, Nebr: Through 8. Endres of his. M. Adam from Johann Holz 3.00, from his parishioners 12.75. Gem. 12.75. By 8. G. Bayer from sr. Gem. 3.50. From my branch at Friendville 5.00, from Fr. Metzger, Fr. Fiene & Chr. Heidalk 5.00 each.

S. Meeske.

Received for inner mission in Iowa: from Adam Thomas by 8. Aron 5.50. By 8. Bräuer, mission coll. of Denison congregation, 16.50. By 8. Bretscher of Hanover Township congregation, part of mission coll. 20.00, Easter coll. 12.11.

Denison, Crawford Co, Iowa. Aug. Schultz, cashier.

For the church building of my congregation is still received: From Mr. H. M. in Addison, Ill, -20.00. From Mr. H. Smith in Tecumseh, Mich., 10.00. From Lake Ridge, Mich., from Mr. G. Mueller 10.00 and from Mr. F. Mueller 3.00. From the general treasurer 7.00. From treasurer Birkner 5.00. From treasurer Grahl 47.50.

Sincerely, sincerely thank you!

Toledo, O., April 3, 1883.

H. W. Querl.

For poor students received with hearty thanks through Mr. 8 Gräbner a collection from his congregation at St. Charles, Mo. levied on the second Easter holiday, in the amount of -11.30. Through Mr. 8 Dröge of St. John's congregation at Fryburg, Ohio, 11.50. C. F. W. Walther.

New printed matter.

Dr. Martin Luther's Complete Writings. Volume XII. The Epistle to the Church, together with Miscellaneous Sermons.

This volume has now left the press and will be ready for shipment in about two weeks. The same contains 2099 columns of text, plus a triple table of contents and a triple index. Price -4.50; postage about 50 cents.

Since a large number of the honored subscribers have obtained several of the previously published volumes through booksellers instead of directly from the undersigned publisher, so that errors would occur several times, all our honored subscribers who are willing to obtain the work through booksellers from now on are requested to report this (by postcard). In all cases where such notification is not received within the next two weeks, the new volume will be sent directly from here.

Since this volume is also a book of significant weight that suffers when shipped by mail, even with very good packaging, our customers will find it in their interest to order books of which they will be in need in the near future now and have everything come by express (or freight).

The jubilee edition of Luther's Hauspostille is nearing completion, to which we now call the attention of those who wish to have a Hauspostille, so that they may wait with the purchase of the same until they can obtain this new, excellently furnished and cheap edition from here.

Concordia Lutheran Publishing House.

(M. C. Barthel, Agent.)

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St. Louis, April 15, 1883.

The American Lutheran Organist. Collection of preludes and postludes, for use in public worship. Vol. 4. St. Louis, Mo. Lutheran Concordia Publishers. - M. C. Barthel, Agent.

It is our pleasure to present the just published fourth issue of the "American Lutheran Organist". It contains on 16 pages in Querfolio 33 preludes and postludes. 17 of them are newly composed by Mr. Ungemach and 5 by Mr. Mösta. From already existing compositions, 1 by I. Christoph Bach, 1 by Geißler, 1 by Hesse, 1 by I. Sebastian Bach, 1 by Ruffel and 1 by Schwenke are included. Somewhat reworked (resp, with removal of difficulties in intention of understanding or performance) are 1 piece by Töpfer, 3 by Rinck, and 1 by Sebastian Bach. All pieces are short and easy, in a church style, without being dry. One of the advantages of the preludes is that almost always the first bars clearly recall the melody for which they prepare. The order is such that the player can play the piece from the page without having to turn the page in the middle of the game. This fourth booklet is not only not inferior to any of its predecessors, but may rather surpass them in some respects. The price is 40 cents. W. [Walther]

Kleine Schulkunde. A booklet to help with the establishment and management of one-class parochial schools, by J. S. Simon.

"I did not want anyone to become a preacher if he had been a schoolmaster before," Luther, the founder of the Lutheran parochial school system, famously said.

The dear man of God could have no idea at that time that in the distant part of the world, discovered not long before by Columbus and, as it is now, destined to be a refuge for the pure Lutherans in God's counsel, the experiential acquaintance of the pastors with the school work makes itself in a quite peculiar way, in that in this country of immigration, due to the state of emergency, mostly the candidate chosen as a preacher does not "before", but at the same time also becomes a schoolmaster and for years leads the parish office and the school office in one person; Yes, in many places even those who have died in the service of Christ bear the double burden of office with the rest of their strength, because the congregation is still too poor in means, or too poor in grateful love, to pay their own teacher. And so it will remain as long as the American Lutheran Church, as a result of immigration, has to consider the work of inner dissonance as a main task, and as long as it sticks to God's Word and Luther's teaching and the love of Christ penetrates its pastors. What would become of her again without such love work of the pastors in the school, shows her skill in the East and South.

But when the prospective preacher tackles the school work with all his soul, how helplessly he sometimes stands there if he has not had the opportunity to practice school-keeping or to receive some guidance for the same! On the other hand, how many temptations to despondency are spared him if he is instructed to some extent by an experienced and proven schoolman, and how it strengthens the good trust of the congregation in its pastor in the early stages, if it not only respects his self-denying loyalty, but also his skill in school work, not to say that some knowledge in school work is also of benefit to the pastor, if a special congregational teacher is employed.

Considering this, since last year Preceptor Simon, in addition to his much work at the proseminary of the local practical theological school, has voluntarily given the graduates of the preacher's seminary in the last quarter of the year a special instruction on school conduct. What he now dictated as a basis for the oral instruction of the high school graduates appears in print in the above "Auxiliary Booklet", and, as it says in the preface, "only at the repeated and express request of the students, and also to save the time-consuming dictation", whereby the professors with the undersigned also encouraged him to comply with such a request, especially since this booklet would like to provide help in other ways. In it, 1) the establishment of a single-class school, 2) the treatment of the individual subjects in the same, and 3) the proper handling of school discipline are shown. Finally, a lesson plan for single-class schools is given, for example. Since it is so important for the teacher to see the entire structure of his school ready in his mind, so to speak, in order to be able to take safe steps right from the start, the author endeavors to show it in a short outline. That he is able to do so, is known to those who know that the author has almost thirty years of experience as a teacher of the community school in Monroe, Mich. at his side. This booklet can fill a pastor, who has to hold school, with desire to hold school already after reading it, and if he knows how to use the instructions given in it according to his time and circumstances, he will soon feel, under God's blessing, how much easier, more pleasant and more successful it will be for him to teach and for the children to learn. If he also has time to study the extensive "School Practice" of the blessed Director Lindemann, recommended by the author, this will be done with all the greater benefit, especially through the auxiliary booklet.

Including the syllabus, it comprises 63 pages. Printing and paper is good. The copy costs 35 cents, with postage 40 cents. It is available from the Concordia Publishing House in St. Louis, Mo. and from the author, Concordia College, Springfield, Ills.

Springfield, Ills.

F. Lochner, k.

Greetings from above. Ten illustrated Bible words, in fine color print. Price 25 cents.

Psalms words. Ten cards, in fine color print with flowers and landscapes. Price 25 cents.

These cards contain a beautiful selection of sayings from the Scriptures. The artistic execution is excellent. The latter collection contains mostly sayings referring to the protection of God and show - besides beautiful floral decorations - a castle in the background. The cards can be obtained from Mr. E. Kaufmann, 66 Fulton Street, New York.

G.

Changed addresses:

Rev. ck. 6. nd. Iruouer, Ilkport, 61a^{to} 6o., Iorvs.,

Rev. H. Sieelr, ago. 4tū L IVulnut Sts., Lite,

Rev. IV. 0. R. OettinA, Onliinnd, Lurt 6o., Nebr.

L. I'eudner, Sardin, I'ee 6o., Nex.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay it in advance. Where it is carried by carriers, the subscribers have to pay an extra 25 cents carrier's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for Hl.25 per.

Only the letters containing notices for the journal are to be sent to the editorial office, but all other letters containing business, orders, cancellations, money, etc. are to be sent to the address: Luth. 6onv "rāia-Verlag" <LI. 0. vnrkel, ^xent), vorner ok Miami Street L Indian" ^venue, 8t. Ivouis, ilo. to be sent to. - In Germany, this sheet can be obtained from Heinrich I. Naumann. 36 Pimaische Strasse, Dre-den.

Lntereck at tve ?o8t OÄee ab 8t. I'oui", LLo., LS 866OLcl-oLS8 nut.

Something about divorce.

(Continued.).

In order to judge what is a lawful divorce according to God's word, it will be necessary first of all to know what marriage itself is according to God's word. For depending on the nature of the marriage, it can be divorced or not divorced. The correct answer to the question of what marriage is according to God's word is this:

Marriage is the union of a man and a woman established by God on the basis of mutual consent and indissoluble according to God's will for this life for the purpose of procreation of the human race and mutual assistance.

The first thing we have to remember from this definition of marriage, in order to be able to judge correctly about "divorces, is obviously this, that it is a state appointed by God Himself. For if it is instituted by God Himself, it can be divorced only when God wills it. The world, of course, does not want to know anything about it. On the contrary, it thinks that marriage is only an order introduced by man, and while some still consider it a necessary and beneficial institution, others consider it not only unnecessary, but also an extremely troublesome institution that only hinders man's happiness. When Christians speak of "holy" matrimony, the world only makes a mockery of it. However badly the world has ever raged and raged against the order of marriage, it has not been able to eliminate it from the world. As many other, even beautiful, human orders have been abolished in the course of time, the order of marriage has remained unchanged among all peoples of the earth to this day, despite all the struggle of the horny world against it. Therefore already from this the world should recognize and, if it only wanted, could recognize that the marriage must be no human invention, but a foundation of the almighty God himself, who has now already provided for nearly 6000 years that it does not fall under

The first thing that has happened is that the world has become a free world, and the second thing is that the world has become a free world, and the third thing is that the world has become a free world.

That we Christians regard marriage not as a human, but as a divine and therefore unchangeable order, we have a quite irrefutable reason for this, namely the revealed infallible word of God contained in the writings of the holy prophets and apostles. For in it it is clearly revealed from the very first pages that no one other than the great God and Creator of mankind Himself instituted the marriage state, even before man fell into sin, when he was still in a state of innocence and paradise was still his dwelling place on earth. Already in the second chapter of the first book of Moses we are told that God not only took Eve, the first woman, from Adam, the first man, but that God Himself brought her to him, brought her to him and married her (Gen. 2, 22. 23.). Therefore, in his great interpretation of the 1st book of Moses, Luther beautifully remarks on this, among other things, as follows:

"That Moses adds: And brought her to him', is a fine description of the betrothal or wedding ceremony, which is to be especially noted. For Adam does not go to his pleasure and attack the created Eve, but waits for God to bring her to him; as Christ also says Matth. 19, 6: "What God has joined together, let not man put asunder. For that man and woman should come together in an orderly way is God's order and appointment; therefore Moses keeps his peculiar and own way of speaking. He brought her to him," he says. Who then? *Jehovah elohim*, that is, the whole divine being, God the Father, the Son and the Holy Spirit. These say unto Adam, Behold, this is thy bride, with whom thou shalt dwell." (Luther's Works, St. Louis Edition, Volume I, page 163.)

The second thing we have to remember here above all is this, that marriage according to God's will and appointment is also an indissoluble covenant for this life. God's Word also tells us this already in the history of the institution of marriage. For it is written in Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave to his wife". There is no doubt that marriage is an indissoluble covenant for this life, and that only death should and may dissolve it. For if a man is to leave even his parents in order to cling to his wife, the bond that links the spouses must be even more intimate and unbreakable than even the bond that links the children to their parents. The latter must give way to the former. That we are not mistaken in this interpretation and understanding of the words of institution, we have first of all an "irrefutable" witness in Christ, who is truth itself. For when once the Pharisees put the question to Christ: "Is it lawful for a man to put away his wife for any cause?" Christ answered them, "Have ye not read, that he which made man in the beginning made man to be male and female, saying: 'For this cause shall a man leave father and mother, and shall cleave to his wife: and the two shall be one flesh.'" So now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matth. 19, 3-6.) What can be clearer than these words? From this we see that the conclusion of marriage has a completely different meaning than other civil contracts which people conclude with each other. As far as these other, purely civil contracts are concerned, men have full freedom to determine for themselves the obligations which each of the contracting parties thereby assumes, to fix for themselves the time for which the contract is to last, and to issue for themselves the conditions under which the contract may remain valid and under which it may be annulled. And even if a purely civil contract has been concluded for the whole of life, it can still be dissolved before the death of one or the other of the contracting parties, if only both contracting parties are satisfied, by both returning to each other their given word or promise. Briefly,

Every partnership, every contract of sale, exchange, loan, rent, lease, and whatever other human contracts of this kind may be called, can be cancelled, if not always unilaterally, but mutually, that is, if both parties are satisfied, without sin. It is not so, as I said, with marriage. It is not an order made by man and established according to human arbitrariness, but an order made by God Himself and established according to His will, God's creature, God's foundation, a state sanctified by God, a divine state, a contract, which therefore can neither be terminated again unilaterally without grave sin, nor can it be dissolved again on the basis of mutual agreement. Yes, if a man made a contract with a woman to live together with her in marriage for only a number of years, this would not be a marriage at all, but nothing but a life of fornication and immorality. Luther therefore writes to Match. 19, 3-6: "Christ says: 'What God has joined together, let not man put asunder'; as if to say, 'Man shall not put asunder his wife; for he who created you, man, has given you to wife, and he who created you, wife, has given you to man to help him, 2c. and will not put asunder. Because it is so, that what God has joined together, no man shall separate; man and woman God joins together, he makes you a man and makes you a woman, and by his order man and woman become one body: therefore no man shall separate this order of God, let God call him Moses, or whatever he will; but here it is said: If you have taken me, then you must be separated from me only by death.'" (Erlanger Ausgabe, Vol. 44, p. 137.) - But what the triune God established already at creation and Christ, the Son of God, repeated in the New Testament, that is therefore also taught by the holy apostles. For example, St. Paul writes: "A woman who is under a man, while the man lives, is bound by the law; but if the man dies, she is loosed from the law concerning the man. Now if she be with another man, because the man liveth, she is called an adulteress: but if the man die, she is free from the law, that she be not an adulteress, if she be with another man." (Rom. 7, 2. 3.)

But as firm as all this is, since it is clearly founded in God's Word, there is one case excepted in which it is not a sin to divorce one's spouse. For if one spouse falls into the sin of fornication during marriage, and thereby into adultery, then the innocent party has not the duty, but the right, to divorce that spouse and enter into another marriage. For thus saith Christ the Lord, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Match. 19, 9.) Therefore Luther writes: "We have just heard that death is the only cause for divorce; and because God commanded in the law of Moses to stone adulterers, it is certain that adultery also separates the marriage, because thereby the adulterer is condemned to death and condemned. For this reason, Christ (Matt. 19:6), when he decrees that married couples should not divorce, excludes adultery and says: "Whoever has committed adultery is condemned to death.

If a man leaves his wife (except for the sake of fornication) and takes another, he commits adultery. This saying is also confirmed by Joseph in Matth. 1, 20, when he wanted to leave Mariam, because he considered her an adulteress, and yet he is praised by the evangelist for being pious. Now of course he would not be a pious man if he wanted to leave Mariam, if he did not have the power and the right to do so. (See the "Scripture of Matrimonial Matters" of 1530. Walch's edition Tomus X, page 949.)

As certain as it is that Christ excludes one case in which it is not a sin to divorce oneself from one's spouse, namely if the latter has broken the marriage by fornication, it is also certain that Christ excludes only this one case. He says, "Unless it be for fornication," that is, except in this case. Therefore, there is no doubt that whoever, as unfortunately happens so often and as one reads daily in the newspapers, divorces his spouse solely "because of bad treatment" which he receives from him, commits, according to Christ's clear explanation, the terrible sin of adultery. But a husband may also fall into an incurable disease, or become a miserable cripple, or fall into madness, or give himself up to drink and other vices, penetrate everything and therefore not provide for wife and children, or fall away from the true religion, or come to the beggar's bar, or make himself infamous before all the world by his crimes, or be imprisoned for his crimes, or flee to escape punishment, or be expelled from the country by the authorities, whether innocently or through his own fault - none of these things, according to Christ's clear statement, gives the other party a right to divorce. Therefore, the lot of those who live in marriage is often a terrible one, truly worthy of mourning, and sometimes a true hell on earth. Even the holy apostles once exclaimed, when Christ had said to them that only fornication separates marriage: "If the matter of a man and his wife is like this, it is not good to marry" (Matth. 19, 10.). But Christ did not revoke his once made statement. Not everyone is granted a happy and joyful marriage. In part, God punishes those who entered into marriage without God with an unhappy marriage, and now, in order to bring them to repentance, let them experience what is written in Jer. 2:19: "It is the fault of your wickedness that you are thus punished, and of your disobedience that you are thus punished. Therefore thou shalt understand and know the sorrow and heartache that thou hast brought, that thou hast forsaken the Lord thy God, and hast not feared him." Sometimes God also imposes the heavy cross of an unhappy marriage on his dear children, in order to test and prove them, as Job once did.

This is not only what we teach now, but also what our Lutheran church and all its orthodox teachers have always taught. Johann

Gerhard, for example, writes on Matth. 5, 32 and Matth. 19,9: "What Christ declared to be the only and sole cause of divorce must also be considered and applied in the Christian church, which is bound to Christ's voice, as the only and sole cause of divorce. Now Christ has declared adultery to be the only and sole cause of a marriage divorce.

divorce is declared to take place. Therefore, adultery must also be considered the one and only cause of divorce. That Christ declared this is proven 1. from the occasion of His saying. Match. 5, 32. Christ contrasts his statement with the traditional opinion of the Pharisees and Match. 19, 9. to the question of the Pharisees, by which they perverted the Mosaic law of divorce in such a way that divorce "for any cause" was also permitted in the judgment of conscience before God; but Christ denies in general that divorces without a just cause are permitted, and proves his assertion from the first institution of marriage, but excludes only one cause for which divorce is permitted, namely the case of adultery. If there were more causes of divorce, Christ would not have omitted them in his answer, because he had been asked about all causes; for if he had omitted one, he would not have answered the question honestly. Far be it to believe such a thing! That Christ alone declared adultery to be the cause of divorce is proven by the meaning of the exceptions. The words "unless" *) indicate an exclusion and exception; their natural meaning therefore indicates adultery as the cause in such a way that it excludes all other causes. As one might rightly conclude, for example, if someone said: Every one who, except in cases of extreme necessity, takes another's property sins against the seventh commandment,' that only the emergency is excluded in which a man, by taking another's property, does not sin against the seventh commandment: So one rightly concludes from the fact that Christ declares: "Whoever divorces his wife, except for adultery, commits adultery," that only the case of adultery is excluded, in which a person, when he commits divorce, does not commit adultery. Here the rules of the jurists can be referred to: "A law that speaks of a case of exception is not extended to other cases. Exceptions, because they depart from the rule of law, may not be further extended.' Our contention is finally proved 3. from Christ's purpose and intention. Christ's purpose is to control the unrighteous divorces that have arisen in the Jewish state and to call us back to the first institution of marriage, which shows that that bond is indissoluble. If, however, other causes besides adultery are allowed to cause divorces, we depart from Christ's intention, and thus open not only a small crack, but a wide and broad window, for divorces." (Loc. de conjug. § 602.)

(To be continued.)

(Submitted.)

Inner Mission.

(Conclusion.)

The settlers to be visited by our "traveling preachers" are for the most part initially quite poor, not only in earthly goods, but also and above all in spiritual knowledge. Should such people also be poor in spiritual knowledge right at the first visit of a preacher?

*) In the basic Greek text it is Matth. 5, 32. trapkXT-öe and Matth. 19, 9. ei

If we were to be expected to provide for them physically, then in most cases even the most beautiful hopes would soon be thwarted, and only because of the troublesome issue of money. We must therefore take care of this beforehand, and as long as it is necessary in the individual cases, if we want to carry out the work of the Inner Mission at all.

And that is what we want! God's word says: "Take care of the saints' needs. If this applies to the bodily needs of the saints, how much more does it apply to their spiritual needs! God's word says: "Now that we have time, let us do good to everyone, but most of all to the comrades of faith." If we are to do good most of all to the members of the faith, we should certainly not neglect the very best thing about them, which is to visit them with the saving gospel. In the earthly sphere, even the faithless children of the world can, out of natural compassion, render them some assistance (as has been shown in the case of the forest fires we have experienced and other terrible events - although we Christians should make the assistance of the world completely superfluous in view of the earthly need of our fellow believers): in the spiritual sphere, however, our fellow believers can only be helped by the service of those who are already blessed by God with all kinds of spiritual blessings in heavenly goods through Christ.

While many unbelieving church communities, even though they are at odds with one another, nevertheless often make common cause with one another in regard to missionary activity, we orthodox Lutherans, on the other hand, for the sake of our conscience, which is bound by God's Word, must also go our own way in this, because otherwise we would prove to be indifferent and unfaithful to the pure, unadulterated truth of God's Word. For this reason, however, we need all the more concord, to hold fast to one another and to exhort and stimulate one another to love and good works, and this all the more as we see the day of the Lord approaching. Then we must hasten and always increase in the work of the Lord, remembering the word of our Lord Jesus: "I must work the works of him who sent me while it is day. The night is coming, when no one can work."

Oh, how lamentably sad it is when a traveling preacher somewhere has to be told or has to speak to himself: Here you are too late. Here are people who, unfortunately, did not seriously look for God's pure Word and Sacrament when they arrived in this country, and now, after so many years, have either fallen victim to obvious unbelief in complete ecclesiastical neglect, or have become a prey of false churches. Ah, if only you had been able to bear the word of life to this poor people sooner! How can we suffer the false churches to be more zealous to destroy our own house than we are to build it? Can we calmly watch our poor abandoned co-religionists die and perish in ever-increasing indifference, while we spiritually have bread in abundance?

"Oh that I had water enough in my head, and that my eyes were fountains of tears, that I might weep day and night for the slain of my people!"-so lamented the prophet Jeremiah, picturing in his mind's eye the Babylonian captivity.

The Jews were murdered in droves. Yes, it is said of the Son of God himself, when he saw the great people, for whose spiritual and eternal well-being no one could take care: then "he was sorry for them, for they were faint and scattered, like sheep that have no shepherd. Should we not be heartbroken when we hear how hundreds and thousands of our own countrymen and fellow believers here in our so richly blessed America are going spiritually astray, yes, are finally being lost in body and soul? Should we not pray to the pious God for them:

Gather together those who are scattered, Make firm those who are in doubt, And bring them to your hearth, That their souls may also be saved?

Should we not offer our earthly gifts with a thousand joys so that preachers of the gospel can be sent to those poor forsaken ones?

How can we dare to pray a single Our Father if we do not wholeheartedly wish God's city happiness and seek its best? The prayer of the Lord should be a daily reminder to us of the work of the mission.

Oh, dear Christians! Ask yourselves, every one of you, quite seriously: What am I actually in the world for? As soon as a person has come to true faith in the Lord Jesus Christ, he is ready for eternity; he has then, through Christ's most holy and most sacred merit, completed his account with God in a completely satisfactory way and is ready to enter heaven through a blessed death. If God has brought me this far, why does he still let me stay on earth? Well, dear Christian, what else is this for but that you should not go to heaven alone, but bring many, many more with you? You shall open your mouth and bear witness to Christ, so that other souls, which have been bought just as dearly, may also learn to find salvation in him. You are to be of some use to your neighbor here, even with your silver and gold, you are to help equip others so that they can come with the invitation to the kingdom of heaven where you cannot go with your voice. With your faithful prayer you shall help to endure God's wrath, so that this wicked world may still be given a grace period for repentance and conversion, so that many a child of sin, like a fire from the fire, may still be saved and saved. In short, thou shalt live, as St. Peter says, what is yet deceitful time in the flesh, not to the lusts of men, but to the will of God." This is the real purpose of a man's life as soon as he becomes a Christian; and in doing so he is also an unspeakably blessed man, willing to do all good works, merry, joyful and skillful.

But in the end, should we not fear that the work of our Inner Mission will be in vain? Oh, truly, no! This is not only guaranteed by the word of Him who does not lie (Is. 55, 10. 11. 1. Cor. 15, 58.), but the same has already been abundantly and gloriously confirmed to us in experience. God, according to His goodness, gives our dear traveling preachers an open door almost everywhere and often lets them find the field already white for harvest. "They receive one victory after another, so that it must be seen that the right God is in Zion." God has blessed our work so abundantly that in the last summer alone six more traveling preachers not only but could also be won. If we will need about 2550 dollars in the current synodal year in order to keep our missionary work going well: On the one hand, this is certainly not such a large sum, when one considers that it must be sufficient to purchase six carts and to support eight preachers for a whole year, none of whom receives more than 300 dollars per year (including what is offered to them at preaching stations); on the other hand, however, the dear congregations, especially in our newly formed synodal district of Minnesota and Dakota, have absolutely no reason to shrink from raising this sum. In addition, the other dear congregations, especially in those districts of our synod which do not yet have such a hopeful field for inner mission in the immediate vicinity, will not exclude our mission district from their loving activities in the future.

Let us not then grow weary in doing good. Yes, "let us do good and not grow weary, for in his time we shall also reap without ceasing." In all the labor of faith and love, the blessed word with which our dear traveling preachers comfort themselves in their manifold troubles and privations is also applicable to us, the word: "Be glad and of good cheer, for it shall be well rewarded you in heaven." Oh, how we should long for the sweet joy of being greeted one day at the right hand of the Savior by such blessed ones who will then say: Behold, dear Lord, we had gone astray from thee, and should have languished spiritually and eternally in our path of life. Then these pious souls sent us a faithful preacher of your word, who brought us the bread of life and led us to the fresh water, so that we were refreshed and preserved to blessedness. Reward them according to your goodness. Then the Lord Himself will take the floor, will make their cause His own, and will say to us: "I have been hungry, and you have fed Me. I have been thirsty, and you have given Me drink. Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!" Will this not be joy?

We conclude with the heartfelt wish that all readers of these lines may heartily agree with the following extraordinarily glorious words of Luther:

"A Christian is a child of God, a brother of Christ, a temple of the Holy Spirit, an heir of the kingdom, an associate of angels, a lord of the world, and partaker of the divine nature. A Christian's glory is Christ in heaven, and Christ's glory is a Christian on earth. He is a precious child of God, clothed with the righteousness of Christ, walking in holy fear and willing obedience before his Father; shining as a light in the world, and as a rose among thorns. He is a beautiful creature of God's grace, over whom the holy angels

rejoice and accompany him everywhere with joy. He is a wonder of the world, a terror to devils, an adornment to the church, a desire of heaven. His heart is full of fire, his eyes full of water, his mouth full of sighs, and his hands full of good works."

The Minnesota and Dakota District Mission Commission of the Synod of Missouri, Ohio, et al. St.

Ms. Sievers.

E. Rolf.

T. H. Menk, Treasurer.

Progymnasium in New York.

In accordance with the invitation received, the undersigned attended the examination of this institution, which with God's help has come into being since 1881, on April 4, and can inform all dear brethren that he not only returned with great satisfaction, but was also filled with the confident hope that with God's help this glorious work will endure and continue, although in the future there will also be many a stay and difficulty, as is always and everywhere the case when a new fortress is to be built against the bulwarks of the devil. As is well known, the devil does not hesitate to throw all kinds of obstacles and blocks in the way, frightening hearts with the greatness of the undertaking, or with the number of difficulties to be overcome, or with the insignificance of one's own strength, and drawing them away from the strengthening contemplation of divine omnipotence and from heartfelt trust in his assistance. Let us therefore rejoice all the more that those who began this work and on whose shoulders the burdens have so far rested mainly, thank God! are still filled with fresh courage and true joy, not only not to abandon the work and not to shirk the burden, but to continue in it freshly and cheerfully.

At present, the Sexta consists of 9 boys and the Quinta of 6. The teachers at the institution are Pastor I. H. Sieker, Director E. Bohm, Prof. O. Hanser, teachers Gernt and Wedekind. Examinations were held in the main subjects in which the students had been taught, namely catechism (Lehre von der Kirche), Latin, German, English, arithmetic and physics; at the end there was declaiming. Many pastors, several teachers and the parents of the boys had come to the exam. The result of the exam was a most gratifying one for all. Not only did the students have the formal knowledge, but it was evident that they had been carefully instructed in the use of the subjects taught; it was evident that the method followed was not that of dressage, as is the case in so many American schools, but that of Christian and scientific education. The boys were well versed in all subjects.

Obviously, the dear teachers have worked not only with complete devotion, with great faithfulness and much skill, but also with rich blessings and success. The boys who have received such instruction are to be praised; they receive a character that will accompany them throughout their lives.

The institution itself is enjoying ever greater confidence within New York; already 8 students have been registered to enter Sexta; The Board of Supervisors, trusting in God's help and provided that the Synod approves, has decided to take the students of the Quinta one step further and to form a Quarta out of them, so that those boys who graduate in the course of the next year can then enter the Tertiary in Fort Wayne.

Thus, the tender little plant has not only not dried up, but has also taken deeper roots in the last year, and has grown in height and width.

It will also, God willing, with further faithful care on the part of the teachers, the dear congregation, which has so willingly opened a warm little room in its heart and home to him, and the church at large, take ever firmer root and grow stronger in the future and also bear rich fruit in its time.

The history of the past century and earlier shows how much such institutions are needed. Wherever the faithful, kind God gave such schools, and wherever the right Christian spirit and mind blew in them, they always proved to be a great blessing for the church; just as, conversely, where such institutions either did not exist or were not run in the Christian spirit, a noticeable decline was always felt in the church, or tended to occur soon thereafter.

If, for example, one looks back on the history of the Lutheran Church in this country, it soon becomes apparent that it is precisely from the fact that it lacked ecclesiastical schools and institutions that the greatest misfortune has arisen. This one thing did more to alienate her own children, to empty her pulpits and churches, than the English language and all the other circumstances in which she was placed here. After Mühlenberg's process and through his suggestion, already trained candidates for the office of preacher always came over in the last century to gather the scattered Lutherans into congregations; it took a long time until they united in synods, and even longer until they only thought that they could educate and train preachers themselves. The preachers and congregations who immigrated here had access to the usual schools for the training of preachers in Germany, as: Latin school, grammar school, university, on the one hand, as indispensable and indispensable, on the other hand, as so unattainably high before their eyes that in their modesty they did not even dare to try to call something like that into being in the first decades. Their only refuge and source to get preachers was and remained, therefore, that they turned to Germany and asked, e.g., from Halle, from Augsburg, from Helmstädt, to send candidates.

It was not until the wars with Napoleon at the beginning of this century brought such hardship to the old fatherland that not only emigration diminished, but also the sending of preachers completely ceased; not until the Lutheran people here spread out more

and more to different states and thus the great lack of preachers became more and more noticeable; Only when the example of the Methodists, among whom as a rule only unlearned men offered themselves as preachers, had accustomed them to the idea that it was not necessary to have a German university education in order to be a preacher, only then did they seriously entertain the idea of establishing their own institutions for the training of preachers in this country.

But now it was too late, so to speak; for the old immigrant pastors, who would have had the erudition for it, had died or become too old, and the young offspring did not have the necessary stuff for it. So-called classical schools were started here and there, e.g. by the Henkels in 1817; the Lutheran Synod of Tennessee rejoiced warmly about it, "for it was high time that something happened in this direction"; but these, like other such schools and seminaries that were tried, had only a short life. It was not until the seminary at Gettysburg, founded in 1826, and begun on the broadest religious basis, that it made it over the arduous

The result was that the government went beyond its initial state and was finally able to hold its own. For the rest, they made do with men who did more harm than good, with all good will, and if they had demanded too much before, they now went too far on the other side and were content with the most inadequate; they took as preachers young men who had been taken into the house by pastors who, unfortunately, knew little themselves, and there, like apprentice boys, had been instructed and prepared by their masters in a makeshift manner in some aspects of the spiritual office. Since there was a lack of knowledge of the ancient languages in which the Word of God is written, and also of knowledge of the Latin language, in which by far the most and best Lutheran doctrines of faith are written for the preachers, what is it to wonder that the people, cut off from all these sources, fell more and more into ignorance, and that the whole Lutheran church in this country fell more and more into decay? And why is it surprising that the most ambitious young people turned to English, sought their education in English schools, and joined the English churches, especially the Episcopal Church, as, for example, a son of Mühlberg did; in their own church they found neither education nor instruction in spiritual things or in secular sciences. It is obvious, however, that Lutheran Zion had to sink deeper and deeper in this way. Only after the immigration of not only pious and orthodox, but also classically educated German pastors at the end of the thirties could things change again, and they did change again, as anyone who wants to see can see.

In the last 45 years, therefore, a time of grace has again dawned for the American Lutheran Church; a time during which God has brought together here numerous pious men educated in good German schools and thus mildly endowed His Church with the powers to instruct the growing youth as is right and to establish such so-called classical schools from which well-trained Christian young men can emerge for the benefit of the Church and the state for whole generations to come. Should we and do we want to miss this time, in which the still crying need for higher schools can be satisfied? Or do we want to start only when it has become too late again? No! With God's help, we want to get to work now. The more necessary it is to have a larger number of such schools in all parts of the country, and the more difficult it is to start and maintain them, the more faithfully we want to take the opportunity that is now offered to us in New York, and to strengthen and support the brethren there, whom God has already made willing for this work. It is not always possible to found such an institution where we humans want to have it. Now God has given us an opportunity in the city of New York, which we have been looking for in vain in the East. It is true that it is a little far away from the rest of our Eastern Synodal District, but we must remember that we cannot take anything ourselves, unless it is given to us in grace; and secondly, a quarter of our district lives in the immediate vicinity of this city. The Eastern District in general is scattered on four corners; in whichever corner a Progymnasium is erected, it is and remains always equidistant from the other three Conference Districts; nowhere is a Progymnasium to be found.

But it can count on a larger number of students than in the giant city of New York, and nowhere are the prospects for the Progymnasium as good as in its close connection with the St. Matthew's Academy, in that both students for it grow out of the latter and some of the eleven teachers working at the Academy can also give lessons in the Gymnasium. Who does not see that God wants his work here? His fingerprints are clearly visible, in that he has given us men, students, housework and everything else that is necessary for the successful development of the institution. All that is required of our Eastern District Synod for the time being is this, that it assume the protectorate and maintain a single professor at its expense. Let us not, therefore, let the invitation in all this to participate in this institution be in vain, nor let the opportunity to obtain a Progymnasium pass by unused. Let us rejoice that the Progymnasium has come so far; let us support it strongly with advice and action, with students and with money, but above all with heartfelt and constant intercession.

H. Hanser.

(Submitted.)

Southern District Synod.

Our Southern Synodical District held its meetings this year from April 11 to 17 in the midst of the hospitable "Trinity Church" at Houston, Texas. Still this young district covers a large area of country; still the most distant congregations of it are some 800 miles apart. However, it has again been found that the branching off of new districts has been of decided success. All the brethren in the office, who could only depart, arrived, and almost all the communities had sent deputies. The reunion was joyful, and all the hardships and privations that many of our brethren have to endure on difficult posts were forgotten. A number of pastors and teachers were also received into the synodal association.

Richly blessed were the joint sessions. The opening sermon of the venerable General Praeses Schwan was full of comfort and encouragement. The doctrinal discussions, which were led by Professor Pieper, were of such a nature that we only wished that all the world could have attended them. The **doctrine of justification**, the noblest jewel of our church, the article by which the Christian church stands and falls, the apple of the eye of the whole Christian doctrine, which cannot suffer even a speck of false doctrine, was discussed in great clarity and detail. The most important questions that a Christian heart can ask itself concerning the blessedness of souls were answered with bright sayings of the Scriptures; in the process, it was demonstrated how our Lutheran church has always answered these questions in this way. Now then, even if not all the world was able to attend these doctrinal discussions, there is still the opportunity to become acquainted with them by acquiring and diligently studying the synodal report. Ask: What is God's judgment of me when it comes to my natural condition and doings? What about my reconciliation with God? How am I justified or do I attain

God's grace? What is the gospel? What does the same thing direct? What is faith? Why are we justified by faith alone, without works of the law? In the article of justification, why is faith never compatible with the works of men? Can and should I be certain of my present state of grace? Can and should I be certain of my future blessedness? How do I become capable of all good works? By what alone is a lively, zealous, godly life wrought? - Here you will find a clear and definite answer from Scripture and confession. In this doctrine of justification your heart can have rest, peace and comfort. It is the focal point in which all other teachings converge, and from which they all receive their bright light. In the light of this teaching, you can tell who is teaching right or wrong. It is the one that reveals the enemy. If you are still in dispute about who will stand with Christ in the controversy over the election of grace that has been going on for some years, you have a touchstone in this doctrine of justification. Truly, just in this year, in which the four hundredth anniversary of Luther's birth falls, it was appropriate to treat the doctrine with which Luther overthrew the papacy. "This is the battle cry of the Reformation, which must be heard over and over again, and especially in our time all the louder and more resolutely, the more the evil enemy has sought to overthrow the doctrine of justification in our own camp by orthodox ways of speaking. Praise God! He has not succeeded, Christ has kept the field!

A number of important resolutions were passed by the Synod, the execution of which we confidently place in God's hands, in the certain confidence that he will not put us to shame. The Southern District promised to participate in the establishment of an orphanage in New Orleans and to take it under its supervision. The New Orleans Progymnasium became a synodal institution. A fund was established to support poor students in our district. Above all, however, we were occupied with the inner mission in Texas. This has made such gratifying progress through our brave, zealous missionary Trinklein that the synod joyfully decided to hire two more missionaries, since the harvest is exceedingly large and hopeful. Only this old complaint had to be voiced again, that the workers are so few. Would that all Christians would pray more and more fervently that the Lord would send laborers into the harvest! Would that all fathers of families would better and better recognize their duty to give at least one of their children to the service of the Lord, or if they do not have a suitable one, to let at least another one be raised in his place for the ministry of preaching or school. Create people! Create people! We have the treasure of pure doctrine by God's grace! It only needs to be brought out and poured out, and God, according to his promise, will not let his word come to him empty again. We can see what God is already doing with the few powers we have. The number of churches that turn to us for help is increasing. What could be accomplished if we had more workers! Therefore, help whoever can help, to the praise and glory of the faithful God who bought us with his own blood.

P. R.

(Submitted.)

Short message about our seminar building.

We had hoped to be able to inform our dear synod members as early as January of this year that the seminary building was happily under roof. But this wish was not completely fulfilled. Although the wall work was completed by New Year's Day and the north wing was covered, the sudden onset of severe cold forced us to put an energetic stop to all outside work for six weeks! However, we had happily achieved the main thing: the walls were finished and now had a few months to settle and dry before the blizzard. Since January and February were dry and cold with little snow or rain, the building, despite the fact that the south wing and the middle building were uncovered, did not suffer in any way. With the end of January, the exterior work could be resumed, although with interruptions, but has since progressed in the most satisfactory manner. Door frames and wooden walls are set, the floors laid, the outer stone stairs finished, and the inner wooden stairs, as well as plastering over half. At the beginning of this month, the carpenters on the third floor are already beginning to do the lining, that is, their last work, and is thus well-founded hope that with God's further protection and blessing, the building will be completed at the appointed time, the end of August. We are pleased to be able to assure that, as far as material, work and execution are concerned, our contractors have worked in the best harmony and have given the fullest satisfaction. According to the judgment of experts and all strangers who have so far inspected the building, it is in every respect a solid, well-furnished and excellent structure, which will stand before the world and the church as a lasting and splendid monument of the love and generosity of our dear synodal congregations. We have no doubt that all friends who may see the building at the dedication or at the Synod of Delegates next spring will heartily rejoice with us over it and give thanks to God for what has been accomplished. - —

The contracts have now all been issued, and will not exceed in any way the sum given in the "Lutheran" of November 1.

Our zealous and prudent architect, Mr. May, has opened a successful subscription among the contractors of the building for a good tower clock of 650 dollars, and has already nearly collected the amount, and even has prospect of getting so much that a bell of 800 pounds may also be procured from it.

The day of the dedication will be announced in due time by the "Lutheran." - —

May these brief communications encourage our dear congregations to remember our work with renewed joyfulness in their prayers before God and with their gifts!

On behalf of the building committee

O. Hanser, Secretary.

I do not ask anything about the papstles, they are not worthy to recognize my work, and I shall be sorry in the bottom of my heart that they praised me. Their blasphemy is my highest glory and honor; I want to be a doctor, yes, even a flush doctor, and they shall not take away my name until the last day. Luther.

To the ecclesiastical chronicle.

I. America.

Unification. On the 2nd Sunday after New Year's Day we had a celebration of joy in our congregation. There were two congregations, one Missourian and the other in Town Wilson, Wisc. These two congregations have been negotiating among themselves for ten years now to unite into one congregation, but never succeeded. Now, however, by the grace of God, Pastor Hieber has finally succeeded in uniting them into one congregation, which now exists under the name Dreieinigkeitsgemeinde. May our Chief Shepherd, Jesus Christ, now also give His blessing and prosperity, so that this work, which He has accomplished, may also endure, to the glory and honor of His name.

John Mönning.

The Dutch Reformed Synod does not have enough hospitable congregations in whose midst it can hold its general assembly. It therefore decided at its last meeting that each church member should contribute 2 cents to pay for the hospitality of the synod members - about 150. Congregations that have hosted the synod so far approve the decision, others are not satisfied with it.

In the **so-called Lutheran General Synod**, the number of preachers who are without office is increasing more and more.

The Mormons, who repudiate polygamy and call themselves the "Reorganized Church of Latter-day Saints," recently held a meeting at Kirtland, O. They are doing missionary work among the Utahmormons, and through their president, Joseph Smith, Jr. a son of the Mormon founder, have appealed to Secretary of State Frelinghuysen for the government to distinguish them from the Utahmormons.

II. foreign countries.

Luther celebration. In the "Pilgrim from Saxony" of April 8th we read: The Luther Year has also brought to mind a Luther site in our Saxony, known only by a few. Between Borna and Pegau, in the middle of a field, there is a weathered memorial stone with the inscription: "Here lived Dr. Martin Luther." There stood in former times the small country estate Zühlsdorf, which Luther bought in the year 1540 for 610 Gulden and transferred to his wife Katharina to the Leibgedinge. The present owner of that property, in association with several outstanding personalities of the local area, clergymen and laymen, has now issued an appeal asking for contributions for the erection of a better memorial and the establishment of a "Katharinenstiftung". From this foundation, needy widows and orphans of Lutheran clergymen and teachers of the diaspora (that is, of the congregations located in foreign countries) should be supported. - Luther, by the way, never lived in Zühlsdorf, but at times he visited there for a few days. W. [Walther]

Strange generosity. For a long time the Saxon regional church had a dreadful rationalistic hymnal. Now that a better one has just been introduced, the question has arisen, as the "Sächsische Kirchen- und Schulblatt" writes: "What is to be done with the old (rationalistic) hymnals?" To this question has been answered, "Send them to the diaspora congregations!" So for the poor congregations abroad, living under pressure, the ghastly hymnal is still good enough! The "Kirchen- und Schulblatt" rightly calls the advice a "sad" one and the gift an "ominous" one. The best advice is found in Apost. 19, 19. where we read that the newly converted Ephesians publicly burned all their magic books, although the same had cost them 50,000 pieces of silver. W. [Walther]

(Submitted.)

Dear friends in the Lord!

As you can see from the report of the building committee in this issue, our new seminary is nearing completion with God's help. Then the supervisory authority was approached with the question: What are we going to do with the furnishing of the living rooms for our students? - Anyone who has ever taken a look at the living rooms of the old seminary will never forget the impression they made. For there were chairs, tables, desks, bookshelves, whose wonderful variety of style, antique and modern, fought for precedence with their sad decay. Hardly that here and there, like an oasis in the desert, a new chair was discovered lonely among its outdated comrades. Most of the furniture revealed at first glance that after long, faithful service they had an undeniable right to be put on the invalid list. To have to serve in the new seminary would have to be a devastating thought even for a chair made of the hardest wood. But how much more terrible must be the thought that all these dubious remnants of decayed carpentry should make their sad entry into the new beautiful house and be the first to stare the happy visitor in the face! Who could resist a slight shudder at this thought and suppress the justified sigh: Oh, what a pity! - Yes, what a pity! - The supervisory authority also thought so, and had all kinds of heavy thoughts with it, from which it could not find a way out, in spite of all deliberation, until suddenly a cheerful light of hope unexpectedly went out to it from outside. Some dear members of the synod outside St. Louis had equally heavy thoughts in relation to this matter and expressed them in a request to vr. Dümmling, who passed them on to us for our great consolation. They wrote that this "pity" had been rumbling in their hearts for some time and that they were not only willing to do something extra for it, but were also convinced that if this matter were brought to more general attention, many a heart would certainly be found that, blessed by God with earthly goods and an open hand, would joyfully help to furnish also the living rooms of our dear Studeuten

anew and evenly, and thus prevent a great unpleasantness and contribute much to the beautification of the new seminary, without burdening the dear synodal congregations with a new request, a new burden. This request and assurance alone have given us the courage to bring this matter to the public through the "Lutheran" and to entrust it to the love of individuals for consideration. At the same time we made an estimate of how high the costs would be for the necessary, admittedly simple, but durable furniture. They amount to \$50.00 for a room with four students and would include the following: four desks \$9.50 each; six chairs \$1.00 each, a book board with durable curtain, 5 by 7 feet, \$3.50; a table \$1.75, finally two spittoons, summa \$50.00. The prices of the items mentioned are so low, despite guaranteed solidity, because the calculation was made for a larger number; for we would have to fix up rooms for at least one hundred students, i.e. about 25 rooms. Of course, all furniture would be and remain the property of the institution. We also think it would be nice if the rooms furnished by the love of individuals were given the names of the kind donors or another name determined by them, which we would like to carry out with a nice inscription.

As we confidently hope that with the new school year on September 1 the gentlemen students will start the new

seminar, we kindly ask you to let us know as soon as possible, perhaps by the beginning of June, whether our presentation has found a sympathetic ear and willing donors here and there. *) For we cannot, of course, order the furniture until we are encouraged to do so by certain promises. Finally, we are pleased to inform you that the furnishing of a room by Mr. L. Lange of the "Evening School" has already been assured to us.

With fraternal greetings, wishing divine blessings and rich divine repayment for all the love shown to us

Concordia Seminary Board of Supervisors.

St. Louis, April 25, 1883.

(Submitted.)

Death notice.

Again it has pleased God to take from our midst an elderly, faithful and proven servant of God, our dear brother in faith and ministry, then Pastor Hermann Meyer, at the age of 59 and after 22 years of ministry, and to place him in the rest that is still available to the people of God.

Already suffering from a severe cold as a result of frequent visits to the sick in unfavorable weather, he nevertheless served his congregation faithfully at Easter time and preached all the sermons. Then his cold turned into pneumonia, which lasted for two weeks; and after much pain and anxiety, he passed away in Christ on the 14th of this month around noon.

Even outside his family, from the congregation, he received the most careful care and attention, and the grateful affection for her faithful shepherd and teacher, who for almost six years had been sowing her spiritual seeds in abundance, both publicly and especially, became evident.

In addition to the comforting encouragement he received from a neighboring brother minister and others, he also knew how to strengthen himself in faith abundantly from God's Word and the noble, delicious songs of consolation of our dear church.

When, at his request, the teacher had read to him the high priestly prayer of our Lord and Savior, he exclaimed, "O, how delicious and glorious this is; it is better than any medicine!" He was especially fond of the song: "Herzlich lieb hab' ich dich, o HErr" (I love you dearly, O Lord) and the last two verses of Paul Gerhardt's song: "O Haupt voll Blut" (O head full of blood), the beginning of which, as is well known, reads: "Wenn ich einmal soll scheiden, so scheide nicht von mir" (If I am to depart once, do not depart from me), and so on. But he did not miss the confession of his sin from the mouth of the tax collector, but he was sure of his admission into the kingdom of glory, and said, among other things: "What I have believed, confessed, and taught, I will also cheerfully die upon."

On the 17th his funeral took place. He had wished that Pastor Jox or I should preach the funeral sermon for him, and so I gladly complied with his request, although it was very painful for my heart to do after almost six years what I had done in 1877 to his predecessor, my beloved Jäbker, after his 32 years of ministry in the same congregation. I preached the sermon on Hebr. 13, 7: "Remember your fathers who have told you the word of God, which end look on, and follow their faith." And after the three points indicated in the text, I presented to the congregation, to the best of my ability, the life picture of their faithful shepherd and teacher and how they should remember him.

Besides the undersigned, seven servants of the church were present, namely Pastors Jox, Sauer, Evers, Steger, Seemeyer, Zschoche and Berg. Pastor Groß was prevented by a funeral sermon in his congregation from attending the funeral.

In the room in which the deceased lay, first v. 1-3 from the song "All men must die" were sung, after which Pastor Sauer offered a comforting and heartfelt prayer. Then the coffin was carried into the church by six pastors, after the congregation had the opportunity to see the face of their beloved pastor in front of the door of the parsonage.

*) To be addressed to: Rev. O. Hanger, 1811 Fulton St., St. Louis, Mo.

The first step is to look again at the first person before he is planted as a seed of the joyful resurrection in the field of God.

Before the entseelten cover of the dear faith and office brother gave Mr. pastor Jox still another shorter and comforting speech to the congregation over V. 5. of the 37th Psalm.

The deceased leaves behind a grieving widow, but also comforted in Christ, and seven children, of whom only two, daughters, are grown up, but no property. But not only the congregation, but also our whole synod has received a new blow from his transfer from the struggling to the triumphant church, and what became a gain for him has turned into a loss for us. For even though he was mostly silent in larger meetings, he was a very stimulating member in the regular special conferences with his neighboring ministers, especially for the younger ones; In addition to his excellent preaching skills, in the application of which he was able to reach the hearts and consciences of his parishioners and to move the whole person according to heart, mind and will, he had a rich treasure of pastoral experience and a gift for governing in which he knew how to combine prudence and patience with, where necessary, vigorous energy and to give good advice.

Personally, he was also one of my dearest foreign friends and brothers in Christ - moreover, he was my student 25 years ago, as was his predecessor 38 years ago; for there was in him partly a great seriousness in his own sanctification, partly a tender conscientiousness and faithfulness in the care also of the individual children of his church, partly a lively zeal and perseverance to increase the treasure of his theological knowledge through diligent study. May God in mercy grant that he will have many successors in these three areas, especially among his younger brothers in the ministry near and far!

Thus I, an old fellow, whom the Lord still keeps in his waiting school, must watch how he brings home one by one my younger brothers in faith and ministry from this sorrowful, laborious life into his heavenly, eternal life of joy; But even though I am heartily tired of the world, I am not yet tired of life insofar as he, at least until today, still gives me sufficient strength of soul and body out of grace to serve him and his church verbally and in writing, for which I have to thank him heartily.

Fort Wayne, April 18, 1883 W. Sihler.

Ordinations and introductions.

On Sunday Jubilate, Mr. Johann G. Lang, candidate, was ordained on behalf of the Presidency of the Wisconsin District, assisted by Mr. I? H. F. Pröhl, was ordained and inducted by the undersigned in the Zions congregation at Maple Works, Clark Co, Wis. This congregation - 18 voting members - has been disfellowshipped by K. Fischer's congregation because of the latter's false doctrine of election by grace, and has remained faithful to our synod.

. Johann Schütte.

Address: Rev. 3oün I-kwA, Lluple IVorks, Olurk Oo., liVis.

By order of the Most Reverend Mr. District President, Candidate C. Schubkegel was ordained by me in his congregations in Webster County and installed in office.

A. Baumhöfener.

Address: Rev. 6th SockuvkeAel,

Llu" üill, ^V6b8ter 6o., Heb.

By order of the Most Reverend Mr. Praeses Crämer, Rev. I. C. T h. Bräu er was introduced to his congregation at Elkport, Iowa, by the undersigned.

Br. B ru st.

Address: Rev. 6.111. Lraeuer,

LlKport, Oluxton 6o., lowu.

By order of the Most Reverend Presidium of the Canada District, Rev. I. Karrer was installed in his new office at the congregation at Middleton, Ont. by the undersigned on Sunday Misericordias Do- mini. M. Halboth.

Address: Rev. courier, veUii, KorkoUr 6o., Ont.

Please.

Those communities which intend to appoint one of this year's Addison graduates as a teacher, but have not yet submitted their application, are kindly requested to send such application to the undersigned by May 12 at the latest, enclosing the presidential report.

Addison, Ill, April 24, 1883. E. A. W. Krauss.

The Minnesota - and Dakota District

our synod will meet on Thursday after the first Sunday after Trinity at the church of Mr. ? I. Horst at Courtland, Nicollet Co, Minn.

Registration with the local pastor at least 14 days in advance.

C. Ross, Secr.

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., June 12, d. l., forenoon, 10 o'clock, at Trinity Church of Mr. U. I. G. Goehringer at Sheboygan, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established truly Lutheran congregation, to which therefore Lutheran preachers with their congregations must strive as their goal?" - Theses 11-13 of the above-mentioned subject will be included in the proceedings. (See "Lutherans," Vol. 32, No. 11.)

The pastors do not want to forget to bring their parochial reports from 1882-1883 (complete!) to the synod.

Aug. Rohrlack, Secretary.

The undersigned asks all synod members to register with him at least 14 days before the beginning of the synod. After their arrival, they are to present themselves at the parsonage, where they will find the instructions for their quarters. Whoever fails to register by the appointed time, or appears completely unregistered, can easily find himself in the situation of having to provide his own quarters.

I. G. Goehringer.

The Iowa District

of the Synod of Missouri, Ohio, &c. St., s. G. w., will hold its sessions this year from May 23 to 29, at the congregation of Mr. U. C. W. Baumböfener, near Homestead, Iowa.

The pastors are requested to bring or send in their parochial reports for the year 1882.

Registration with the ?a8tor loei must be done not later than 14 days before the opening of the synod.

Synodicals will be picked up from Homestead Station (on the Rock l8lancl L ks-eille U. R.) on May 22.

Fr. chest, secretary pro tem

The Concordia Synod

gathers this year on the first Wednesday p. lrin, forenoon 9 o'clock at the church of the Rev. H. Henkel at Logan, Ohio.

The subject of the negotiations will be: The doctrine of the Word of God in its relation to the appropriation and certainty of salvation.

Pastors are reminded to bring their parochial reports. K. Walz, Secretary.

Conference - Displays.

Cleveland Special Conference meets, s. G. w., May 22, at Akron, O.

H. Weseloh.

Cincinnati Pastoral and Teaching Conference May 22-24 in Aurora, Jnd. Register immediately with teacher Maletzky there. C. Kretzmann.

The Northern Nebraska District Conference will hold its meetings this year May 23-28 at Omaha. Conference attendees! want to register in advance with the undersigned.

E. I. Frese.

Proceeds to the Illinois - District treasury:

For the synod treasury: Easter collections: From UU. congregations: Ramelow at Elk Grove -15.83, Döderlein at Homewood 15.29, Liebe at Wine Hill 10.40, Krebs at Aurora 30.75, Lockner at Chicago 27.45. Collections from UU. congregations: Frederking at Dwight 10.50, Burfeind at Rick 10.00, Hieber at Town Rich 2.60 v. 8.80, Heinemann at Okawville 8.50, Meyer at Osnabrück (Dreieinigk.Gem.) 6.60, Frese in Cham- paign 5.00, Schuricht in St. Paul (Communion Coll.) 15.00, Schieferdecker in Neu-Gehlenbeck 7.10, Nachtigall in Wartburg 5.00, Detzer in Niles Centre 9.27. From the synodal box of ?. Lochners Gem. "n Chicago 4.12. Durck?. wheels in Arling- ton Helghrs from N. R. 1.00. By U. Große in Harlem from N. N. .50. By k. Heumann in Farina, Abendm. - Coll. sr. Gem. 6.82 u. by Wm. Borckelt "for the Kingdom of God" 5.00. Durck?. Wagner in Chicago by Mrs. F. Lübke 1.00. (p. -206.53.)

For the new building in St. Louis: From k. Kollmorgen's parish near Naskville 57.00. k. Frederking's comm. at Dwight 25.00. U. Burfeind's comm. at Rick 5.00. U. Döderlein's comm. at Homewood, 7th Z., 58.00. k. Katthain's Gem. in Hoyleton 50.00. durck ?. Buszin in Meredosia by F. Schnitker 4.00. By U. Wartens in Danville 2.00. By U. Große in Harlem by W. Drechsler 10.00. (S. -211.00.)

For inner mission: Durck k. Kuhn in Belleville by Mrs. Amalie Schmidt .50. Durck U. Banking in Chicago by Elis. u. Kath. Bachmann 1.00. By U. Große in Harlem by D. Kornhaas 2.60. (S. -4.10.)

For inner mission in the West: Through U. Hölter in Chicago from N. N. (placed in the collection bag) 3.00.

For Jewish mission: part of a coll. of ?. Merbitz' Gem. in Beardstown 14.52.

For Negro Mission: By U. Hieber in Town Rich by H. Kämpe 5.00.

For heathen mission: By k. Große in Harlem by D. Kornhaas 2.60.

For Emigr. Mission: Through Hieber from sr. Gem. in Town Rich 7.62, whose branch 5.50. (S. -13.12.)

For Emigr. Mission in New Uork: k. Gotschs Gem. in Uork Centre 5.00.

For Emigr. mission in Baltimore: ?. Gotschs Gem. in Uork Centre 5.00.

To the household in St. Louis : ?. Heinemanns Gem. near Okawville 20.00.

For poor students in St. Louis: k. Noack's congregation in Dalton 17.00. Communion collections by?. Döderlein's congregation in Homewood 8.62. By k. Schieferdecker in Neu-Gehlenbeck, thank offering for recovery, by N. N. 5.00. By k. Burfeind in Rich for C. Dietz 6.00. Durck ?. Schieferdecker in Neu-Gehlenbeck, part of Hockzeits-Koll. at H. W. Dieckhaus for E. H. 3.00. (S. -39.62.)

For poor students in Springfield: communion coll. of k. Döderlein's congreg. in Homewood 7.70. By ?. Schieferdecker in Neu Gehlenbeck, thank offering for recovery, by N. N. 5.00. k. Bergen's Gem. in Prairie Town 10.70. By k. Frese in Champaign for l. Will from F. A. Beisser 5.00, L. F. 1.00. l>. Döderlein's Gem. in Homewood for Herm. Wacker 16.00. By k. Schieferdecker in Neu-Gehlenbeck, part of the wedding coll. at H. W. Dieckhaus, for G. L. 3.00, R. G. 3.00, M. G. 3.00. (S. -54.40.)

For poor students in Fort Wayne: From the mission fund of k. Merbitz' congregation in Beardstown for Gerb. Büscher 17.00. By I'. Schuricht in St. Paul from the Women's Association for Karl Albrecht 5.00. By k. Succop in Chicago from the Women's Association for Dubpernell 16.00.' (p. -38.00.)

For poor students in Addison: Communion coll. byk. Döderlein's congregation in Homewood 2.20. By k. Schieferdecker in Neu-Gehlenbeck, thank offering for recovery, by N. N. 5.00. By k. Wagner in Chicago from the Women's Association 10.00. By k. Burfeind in Rich for E. Petzel 10.00. (S. -27.20.)

For the household in Addison: By k. Succop in Chicago by H. Hedder 5.00. ?. Heinemann's Gem. at Okawville 20.00. (S.-25.00.)

For the Progymnasium in Milwaukee: k. Wangerin's congreg. in Sumner 15.00 and Easter coll. by k. Hartmann's Gem. at Woodworth 23.40. For the Hausbalt: ?. Loßner's Gem. at Lake Zurich 8.86, k. Drögemüller's Gem. at Arenzville 4.00 and by ?. Lochner in Chicago, coll. at k. Scküßler's wedding, 12.05. For construction: by 1°. Merbitz in Beardstown by H. Sieckmann 5.00. By k. Loßner at Lake Zurich by M. Klipp 2.15, Marie Meyer 1.00. By Döderlein in Homewood: by sr. Gem. 4.00, Joh. Sieckmann 5.00. By Wartens at Danville by I. Lewerenz 2.00, Hubb. .50. By k. Johannes at Des Plaines, part of Easterfest Coll., 10.00. By k. Gräf at Palatine, Easterfest Coll. 8.60, by N. N. .50. k. Engelbrecht's comm. in Chicago 7.55. By k. Wagner das. by the Virgins' Association 32.00. (p. -141.61.)

For widow Hirschmann: Through ?. Drögemüller in Arenzville, thank offering for happy. Delivery of Mrs. R. N., 5.00, of "Unnamed" 2.00. (S. -7.00.)

For widow Ruhland: By ?. Bartling in Chicago by Fr. Wolfs 5.00.

For the widow's fund: by k. Kollmorgen bei Nashville, coll. of the commun. 7.30, from a virgin 2.00. U. Beck in Jack-sonville 2.00, whose commun. 6.00. By U. Heumann in Farina: from himself 2.03 & thank offering from a parishioner 5.00. (S. -24.33.)

For the deaf and dumb: By U. Kollmorgen at Nashville from Father Weber 2.50. By U. Döderlein at Homewood from Joh. Sickmann 5.00. k. Wartens' Gem in Danville 21.05 By U. Lochner in Chicago, Easter Monday Coll. 9.59, thank offering by Mrs. Bro. Thurn 2.50, by confirmands 3.05. By U. Bergen in Prairie Town by confirmands 5.30. By U. Heumann in Farina 1.15. (p. -50.14.)

For the orphanage near St. Louis: By U. Merbitz in Beardstown, coll. at Kroh's wedding, 5.65. Durck ?. Kühn in Belleville by Mrs. Elis. Enders .50. By ?. Schieferdecker in Neu-Gehlenbeck, thank offering for recovery, from N. N. 5.00. By u. Heinemann at Okawville, thank offering from Mrs. N. N., 1.00. (S. -12.15.)

For the orphanage near Boston: k. Kühn in Belleville 1.25.

For the community in Nieder-Planitz, Saxony: By k. Wagner in Chicago by A. W. 5.00.

For the Gem. in Danbury, Conn.: k. Pissel's Gem. in Benson 4.00. Coll. of ?. Schurichts Gem. in St. Paul 7.00. (S. -11.00.)

For comm. in Stillwater, Minn.: k. Pissels Gem. in Benson 4.00. Coll. of ?. Schurichts Gem. in St. Paul 8.00. (S. -12.00.)

For the Gem. in Omaha, Nebr.: k. Gotsck's Gem. in Uork Centre 2.00. By Prof. Crämer in Springfield from R. N. 3.00. (S. -5.00.)

Addison, Ill, April 14, 1883, H. Bartling, Treasurer.

Entered the Eastern District Knights:

For the synod treasury: From the congregation in College Point -12.00. Congregation in Little Valley 3.04. Congregation in Otto3.36. Dreifaltigk. - Congreg. in Buffalo 11.20. Bequest from Blessed C. Becker in Boston 100.00. Congreg. in St. Jobannisburg 15.52. Congreg. in Wolcottsburg 3.92. Mrs. Jsenhagen by Fick 1.00. (Summa -150.04.)

For the orphanage near Boston: From the confirmands ?. Frmckes 11.35. N. N. in Baltimore by ?. Hanser 1.00. Mrs. Facklam by ?. Krafft .50. Mr. Neidner in Chemnitz through Mr. Kühnert 2 marks - .48. Father Kühnert in St. Louis .52. Mrs. Kassel through ?. Schröder 2.00. Confrimands k. Königs 25.25. Mrs. M. Hagen by k. König 1.00. Thanksgiving offering from Mrs. N. by k. Gräber 5.00. From the Schü-

Bildhäuser in Albany 3.00. Sunday School at St. Matthew's by Dir. Bohm 25.00. Kmdtaufkoll. by W. Muchow in Wolcottsburg 1.42. Congregation in Haverstraw 7.00. From Lina Wößner's piggy bank by I. König 1.00. (Summa -84.52.)

For the orphanage at Mount Vernon: Women's Association of the Dreinick.-Gem. in New Pork 10.00.

For the orphanage at Addison: Through the children's leaf 50.00.

For the deaf and dumb: F. Schäfer in New Aork 1.00. Gem. in St. Johannsburg 2.50.

For inner mission: C. Voigt through ?. Schröder 1.00. St. Paul's congregation in Baltimore 36.00. By ?. Sieck in Eden Valley 3.00.

For the widow's fund: ?. Schroeder 4.00. St. Paul's congreg. in Baltimore 28.36. St. Andrew's congreg. in Buffalo 10.00. Wolcottsburg congreg. 4.20. (p. -46.56.)

For college construction in St. Louis: Trinity congreg. in Buffalo after hours 20.00. Congreg. in Port Richmond after hours 15.00. By k. Sieck in Eden Valley 27.50. Trinity congreg. in New Dort after hours 45.00. (L>. -107.50.)

For the Progymnasium in New Port: St. Matthew's congreg. in New Aork 200.00. St. Andrew's congreg. in Buffalo 9.25. k. Ahners Gem. in Pittsburg 33.66. St. JohannstS Gem. in Willtamsburg 24.50. Trinity Gem. in New Dort 26.00. Gem. in College Point 10.06. (p. -303.47.)

For Negermission: Mrs. Kopf through ? Sieker 1.00. Ms. Fleischmann through dens. 1.00. ?. W. Fischer through dens. 1.00. Sunday school ?. Schöners in Lyon through dens. 3.50. (S. -6.50.)

For college maintenance: St. Jobannis congreg. in Williamsburg 16.30. Mrs. Ohland by k. King, thank-offering for happy. Confinement 5.00. Congreg. in New Uork 8.65. Congreg. in Wolcottsburg 5 46. (p. -35.41.)

For poor students in Fort Wayne: Trinity Congreg. in Buffalo for O. Graves 15.00. Women's Club in Härlein for Merz 10.00. N. N. in Port Richmond for Drees 2.50, for A. E. 2.50. (S. -30.00.)

For the flooded in Germany: St. Johan- nismgem. in Williamsburg 50.00.

For poor students in St. Louis: G. S. in Wolcottsburg 1.00.

For church building in Erie: Gem. in Ellicottsville 3.35.

For mission in Erie: G. S. in Wolcottsburg 1.00.

For the congreg. in Rockville, Conn: St. John's Congreg. in Williamsburg 32.00. Congreg. in Wellsville 10.21.

For the Gem. in Danbury, Conn: Gem. in Wellsville 10.21.

Correction.

Page 56 of the "Lutb. read: For the college building in St. Louis by Mr. Jakob Morck in Williamsburg -100.00 instead of 1.00.

New Aork, April 6, 1883. I. Birkner, Treasurer.

Proceeds to the Southern District treasury:

For the synod treasury: By ?. Wilder, collection of sr. Congregation in Big Cypress, Tex. -18.80, by Ebr. Schmalz in New Orleans .50, by W. Brüllbeide, Treasurer of Zions Congregation in New Orleans, total treasury 35.50. (Summa -54.80.)

For the deaf and dumb: By ?. Birkmann in Fedor, Tex. by Ed. Pillack that. .25. by k. Wilder in Spring, Tex. by Chr. Holzworth that. .50. (p. .75.)

For new building in St. Louis: By C. Lind, 2nd cl. of St. Jobannis parish in New Orleans, 100.00.

For the Progymnasium in New Orleans: From the Virgins Association of Zion's Gem. that. 4.00. By Treasurer E. Roichke in St. Louis from -r in St. Louis 2 00. By ?. Pflantz in Memphis, Tenn-, 5.00. By the Gem. k. Blitz' in Concordia, Mo., 10.00. coll. of St. Paul's congreg. in New Orleans 20.50. (p. -41.50.)

For inner mission in the south: By ? Birkmann in Fedor, Tex., squatting time coll. with Mr. A. Mörbes there, 6 60. From Mr. C. Nunnie sr. in New Orleans 1.00 Mr. L. Nunnie sr. the 3.00, Mrs. Marie Kenner the. 1.00. Durck I. Sckerer, cashier in Hockley, Tex. from S. C. durck ?. Trinklein 1.00, of k. Behnkes Gem. in Little Cypress, Texas, 10.60. (S. -23.20.)

For the Negro Church in New Orleans: By Treasurer Birkner in New Aork 81.78.

For the orphanage in New Orleans: By?. Birkmann in Fedor, Tex. by Ed. Pillack that. .25. by k. Wilder in Spring, Tex, by Mr. A. Klein the. 5.00. From the branch of the St. Jobannis congregation in New Orleans: from members of the congregation of the same 29.25, from members of the women's association of the same 15.50, gifts from the Women's Association of the same 50.00, from the Young People's Association 12.05, from the Young Women's Association 10.35, from evening guests 1.25. From the branch of St. Paul's Parish in New Orleans 107.45. (p. -231.10.)

For the New Orleans Missionary Society: Kafsen inventory from 1882 -52.50. Missionary festival coll. of St. Paul's congregation in New Orleans 38.40. From the collectors of the various congregations in New Orleans 215.90. (p. -306.80.)

April 7, 1883, G. W. Frye, cashier, 38 8t.

8tr.

For the preacher and teacher widow and orphan caste

(of the Jllinois District)

have been received:

1. contributions:

From k. L. v. Skenck -5.00. From the Chicago Teachers' Conference 35.00.

2. gifts:

From the students of Lebrer A. Wilde 6.00. From Albert Schneider by ?. M. Große 2 00. from H. H. in Dundee 1.00. from Mrs. Volüorff durck ?. Frückkenickt 2.00. Durck ?. Kübn: from Mrs S. Hesse .25-, from Mrs L. Sklüber .25. from W Geble through ?. Döverleln 2.00. Good Friday collection of the parish of ?. L. Lockn r 28.97. From the Gem of ?. Baum- gart 5.00. Part of the Easter collection of the parish of ?. Jobannes 6.50.

Mr. H. Bartling, cashier, delivered 70.91.

Chicago, Ill, April 16, 1883. H. Wunder, Treasurer.

For the preacher and teacher widow and orphan caste

(of Iowa District)

have been received:

1. contributions:

From the ??: W. Mallon, C. Weber, E. Wiegner each -4.00; I. H. Brammer 8.00; C. A. Bretscher 5.00; S. F. Bünger 2.00 ; Fr. v. Strohe, G. Gülker, E. Heinicke each 3.00. From teacher G. P. Fehrmann 2.00.

2. gifts:

?. Heinicke's parish in Tama Co. 1.25. ?. Stephen's parish at Waverly 7.66. Miss Amalia Frowein through k. Brammer 2.00. Through ?. Baumhöfener, collected at W. Roth's wedding, 6.00. G. Eckert through k. Weber 3.00. Talke M. Hanken at Monticello 1.00. (p. -58.91.)

Correction.

My last receipt should read: ?. Strobels Gem. -5.00 instead of 5.50.

Monticello, Iowa, Apr. 23, '83. fr. v. Strohe, cashier.

For our church building in Danbury, Conn., the following donations are to be acknowledged by booty: By Dr. C. F. W. Walther -5.00; by Mr. ?. Graves from St. John's parish in Meriden 21 00; by Mr. ?. Engeldor from sr. Gem. in Punx- sutawney, Pa. 6 00; by Mr. ?. Spehr of sr. Gem. in Appleton City, Mo., 2.00; by Mr. k. Sauer of sr. Gem. in East Bloomfield, Wis-, 2.00; by Mr. ?. Bernthal of sr. Gem. in Rtchville, Mich-, 7.75; by Mr. ?. Adam at West Point, Nebr., 1.00; by Mr. ?. Denninger of sr- Gem. in Mount Hope, O., 3.00; by Sr. ?. Zahn of sr. St. Peter's- gem. in Waterville, Minn., 5.34; by Mr. k. Jakobsen of s. Gem. in Roland, Iowa, 5.00; by Mr. ?. Brandt of s. St. John's parish in Stanton, Neb., 6.46; by Sr. ?. Heyne at Lake Creek, Mo-, 5.55; by Mr. ?. Hilmen at Newman Grove, Nebr., 2.00. (Summa -72.10.)

On behalf of the German Lutheran Emanuels Gemeinde U. A. C. at Danbury, Conn, W. A. Fischer, ?.

D. E. Leo, Treasurer.

Received with thanks for dear sick Pastor Niemeber: At Southern Iowa District Conference -12.42. By ? Thurner 5.00. By ? Mertens 5.00. By ? Deckmann from sr. Filial Parish at Wiota 4.55, in Audubon Co. 4.80. By ? Händschke, coll. sr. Gem., 5.00. By ? Guenther in Boone by grandmother Goeppinger 2.00. By k. Stephan, Harvest Festival coll., 8.18. By my St. John's comm. 13.25. ? Brandt in Clarinda 5.00. k. Dörffler 1.00. ? Grafelmann 1.00. ? Goßweiler 1.50. ? Riedel from Iowa 1.00. ? Mallon 1.00. From the esteemed women's club of Mr. ? Strobel 2.00. (Summa -72.70.) May the gracious God be a rich recompense to all dear givers. Adair, Iowa. Bro. Ehlers.

For poor students received with heartfelt thanks from N. N. in Zanesville, O., (especially for Huxhold) "in gratitude for relief from tribulation" -1.00. Durck Hrn. ?.. Pflantz in Mem phis, Tenn., from the worthy women's association of his. Gemeinde daselbst besides 5.00 eleven shirts, 6 pairs of stockings, 6 towels and 2 pillowcases. C. F. W. Walth er.

Received through ? Fr- Brunn for Stud. A. Brunn -11.30, collected on Hockzeit at Mr. F. Döbring in Strasbourg, Ill; by k. Groß in Fort Wayne for Stud. Albrecht 3 00, gei. on Hrn. Bergborn's child baptism; by ? Demetrio in Perryville. Mo., for Stud. Müller 5.50, collection s. Jmmanuelsgem., u. 4.50, ges. on the wedding at Mr. C. H. Weber. Through Mr. ? F. Nützel, Hochzettsskollekte, 5.00. Günther.

For the widows and orphans of the members of my branch who died in the Braidwo or mine disaster: By ? B. Burfeind -117.25, by ? miracles of N. N. in Crown Point 1.00, by ? Heintz 6.00, by my parish in Joliet 24.50.

Warmly thanking on behalf of the widows

Joliet, Apr. 20, 1883.

Aug. Schuessler, ?.

With heartfelt thanks to God and the dear donors, the undersigned received (already in February) through Mr. ? Merbitz -10.55 for the support of the community in Golden.

L. E. Knief.

Correction.

In my receipt of March 20 ("Luth." No. 7) read: For widow's fund, collected at H. Honebrinks wedding at Atwater, -3.85, instead of "Stonebrinks."

T. H. Menk, Treasurer.

New printed matter.

Dr. Martin Luther's Complete Writings. Vol. XII

The Church Postille Episteltheil, nebst vermischten Predigten.

This volume has now left the press and is ready for shipment. The same contains 2099 columns of text, plus a triple table of contents and a triple index. Price \$4.50; postage 50 cents.

Since a large number of the honored subscribers have obtained several of the previously published volumes through booksellers instead of directly from the undersigned publisher, so that errors would occur several times, all our honored subscribers who are willing to obtain the work from booksellers from now on are asked to report this immediately (by postcard). In all cases where such notification is received within the next week, the new volume will be sent directly from here.

Since this volume is also a book of considerable weight, which suffers when sent by mail, even with very good packaging, our customers will find it in their interest to order books of which they will be in need in the near future now and have everything come by express (or freight).

The jubilee edition of Luther's Hauspostille is nearing completion, to which we now call the attention of those who wish to have a Hauspostille, so that they may wait with the purchase of the same until they can obtain this new, excellently furnished and cheap edition from here.

Concordia Lutheran Publishing House.

(M. C. Barthel, Agent.)

6or. Lkiauui 8tr. aack ladiaaa ^vvLue.
St. Louis, May 1, 1883.

Dr. Martin Luther. Life portrait of the reformer drawn to the co-religionists in America by A. L. Gräbner. Booklet I. Milwaukee, Wis. Published by Geo. Brumder. 1883.

We have just received this first volume of a detailed biography of Luther from the pen of a theologian of the Synodical Conference, the professor of theology at the seminary of the Evangelical Lutheran Synod of Wisconsin. After reading through this booklet, we are sorry for only one thing, and that is that the work is already completed. It is to be published gradually in ten deliveries, each three sheets thick, one every two weeks, so that the whole work will be completed and in the hands of the subscribers within a period of five months, i.e. by the middle of October, still a few weeks before the celebration of Luther's four hundredth birthday. Of course, in this situation of things, we can only give our small judgment about the already published tenth of the value; but this first issue has turned out so excellently that we not only wait with great excitement for the continuation, but also conclude already from this first delivery that Gräbner's Luther biography will leave any other now appearing far behind, and in any case will belong to the best that is offered to our church this year as an anniversary edition. On every page it is evident that the presentation is based on thorough studies and clear understanding of both the history and the writings of Luther. The results of the latest research in this field, as far as they are confirmed by newly discovered credible documents, are also conscientiously utilized in it. The work, when completed, will cost \$2.00, but since it will gradually appear in ten deliveries for the price of 20 cents each, it will also be possible for the less well-off to purchase it, and since it will have about 480 pages and be adorned with about 60 beautiful illustrations, and is otherwise excellently equipped, the price is certainly very moderate. By recommending it to the Lutheran readers, especially to the pastors among them, we at the same time draw their attention to the Life of Luther by the old Mathesius, which will be published in your edition in a few days and which we intend to characterize in the next number. We confidently hope that Weber's old biography will block the way for the new, nor the new for the old, but that the old will awaken the desire for the new and the new the desire for the old.

W. [Walther]

"Remain in me!" Speech delivered at Confirmation, April 1, 1883, and committed to print by resolution of the congregation, by J. P. Beyer, Rev. New York, 1883.

With joy we announce the appearance of this confirmation speech. It is based on John 15:5-7 and is addressed to the confirmands: What should move them to heed the friendly enticement of our Savior on the day of confirmation: "Abide in me!" This reproach is made in such a heart-warming way that every reader feels the heart of a spiritual father burning with desire for the salvation of his spiritual children. However, while the whole speech is permeated with the sweetness of the gospel, the sharp spikes of the law, so necessary for the evil flesh, are by no means missing. In short, the net profit from the sale of this speech is intended for an ecclesiastical purpose, namely for the New York Progymnasium; the speech itself is so valuable that we want to recommend its purchase to young and old alike. The equipment is splendid. It can be obtained under the address: blr. ck. Llrknor, 139 William 8tr, Xerv Aork. The price of a copy is 10 cents.

W. [Walther]

Misprint in previous number.

On page 61, column 2, line 28, instead of "renewal" read - encouragement.

Changed addresses:

K6V. L. ^elm, 609 L. 16tlr 8tr., XU08U8 6it^, Ulo.

liev. 6. doenjjes, russell, trunk 6o., kansas.

Rev. 6. R. 6uentlier, kckora, Renton 6o., Llo.

Rev. d LlossderAer, Rumderstone, Welland 6o., Ont.

Rev. 6. oelselrlae^er, 5 6arclen 8tr, llties, R.

Rev. ck. Remtial, Revviston, Winona 6o., Linn. ck. 6. ll. HillAer, 165 Xossutlr 8tr., (ülnelAO, Ill.

6.R. Rosseau, 420 W. ckeüerson 8tr., keoria, Ill.

X. 8eibel, 8outlr Raima 8tr., kort Wazme, Incl.

Correction.

In No. 3 of the "Luth: "Changed Addresses" it should read instead of: "Rev. X. W. RueMemann, Willow 8prinZs, 6oolr Oo., Incl." bite: Rev.R. W. RruvWemann, Wiktor 8prinZs, 600k 60th, /Muor's.

Lnterecl ab tlw kost Otllee at 8t. Rouis, Llo., as seenä-lass matter.

,4 .

Volume 39, St. Louis, Monday, May 15, 1883, No. 10.

Dr. Martin Luther's life

described by

M. Johann Mathesius,

then Lutheran pastor at Jáchymov in Bohemia.

New edition, revised from the original prints, with a complete index.

Festive gift for the jubilee year 1883.

St. Louis, Mo. Concordia Lutheran Publishers. 1883.

It is with great joy that we hereby inform our dear readers that this book, which we promised long ago, will leave the press in a few days with God's help. This is the first of all descriptions of Luther's life that have ever appeared. Otherwise, the first books that are written about a subject are usually the most imperfect; those that follow are usually better and better. But as far as Mathesius' description of Luther's life is concerned, this cannot be said. It is not only the first in time, it will probably also remain the first in content and form. It is, as scholars say, a truly classical work, that is, a work of the first class, a model to which all those who want to write a biography of Luther should follow. Of course, it is undeniable that since Mathesius many other beautiful descriptions of Luther's life have been published up to the present day, which are worthy of great fame, which we do not want to deprive them of in the least or even diminish; indeed, in terms of completeness, not a few Luther biographies surpass those of our Mathesius by far. However, as far as the image of Luther is concerned, no one has drawn it so faithfully from life as Luther's former companion at home and at table for several years, Mathesius; and as far as the language in which he does this is concerned, this has probably never been done in such a truly popular way as in this book, that is, in

in a way that appeals to and delights everyone, the learned as well as the unlearned, the young as well as the old. Mathesius, a faithful and zealous student of Luther, was also filled with Luther's spirit, and this spirit also blows in this Luther biography, the spirit of faith of a hero and the spirit of simplicity of a child. It is true that sensible minds now sometimes imitate the popular style of such writers as Mathesius was, and often almost deceptively so; but one soon notices that the same style has not come from their mind, but that it is only something made, which finally disgusts one. Mathesius' style, on the other hand, is, as one is wont to say, himself. How things live in his soul, that is how he presents them in words; how he looks at things, that is how he describes them; how he thinks, feels and is minded, that is how he writes. He writes the way he writes because he cannot write in any other way. It is true that Mathesius, as far as the German language is concerned, obviously also went to school with Luther, like all good German writers, and he has learned something proficient in it; but even, as one is wont to say, a genius (read: sham), he has nevertheless created his own language. If in Luther's language one always hears the mighty hero of faith speaking, then in Mathesius' language one encounters the image of a loyal, down-to-earth, childlike, intimately God-fearing man full of mother wit. We do not want to say with all this that our Mathesius' German is already such a finely polished and elegant German as our so-called German classics write. To assert such a thing would be a great folly. Rather, some readers who are not yet accustomed to the old German style will perhaps not find it beautiful at first, but rather bumpy; but the further they read into the book, the more they will not only lose all offense at the unfamiliar style, but it will also appear more and more beautiful to them from page to page and become more and more pleasing.

Perhaps some of our dear readers will suspect that we pay such high praise to Mathesius' work only out of a false preference for the old. But this is not so at all. How highly this book has ever been held, goes first of all

This is already evident from the fact that it has been published so many times and translated into other languages, e.g. into Swedish. In 1565, shortly after Mathesius' blessed death, the book was published for the first time, after he had already finished printing it himself and signed the preface to it three days before his death. Then, in the same sixteenth century, eight new editions were published in succession in various places; in the following seventeenth century, four new editions appeared; in the last eighteenth century, two; and in our nineteenth century, four, one of which was edited by the famous poet Ludwig Achim von Arnim, and another (namely the one by A. J. D. Ruft from 1841) by the famous church historian August Neander. And these nineteen editions from the most different times up to our days are only those about which we have found notes. Therefore, the number of them may be even greater. In more recent times, several excerpts from our book have been published, one of which in 1841 was endorsed by the naturalist and folk writer Schubert in Munich and published at least seven times. So much is certain that our Lutheran people have never read a biography of Luther so much and with so much pleasure as that of Mathesius. - On the other hand, none has been praised and extolled by so many and so highly as it. For example, the famous editor of Luther's works, Joh. Georg Walch, wrote: "Johann Mathesius, the well-known pious and honest preacher in Joachimsthal and who was a very good friend of Luther's, preached 17 sermons on Luther's life and subsequently had them printed. Such sermons have received great respect and applause. Mathesius not only wanted to tell the truth because he was a very pious and honest man, but was also able to do so because he was one of those who dealt with Luther in his home and at the table and enjoyed his special friendship. He has described his life to us in such a way that, although he recounts the external circumstances, he primarily focuses on

seen the inward." *) In his "Selected Theological Library," the same Walch says of Mathesius' sermons, "These sermons are of no small repute and evidently of great credibility." **) The great astute dogmatist Quenstedt writes: "Johannes Mathesius was such a sincere and eloquent theologian as there have been few, a fine and witty head, who described the whole theology and all parts of domestic and political life, as well as the doctrine of metals with great oratorical ornament in German writings, among which writings his Sarepta, his Life of Luther 2c. particularly stand out." †) In Rudelbach's journal, a German theologian places our Mathesius alongside the ancient Greek poet Homer, who was the author of the most admired heroic poem. He writes: "The hero (Luther), the Achill of the Reformation, has found his Homer, Mathesius, and by all rights and according to God's counsel and will, also through his popular language, Dr. Martin Luther's life has become second nature to Lutheran Christians." ††) The Erlangen professor Gustav Plitt, who died in 1880 and was an excellent expert on Luther's life and writings, wrote: "Mathesius' 17 sermons on Luther secure for him an imperishable name. They are the first complete and reliable biography of Luther, one of the most apt and attractive books of the Reformation period." ‡) F. Baum, who published an illustrated church history in 1881, writes in it: "Mathesius described the life of his teacher Luther in delicious sermons full of imperishable edifying power to his congregation and to the entire Protestant people." ‡‡) Rüst, who in 1841 unfortunately had Mathesius' Luther biography reprinted only "almost verbatim", says in the preface to it that in it "Luther's person, life and work are described with a fidelity and vividness as in no other, neither contemporaneous nor later report".

In the next number of this sheet we intend to tell our readers some more from Mathesius' own life and to report on the condition of the new edition of his Luther biography. (Conclusion follows.)

Something about divorce.

(Continued.)

Luther and all our orthodox theologians, however, not only generally establish the principle that adultery is the only cause for which the innocent party can divorce without sinning; but they also specifically name the false causes for which one cannot divorce without thereby sinning grievously against God and His Word.

*) See: Luthers Werke von Walch, Tom. XXIV. preliminary report, p. 21. f.

Biblioth. theolog. selecta. lom. III, p. 623.

†) Dialogus de patriis illustr. doctr. et scriptis viro- rum. 1654. p. 226.

††) See: Rudelbach's journal of 1861. p. 519.

‡) See: Herzog's Real-Encyclopädie. 2nd ed. Vol. IX, p. 399.

‡‡) See: Church history. Nördlingen. 1881. p. 235. f.

Luther, for example, answered the question whether one could divorce one's spouse and marry elsewhere if the spouse was sick and miserable throughout his or her life: Certainly not! But serve God in the sick person and wait for him. Think that God has sent you a sanctuary in your house, so that you may acquire heaven. Blessed and blessed art thou when thou knowest such a gift and grace, and thus servest thy spouse for God's sake! But if thou sayest: Yes, I cannot keep myself, you deny it. If thou wilt serve thy sick spouse with earnestness, and know that God hath sent thee, and thank him, let him take care; surely he will give thee grace, that thou mayest not bear more than thou canst. He is far too faithful to deprive thee of thy spouse thus with sickness, and not also to take from thee the wantonness of the flesh, when thou otherwise faithfully ministerest unto thy sick." (X, 726 f.) According to this, divorce is also forbidden if the other spouse suffers from such an incurable disease that he or she can no longer render the otherwise owed services to the healthy spouse in any way, but only requires the help, maintenance and care of the latter himself or herself. Far from the healthy spouse being allowed to divorce the one who has become ill and miserable, this is rather the test imposed on him by God Himself, which his marital fidelity must pass.

However, our theologians, who submit to God's Word without fail, also reject it when a spouse has plunged into all kinds of misery and wretchedness through his or her own fault, that the innocent party should divorce for this reason. Thus, for example, Luther writes: "How? if the husband or the wife" (because of a crime) "is punished" (that is, struck off with rods) "or expelled from the country: shall the other also go with, or stay and change" (that is, marry elsewhere)? "Answer: They shall bear such an accident with each other and not separate from each other because of it. For just as they have become one body, so they must also remain one body, whether honor or dishonor, wealth or poverty. For thus we read in Matt. 18:25 that the servant who owed his master ten thousand pounds was to be sold, not only for his person, but also for his wife and children 2c. Thus a wife of the man would have to enjoy and pay for both." (X, 954.) Johann Gerhard also writes: "We say that a woman, because of the fugitive or expulsion of her husband, as a result of a crime committed by him, cannot marry another man, if it is not obvious that the man who has become a fugitive is engaging in adultery with other women, or has completely abandoned the marital attitude (i.e. no longer wants to live even with his wife). For no human authority is permitted to add other causes to those which are expressly mentioned by Christ and St.

Paul, for the sake of the "exclusive" (excluding all other causes) "manner of speaking so emphatically used by the Savior." (1-oo. <10 eon-

H 691.) Finally, the famous Rofstock theologian Johannes Fecht writes about the same case in his pastoral instruction: "The church servant must remember that an exile imposed for some dishonorable reason" (banishment) "does not dissolve the marriage, but that the innocent wife is obliged to follow the guilty husband. If the man is the innocent part, he can follow the

wife if he wanted to; if he did not want to, **however, he cannot enter into any other marriage.**" (In-8trnot. Pastor. p. 189.)

It goes without saying that according to God's word and the teachings of our church, no mere bad treatment, no matter how unkind, unjust, rough, hard and cruel, gives the innocent party the right to divorce. If, of course, the treatment becomes quite unbearable, especially if the innocent spouse is obviously in danger of life and limb, then they may divorce, not maritally, but locally; just as everyone has the natural right to flee from a robber and murderer, whoever that may be. Luther therefore writes about the case of a man having a wicked wife or a wife having a "desert, wild, untrustworthy" husband: "If here one were of Christian strength, and bore the wickedness or evil of the other, that would be a blessed cross and a right way to heaven. For such a husband fulfills the office of the devil and purifies the man who can recognize and bear it. But if he cannot, before he doeth evil, he rather let himself be divorced" (that is, not conjugally, but locally), "and remain without marriage all his life. But if he wanted to say that it was not his fault, but the fault of another, and wanted to take another wife in marriage, that does not apply. For he is guilty of suffering evil, or of letting God alone" (namely, through the death of the evil spouse) "take him from the cross, because the marriage obligation is not denied. The proverb goes: "He who wants to have fire must also suffer the smoke." (X, 726.) Johann Gerhard also judges in the same way. He writes the following about the case in which a person of orthodoxy is threatened with death by an unbelieving or irreligious spouse, if he does not want to profess his faith: "If a person living with an unbelieving spouse can call upon and have the help of the authorities, he shall use this means; If, however, the authorities attached to the false religion refuse to assist her, and if the man himself continually seeks to seduce her to idolatry and godlessness, endangering her life, and if she has no other means of help at her disposal, she may, for the salvation of her conscience and life, go to a safer place for a time, but that she manifestly testify that the beginning of her departure was by no means of her own making, but that she was driven away by her husband's unhappiness, and that she is quite ready for reconciliation and return, if the husband will only spare her life and conscience and show himself submissive to the marital laws." (I^{oe}. äs Z 683.) In relation to the words of St. Paul: "To the married I command not, but the Lord, that the woman separate not from the man; if she separate, that she remain without marriage, or be reconciled to the man, and that the man leave not the woman from him" (1 Cor. 7:10, 11.), the same Gerhard writes the following: "That the apostle in this passage disjunctively says of that person who, having no just cause for divorce, departs: 'She remains without marriage, or reconciles with the husband,' from this it cannot be concluded that he approves of an unjust divorce, because the apostle does not speak of the right to do something, but of the deed done."

The apostle does not speak in general terms, but comparatively, in this sense: if a spouse separates for any other cause than the crime of adultery, namely, for the sake of the husband's stubbornness and evil conduct, and would not or could not reconcile with him, then she must abstain from another marriage, since through those civil and domestic causes the bond of the former marriage is not severed before God and in conscience. The apostle, therefore, does not leave it to the free choice of the part which has separated for an unjust cause, that she either remain without marriage or be reconciled to the man, as (the Jesuit) Bellarmin supposes; but rather he calls her to reconciliation, because the words: 'She remains without marriage, or reconciles herself to the man,' are not words of approval or permission, as well as words of threat; as if he wanted to say: such a forsaken woman lets herself dream in vain of the power and hope of a new marriage, rather she should know that she must live in perpetual celibacy if she does not want to reconcile herself to her husband." (I^{oo}. äs soissuK. § 587.) -

Now some of our readers will perhaps say: Does it not appear clearly from the passage 1 Cor. 7:15 that, apart from adultery, there is a second cause for which a man can divorce his spouse and therefore also enter into another marriage? - To this we reply: Certainly it seems so, yes, in a certain sense it is really so. Therefore, s. G. w., this will be dealt with in the next number.

(To be continued.)

(Sent in by resolution of the Central Illinois Pastoral Conference. *)

Jewish mission.

Every true Lutheran is also always a true missionary, full of zeal for the spreading of the holy, saving gospel. In our synod, too, there is a lively life for mission. From the beginning of the existence of our synod until today, our congregations have kept their hearts and hands open for the holy cause of spreading the gospel, not only among our scattered and ecclesiastically neglected brethren (Gal. 6:10), but also among the Gentiles in Asia, Africa and Australia, as well as among the Indians and Negroes of America. The gifts for inner and outer missions flow abundantly into the coffers intended for this purpose; and the mission festivals held annually in our circles with their considerable collections are clear proof that mission zeal has not diminished, but is still in the process of constant growth. This may well be said here to the praise of God; for this is God's work alone and to Him alone belongs the glory for it. After all, according to his free grace, he has not only kindled true faith in us and preserved it until today, but the glorious fruit of faith, true love, is also solely the work of his Holy Spirit.

It is therefore by no means necessary to first show the dear readers of the "Lutheran" that they are to carry out missions at all. For they have known for a long time that also to them, as a part of the whole holy Christian church, the mission command of our Savior applies: "Preach the gospel to every creature", and

) Already sent in for some time for the "Lutheran".

they have also long since begun to comply with this order.

The mission field of the Lord, on which we are to work, is immeasurably large. It extends over the whole world and includes all peoples, nations, languages and tongues, which still sit in darkness and the shadow of death and do not yet know Jesus, the Savior. A special field of this great mission field is now also the poor, blinded Jewish people. This mission field of the Lord has not yet been cultivated by us. Various hindering circumstances have not yet allowed it to happen. The main difficulty was probably that we lacked suitable and capable missionaries to the Jews. This obstacle has now been removed. And, oh! how wonderful are God's ways. While in the last few years many thousands of poor Jews, driven by persecution partly of their own making, left the old world and sought earthly protection and home rights on our peaceful shores, and we were thus reminded of our sacred missionary debt to the Jews, God is meeting us just now and showing us a way in which we can pay off this debt. Without our doing, God has brought a man into our midst who is especially suited to be a missionary to the Jews. This is a Jew who converted to the Lord Christ, named Daniel Landsmann, who worked seven years in Jerusalem and seventeen years in Constantinople as a missionary among his people in great blessing. Our emigrant missionary, Rev. Keyl, and others of our brethren in New York met him and placed their confidence in him. They then sent him to Springfield, Ills. so that they could get to know him better there as well, and then immediately take up the mission among the Russian Jews in New York, even if only as a private matter for the time being.

At present, Mr. Daniel Landsmann is a guest at our Springfield Seminary. At the pastoral conference of Central Illinois, which was held in Pekin from October 17 to 19 of last year, Mr. Landsmann was also present and told the preachers present not only many very interesting experiences from his many years of missionary activity, but also what wonderful ways God Himself had led him, so that he had become a humble, faithful disciple of Jesus from a rich, proud, Pharisaically pious Jew who was zealous for the Law of Moses. With burning colors, Mr. Landsmann painted before our eyes the horrible misery in which the blinded Jews lie, and with heart-shaking words he begged us in the name of his unfortunate people, we would like to start with the mission to the Jews, in order to save what can still be saved among the Jews. And as far as we could learn from his speeches and confessions, we also recognized that Mr. Missionary Landsmann is completely one with us in spirit and faith. All of us who were present were powerfully moved by his words. As if inspired by a thought, the whole conference sang the first two verses of hymn 235 in our hymnal at the end of the missionary's lecture: "That is certainly true" 2c. At the following meeting the next day, we unanimously decided to move forward with the mission to the Jews, which had been planned in our conference for years and which we had longed for.

But how the mission among the Jews, which for the time being was only a private affair of narrower circles

The way in which this will be shaped as a whole will, God willing, be discussed and decided upon by our divisional synods. In the meantime, however, let me, dear "Lutheran" readers, address a heartfelt word of intercession for the poor Jews to your hearts, which are always ready to help.

Two reasons only I want to mention for this time to inflame your hearts to ardent zeal for the mission to the Jews.

The first reason is: The horrible spiritual misery in which the poor Jews lie. Oh, consider, you who have come to the beatific knowledge of Jesus Christ, what wretched people the Jews are! They still think they are the chosen people of God, but they are not in grace, they are under the wrath of the holy God, who has eyes like flames of fire, and whose wrath burns down to the lowest hell. They lie in terrible spiritual darkness, for with their lips they pray to Jehovah, and their mouth praises the God of Abraham: but their heart knows nothing of the God who is gracious, merciful, patient, and of great kindness, who forgives iniquity, transgression, and sin. They reject the Son of God and with him the one true God, who is Father, Son and Holy Spirit; and the God they worship is therefore a false idol, an empty fantasy. They know nothing of the Lamb of God who bore the sin of the world, nothing of Jesus Christ, the most blessed, who redeemed us from the curse of the law. They therefore know nothing of the only way to life, which is faith in Him who justifies the ungodly, through whom alone one attains forgiveness of sins, life and salvation. They are therefore cursed and damned sinners, without hope, and must be servants of the law all their lives under constant fear of death.

But as dreadful as this spiritual misery is, in which the Jews, like all natural men, lie, they are, moreover, burdened with a special curse. As exalted as this people once was among all the nations of the earth in the days of its splendor, so low has it fallen; and as great and glorious as was once the blessing with which God especially showered this people, so heavy and terrible is the judgment which the Lord has pronounced upon it. The Jews once called down Christ's blood upon themselves and their children, and since then the curse has rested upon them. Since that terrible divine visitation in Jerusalem's destruction, at the proclamation of which the Son of God himself shed hot tears, they have been scattered all over the world, homeless, despised and hated by everyone. For eighteen centuries already the true Messiah has appeared, for whom their believing forefathers had hoped with joy, and yet they still wait in unholy delusion for another Messiah.

O, dear fellow Lutherans, must not the deepest compassion for this dreadful spiritual misery of the poor Jews pierce our

innermost being and soften our hearts? This their misery implores us: Ah, blessed Christians, help us unfortunate Jews! You have the bread of life in abundance; let us have only the crumbs from your rich table! You know the only way to peace with God; oh, show it to us too! Have mercy on us poor, pining Jews!

And now that God Himself shows us ways and means to bring help to the poor Jews, we should

Are we not now going to tackle the mission to the Jews with all seriousness? Oh, certainly we should and we will.

But the second reason that should drive us to do this is this: Because we know for certain that even among the Jews God still has chosen children who must be saved and gathered to His Church. This is not a mere pious human opinion, rather the holy apostle Paul teaches this clearly when he writes Rom. 11, 25-27. thus: "I will not keep this secret from you, brethren, lest you be proud. Blindness happened to Israel in part until the fullness of the Gentiles had come in, and so all Israel would be saved; as it is written, 'He will come out of Zion to redeem and turn away the ungodly from Jacob. And this is my testament with them, when I shall take away their sin.'" (Cf. the entire 11th chapter.)

With this, the holy apostle undoubtedly wants to say this: While a part of the Jewish people will remain hardened until the last day, God has also chosen some among this people to eternal life; and these, the true Israel, his whole Israel of choice, shall be saved. God had not completely rejected his people, because "God's gifts and calling may not repent of him". No nation on earth, therefore, has this great, unspeakably glorious promise that conversions should occur among them until the last day, but only the chosen people of the Jews. As long as the fullness of the Gentiles, that is, the elect among the Gentiles, have not entered the kingdom of God, some of the Jews will still be converted to Christ the Redeemer, and the number of these elect among the Jews will not be full until the last day. (Cf. Westl. Report of the year 1856, x. 20.)

Shouldn't the certainty that even among the Jews there are still elect people stimulate us to zeal for the mission to the Jews? For the elect among the Jews, according to God's missionary order, are to be gathered into the sheep of Christ through our ministry of love. Oh, how willingly and joyfully we should now undertake the blessed and, in God's sight, delicious work of the mission to the Jews, knowing for certain that our labor will not be in vain in the Lord!

My request and that of all my fellow ministers of Middle Illinois to all Christian hearts is therefore this: that our entire synod may now finally begin the mission among the Jews with united forces. But let us hurry with it! Let us work while it is still day, because the night, the midnight hour of the world is at the door. Soon, soon the last chosen one among the Gentiles will have entered the sheepfold of Christ, and then the end will come.

Oh, how terrible it would be if one day the poor Jews could accuse us in the court of God that we, although we Christians alone possessed the only means of grace, namely the gospel, and had the opportunity to come close to them, yet had done nothing for their conversion. On the other hand, how unspeakably great will be the joy when once converted Jews go to heaven and also testify before God's throne that our missionary activity was the means in God's hand to save their souls from eternal destruction.

Therefore arise and help the Jews to bring the Savior. Gottlieb Traub.

(Submitted.)

Report on the Eastern District Synodical Assembly.

Also at our synodal meeting this year, held on April 23-30 in Father Sturken's congregation in Baltimore, Md. we were again allowed to taste and feel so rightly that the Lord with his Word and Spirit was with and among us. Also this time he did not deny us the blessing he promised to the common contemplation of his word and the common concern in the affairs of his kingdom. Richly blessed by teaching, encouragement and comfort, we were allowed to return home to serve others with the blessing we had received. In preparation for the soon to be published synodal report, a brief report on the proceedings may follow here, in accordance with our custom.

The Venerable General Praeses opened the Synod with a delicious sermon. Hopefully, the same will soon be in the hands of all Lutheran readers; the synod at least expressed this wish by resolution.

As the main subject of the hearing there were: Theses on the doctrine of preservation; following the guidance of the words of the 1st article, "And still preserves; ... Keeps and preserves." Without doubt, the consideration of this doctrine is also timely. Just in our days it seems to be necessary to make a confession about it and to call it to our consciousness, to whom we have to owe our preservation in the earthly. This very first article is also the basis of the second and third articles; in addition, one can make a test from it whether living faith, childlike trust lives in the heart. Whoever does not believe that God will give him food and drink, should he believe that God will make him eternally blessed? - Thus, the detailed negotiations based on nine theses had to lead to a truly Christian worldview and to the praise of the great, wonderful, merciful God. May those who were not able to attend the discussions not be deprived of their blessings, but may they acquire them through the detailed synodal report that will appear!

Furthermore, in some afternoon sessions, on the basis of a presentation, the question was examined and answered: "Can a Christian keep a saloon with a good conscience? It was agreed that there may be individual saloons in which things are done honorably, but that in by far the greatest number of them God's gift is abused, and cursing, swearing, gambling, obscene speeches are the order of the day. The practice of the latter is, of course, a sin, but the practice of the former is also to be warned against in all

seriousness because of the dangers it poses for a righteous, serious Christianity.

Last year the Synod had provisionally recognized the Progymnasium in New York as its own, and now it finally took it over with heartfelt joy and thanks to God and the congregation and teachers who had helped to make it so easy to establish such an institution. The dear congregation of St. Matthew's has unselfishly made its premises available and thus made it possible to continue this educational institution without having to erect any building. Even if in the next

If, as the synod has decided, a third class, Quarta, is established in the fall, then of the six teachers who will teach there, only one will be paid by the synod. Under more favorable circumstances, no such institution has ever been founded in our midst. At the moment it has 25 students, and may the faithful God make it a blessed means in His hands to remedy the lack of workers in His vineyard more and more. There was no lack of words of encouragement to build the kingdom of the Lord by offering not only a little of one's earthly possessions, but also one's own sufficiently gifted children for the service of the Word.

With regard to the 400th anniversary of Luther's birth, which is to be celebrated this year, the synod decided to advise the congregations to celebrate the Sunday after November 10 as the main festival day and to take up a collection for our educational institutions on that day.

Following this, it was also decided to have a commemorative coin struck; namely, it was the general wish that it should show Luther's image on one side and that of our new seminary in St. Louis on the other. The execution of this decision was entrusted to a committee. Hopefully this undertaking will be generally welcomed.

An inquiry: "Can our congregations participate with a clear conscience in the project of a congregation in Washington, D.C., which belongs to the General Synod, to erect a monument to Luther in front of the church of the congregation?" was answered with an emphatic "No"; and that because the matter is started by those who do not agree with Luther's teaching, even if they bear the Lutheran name. They obviously do nothing else than what the Pharisees did, who built the tombs of the prophets who had been murdered by them in their fathers. In addition, this monument is to be erected in front of the church of a congregation that stands on the broadest base of the Union. Only recently, on a special occasion, a service was held there in which preachers from the Congregationalists, Presbyterians and Campbellites participated.

The synod was pleased to hear the report on the progress and status of their mission in Erie, Pa. A church has already been built there and the field is promising. In order not to stop halfway, however, it was decided to grant the support of H600.00 again this year. We hope that our hearts and hands will open cheerfully, since our work in the Lord is not in vain.

The Synod encouraged the New York Pastoral Conference to undertake the work of the mission to the Jews, for which a suitable missionary had been found, in the city of New York, with the promise to support the same to the best of its ability.

Finally, our district was able to enjoy a new addition. 5 pastors, 6 teachers and 2 congregations were admitted. Among the first were 3 who, like some of those accepted in the past year, had separated from the New York ministry and had joined us as our brothers in word and deed.

May the Lord continue not to withdraw his blessing from us and keep us in the fraternal unity of mind and spirit which, by God's grace, has sustained our whole assembly. M. Hein.

To the ecclesiastical chronicle. America.

California. Following the invitation of the "California Concordia Conference" (in No. 5 of the "Lutheran"), 12 Lutheran pastors on the coast of the Pacific Ocean held a wonderfully blessed conference in San Francisco on April 6. An interesting report will follow in the next number.

Warning. In this jubilee year, in order to glorify Luther, a new edition of the Reformation history by D'Aubigne is to be published and the beautiful pictures by G. König are to be added to it. We seriously warn our readers against this book. The Reformed D'Aubigne sometimes praises Luther, but besides that he often creates a quite horrible picture of him and glorifies Zwingli and other enthusiasts beyond measure and is not afraid to even falsify history for this purpose. The dear readers, therefore, do not want to be blinded by the beautiful pictures and do not want to allow this shameful book to enter their homes. The "Lutheran Observer" calls it "the best representation of Luther and his work"; but one cannot expect any other judgment from a paper of the rationalist-United Methodist General Synod. G.

An Apostle of the Anabaptists. Among the Anabaptists whom Luther had to fight was a certain Joh. Denck. He rejected infant baptism, asserted the sinlessness of the Anabaptist "congregation of the saints," and even rejected the doctrine of the eternal deity of Christ and the redemption that came about through him, considered the Scriptures only good and useful, not necessary, and taught a final blessedness of devils and damned people. The "Sendbote," the paper of the German Baptists in America, calls this atrocious raving man "an apostle of the Anabaptists," "one of the most excellent faithful men who appeared as witnesses of the truth at the time of Luther and the Reformation in Germany and Switzerland," "a champion of freedom of faith and conscience," "one of God's chosen instruments." On the other hand, he is not satisfied with Luther, who called all these men: Thomas Münzer, Andreas Carlstadt, Joh. Denck and others "swarm spirits" and declared that they were "children of one spirit". The "Sendbote" greatly regrets "that after the lapse of 350 years it is necessary to defend faithful men of God against Luther's passionate and repeated vituperations and calumnies."-Thus the local Baptists reveal quite clearly whose spirit they are. G.

Receipt and thanks.

We cannot deny ourselves the great joy of announcing today, to the praise and glory of God, our faithful Savior, who always does more than ask and understand, and most kindly puts to shame doubt and unbelief, that the need which we announced only in the last issue of the "Lutheran" concerning the furnishing of our living rooms in the new seminary, and which we announced not without some anguish of heart, has already found a glorious response. Apart from the -50.00 promised by Mr. L. Lange, the following have been registered and partly already paid for:

Mr. Pastor Katt and his congregation in Terre Haute -50.00. Dr. Fr. Schade (paid) -50.00.
By Mr. C. Riedel the Young Men's Association of Sagi

naw City-50 .00.

From Mr. Friedrich Rank of St. Paul, Minn. - 2.00. k. Sturken's Women's Association in Baltimore, Md., -50.00.
From an unnamed pastor of our synod

(paid) -50.00.

-302.00.

We take the liberty of making an announcement from the kind letter of the latter, which will certainly fill many hearts with joy, to whom the memory of the late Pastor Bünker is dear. He writes: "With this money (H50.00) the furnishing of a room is to be financed, which is to be dedicated to the memory of my dear, unforgettable fatherly friend and loving benefactor, the same Pastor I. F. Bünker. My name remains unnamed and unknown. Later, I will see to it that a beautiful picture of him, executed on a larger scale, is hung in this room, so that his loving, mild face will preach to later students of the self-denial that he so tirelessly demonstrated in his life. In this way, many a parish could set up an inspiring memorial to its faithful departed pastor, which could teach the students many things. How beautiful it would be if such rooms were dedicated to the fathers of our dear synod, Löber, Wyneken, Brohm and others, and to our blessed professors Biewend and Gönner!" - This is, however, such a beautiful thought, and its execution would certainly be an equally godly and blessed memorial of our gratitude, that we could not refrain from communicating it here. Who knows how the Lord will make this thought fruitful and blessed! - —

Now to our dear givers a thousand thanks and richest God's reward!

St. Louis, May 10, 1883. c. I. O. Hanser.

Inaugurations.

On behalf of the Reverend Mr. District President, Rev. D. Kot he was introduced by me to his two new congregations, Town Herman and Town Theresa, on Sunday Cantate. C. Holst.

Address: Rtzv. v. Rotue, Lia^ville, voelZ6 60th, V7is.

On behalf of the Presidency of the Middle District, the Rev. H. Diemer was introduced by the undersigned at St. Paul's parish, Pomeroy, Ohio, on Rogate Sunday.H. Henkel.

On Sunday Jubilate, Rev. Ph. Dorn seif was introduced on commission to his congregation in Mahle Valley Township, Buena Vista Co, Iowa, by G. Gülker.

Address: Rev. Rk. vornsork,

^lta, Lueoa Vista Oo., Iowa.

On behalf of Mr. President Biltz, Pastor G. Tönjes was installed in his office by the undersigned on May 3, as Ascension Day. H. C. Senne.

Address: Rev. 6th Doonjos, Russell, Russell 6o., Raus.

By order of the Reverend Presidium, on Sunday Exaudi, Pastor I. I. Bernthal was installed in his congregation at Town Utica with the assistance of Mr. R. O. Koch introduced by me. F. Johl.

Address: Rev. Lerutlial,

Rewistou, Wluoua 6o., IAiuu.

By order of the Reverend Presidency, on the day of the Ascension of Christ, May 3, Rev. Wilhelm Lange was installed in his congregation at Hay Creek by the undersigned.

God be his sun and shield!

W. Vomhof.

Address: Rev.äV. RauZe, Ra^Lreelr, Qooüüue Oo., LHuu.

Church dedications.

On Rogate Sunday, at Council Bluffs, Iowa, the first Lutheran church was dedicated to the service of the Triune God. The undersigned preached in the morning, Rev. E. I. Frese in the afternoon. - May the faithful God continue to entrust the important mission in this populous city to His benevolent care, and may He awaken many hearts to help spread the Kingdom of God through prayer and gifts; for our work in this city will continue to be a missionary work for a long time to come. C. A. Bretscher.

On Rogate Sunday, the newly built church (a frame building, 24X36, with 51-foot steeple) of St. Paul's congregation at Colony Mountain, Johnson Co., Ark. was dedicated to the service of the Triune God. Rev. E. Meiländer preached the German sermon, Rev. C. F. Obermeyer the English sermon.

F. W. Herzberger.

The congregation at Clear Point, Ark. celebrated a glorious feast of joy on Sunday Exaudi with praise and thanksgiving to God. Their beautiful new church was dedicated to the service of the Most High on that day. The festival preachers were Rev. Obermeyer and the undersigned. The festival collection amounted to \$25.32.

I. Switches.

Det Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 20, at the Jmmanuel Church of Mr. R. Koch at Grand Rapids, Mich.

The subjects of the discussions will be: Mr. R. K. L. Moll's already presented "Theses on the Holy Sacraments in general and on Holy Baptism in particular", and a ' work by Mr. R. G. Markworth on "Support Associations within our Parishes".

Each pastor shall submit his parochial report.

Anyone wishing free quarters must contact Mr. R. Koch at least 2 weeks before the start of the Synod.

W. Burmester, Secretary.

The Minnesota - and Dakota District

of our synod will assemble on Thursday after the first Sunday after Trinity at the congregation of Mr. R. I. Horst at Courtland, Nieollet Co, Minn.

Registration with the local pastor at least 14 days in advance.

C. Ross, Secr.

Announcement.

It is hereby brought to public notice that Mr. Louis Fink, formerly a teacher within the Iowa Synod, has applied for admission to the Michigan District of the Missouri, Ohio, &c. St. Synod. Should any person have any justifiable protest to make against this admission, he is hereby requested to do so in a timely manner to the undersigned.

Saginaw City, Mich. 4 May 1883.

Jos. Schmidt.

d. Z. President of the Michigan District.

Conference - Ads.

The La Porte Special Conference will meet, s. G. w., June 12 and 13 in Hobart, Ind.

The brothers who must use the L. S. and M. C. R. R. will go to Lake Station, where they will be picked up the day before. E. H. Scheips.

The Baltimore District Conference will meet, God willing, June 12-14 at the home of Mr. R. C. Stürkens at Baltimore, Md. Registration requested.

I. G. Häfner.

Revenue to the Illinois District's coffers:

For the synodal treasury: Easter collection by R. Winter's congregation in Hampton 10.25. Collection by R. Eirtch's congregation in New Minden 23.52. By R. Weisbrvdt's congregation in Mount Olive 10.55. Collection by R. Knief's congregation in Golden 8.70. Knief's Gem. in Golden 8.70. R. Ottmann's Gem. in Collinsville 4.60. R. Eißfeldt's Gem. in South Chicago 18.42. By R. Engelbrecht in Chicago from Rudolf Zimmermann .25. (Summa - 76.29.)

For new construction in St. Louis: R. Strieters Gem. in Proviso 50.00. By R. Winter in Hampton 5.00. By R. Holls from Karl Jung in Millstadt, 2nd z., 5.00. By R. Succop in Chicago from H. Studtmann 10.00, F. Seefurth (2nd z.) 15.00, Karl Wiedbusch (1st z.) 10.00, Hermann Beier (2nd z.) 10.00. By R. Reinke oas. from Rich. Büttner 6.00. By R. Meyer in element of Wm. Woker and Herm. Husmann 10.00 each, H. Edler.75, K. Müller, K. Paulsmeyer, F. Lange u. F. Reinkens- meyer .50 each, H. Knollhoff, W. Husmann, H. Sprehe, H. Eik- hoff, F. Hohmann u. A. Palm 1.00 each, I. Braumeyer .25, R. Meyer 5.00. Fr. Kruse in Addison 3.00. (S. -148.00.)

For Inner Mission: From R. Weisbrvdt's congreg. in Mount Olive 20.00. R. Ottmann's congreg. in Collinsville 3.05. (S. -23.05.)

For the Negro Church in New Orleans: By R. Wunder in Chicago from Mrs. N. N. 2.00.

For negro mission: R. Weisbrvdt's Gem. in Mount Olive 10.00.

For poor students in St. Louis: Through R. Buszin in Meredosia, wedding coll. at Karl Witte for A. Hanser, 5.75.

For poor students in Springfield: R. Ottmann's congregation in Collinsville 4.25. By R. Gößwein in Altamont, wedding coll. at W. Hartwig for A. Mundt, 4.50. By R. Buszin in Meredosia, wedding coll. at Christian Lövekamp for Daniel Landsmann, missionary to the Jews, 8.15. By R. Wunder in Chicago from the Young Men's Association for D. Kosche 10.00, from the women in sr. Gem. for H. Spannuth 7.00. By R. Hölter in Chicago from Mrs. Eckhardt for Huber, Witt u. Wäscher 5.00. By R. Drögemüller in Arenzville, half of the wedding coll. at W. H. Witte for L. G. Dorpat, 5.00. (p. -43.50.)

For poor students in Fort Wayne: By R. Drögemüller in Arenzville, half of wedding coll. at W. H. Witte for G. Büscher, 5.00. R. Great Gem. in Addison for W. Bäder 20.00. (S. -25.00.)

For poor students in Addison: By cashier Eißfeldt in Milwaukee, 10.00. By R. Willner in Quincy for Martin Groß, 5.00. By R. Große in Harlem, wedding coll. at Mr. Mrow's for W. Wellensick, 6.10. By teacher Beyer in Peru, Ind. sent at the foundation feast of his Concordia MLnnerchor, for Edm. Brust, 5.00. By R. Müller in Echester, coll. at H. Groß' wedding for W. u. G. Müller, 13.40. (p. -39.50.)

For budget in Addison: R. Engelbrecht's comm. in Chicago 45.50. By Treasurer Eißfeldt in Milwaukee 12.78. R. Great's comm. in Addison 18.00. (S. -76.28.)

For the Progymnasium in Milwaukee: By k. Strikter in Proviso 5.00. By k. Gößwein in Altamont, coll. of the comm. 6.00 and by Father Siebert 1.00. For construction: By Succop in Chicago from N. N. 1.00. (S. -13.00.)

For sick pastors & teachers: By ?. Succop in Chicago by H. Studtmann 1.00.

For the widow's fund: Prof. E. Homann in Addison 4.00. By k. Drögemüller in Arenzville, Kindtaufkoll. by I. Lütkehns, 2.50. By ?. Frese in Champaign by Joh. Me-drow 1.00. (p. -7.50.)

For the deaf and dumb: By k. Eißfeldt of the Gem. in Whiting 6.41 and by H. Föh in South Chicago .35. (P. -6.76.)

For the orphanage near St. Louis: Koll. von k. Göß- weins Gem. in Altamont 20.50.

For the comm. in Stillwater, Minn: Coll. of k. Göß- weins Gem. in Altamont 10.50.

For the comm. in Rockville, Conn: By L. Winter in Hampton.75.

For the Gem. in Stockton, Cal.: By Wagner in Chicago by A. Wendt .50.

For the Lutheran Hospital in St. Louis: k. Weisbrodts Gem. in Mount Olive 10.00.

NL. In my last receipt ("Luth." No. 9) the following items are missing under the heading "For the college household in Spring- field": From k. Loßner's Gem. in Lake Zurich 8.86. By k. Succop in Chicago from H. Hedder 5.00. ?. Heinemann's Gem. at Okawville 25.50. (p. -39.36.)

Addison, Ill, May 1, 1883, H. Bartling, Treasurer.

Revenue to the Michigan District's coffers:

For the synodal treasury: From ?. Moll's Detroit congregation -16.27. Frankenmuth congregation 36.52. Fran- kenlust congregation 21.72 & for teachers' salaries 13.92. Amelith congregation 10.00. Lansing congregation Easter coll. 3.01. Grand Rapids congregation 19.53. Cong. in Grand Haven 9.08. Comm. in Petersburg 3.00. Comm. in Wyandotte 6.00. Comm. in Cold Water 4.00. Comm. in Caledonia 5.05. Comm. in Saginaw City 16.75. Comm. in Bay City 33.50. By k. Disciple of Bro. Rühls 1.00. (Summa -199.35.)

For the building fund: Gem. in Waldenburg 10.75.

For the seminary building: congregation in Fräser, 6th tr., 5.00. congregation in Frankenmuth, 6th tr., 47.25. congregation in Frankenlust, 6th tr., 42.00. congregation in Monitor, 2nd tr., 10.00. congregation in Petersburg 10.00. ?. Düver 2.00. By Mr. Maus in Detroit 1.00. Members of the congregation in Roseville 12.00. Congregation in Caledonia, 4th platoon, 15.75. By k. Jüngel of Bro. Rühls 2.00. G. Dreyer 1.00. (p. -148.00.)

For the Gentile Mission: congreg. in Millington 3.00. congreg. in Bay City 7.00. (S. -10.00.)

For the Negro Mission: By 1'. Bernthal by A. Schwab 1.30. By k. List by G. Streeb 2.00. I. Schröder (jun.) .25. By Hügli by N. N. 5.00. (Summa - 8.55.)

For the Negro Church in New Orleans: congreg. in Frankenmuth 1.00. congreg. in Amelith 2.56. k. Mueller's confirmands 3.00. Gem. in Roseville 12.25. (p. -18.81.)

For inner mission: Through ?. Markworth by N. N. 1.00. Congregation in Burr Oak 5.00. Moll's congregation in Detroit 21.89. Congregation in Manistee 10.00. Two communion collections of the congregation in Jonia 4.28. By k. Düver, sent to Bro. Winterstein's wedding, 5.26. Congregation in Rogers City 5.00. Congregation in Town Moltke 5.00. By Jüngel by Bro. Rühls 1.00. By ?. Koch by M. Heidlauf.80. Gem. in Saginaw City 10.25. Gem. in Bay City 23.70. (S. -93.18.)

For the Emigrant Mission: congreg. in Manistee 10.00. congreg. in Tawas 8.00. For New Uork: congreg. in Amelith 4.00. congreg. in Lake Ridge 3.00. congreg. in Millers 10.52. For Baltimore: congreg. in Lake Ridge 2.74. (S. -38.26.)

For the widow's fund: Gem. in Frankentrost 11.36. By ?. Lemke by Aug. Kettner 2.00. ?. Bernthal 3.70. Passion collection of the congregation in Grand Rapids 11.63. By ?. Hügli from Mr. W. Scharf 2.00. (p. -30.69.)

For sick pastors and teachers: Gem. in Amelith for?. Däschlein 18.00.

For the deaf and dumb: By teacher Bernthal from I. Clüsmann .25. comm. in Monitor 2.25. comm. in Monroe 21.27. comm. in Belknap 6.00. Mrs. M. S. in Monroe (share) 5.00. comm. in Adrian 11.00 u. 17.97. By k. Jüngel from Fr. Rühls 1.00. By k. Hügli by N. N. 5.00. (Summa -69.74.)

For Kerns Gem. in Chemnitz, Täcksen: Mr. Kundinger in Detroit 10.00. Gem. in Adrian 7.00. Women's Club in Adrian 7.00. Hügli's Gem. in Detroit 24.50. (Summa -48.50.)

For the St. Louis household: comm. in Adrian 8.00.

For the orphanage near St. Louis: By teacher S. Riede! 2.25.

For the orphanage in Addison: Gem. in Frankenlust 2.25. Teacher Denninger's pupils 6.30. I. u. E. Fackler .25. By k. Bohn by F. Wöckensdörfer 5.00. By Hügli by N. N. 5.00. (S. -18.80.)

For poor students in Fort Wayne: By Chr. Bach, at Hofmeister's wedding, 8.00. At Alfr. Bach's wedding, 12.56 for F. Hahn. (S. -20.56.)

For poor Michigan sophomores: Gem. in Manistee 10.00. By Bohn, on Jak. Rupp's wedding s., 4.25, on C. C. Dietrich's wedding ges., 7.20. (S. - 21.45.)

For the comm. in Omaha: comm. in Petersburg 2.75.

For the comm. in Stillwater, Minn: Cong. in Adrian 10 a.m. Cong. in Millers 5 a.m. (S. -15 p.m.).

For the community in Danbury, Conn: Gem. in miller 5.00.

For the congregation in Stockton, Cal.: Comm. in Adrian 10 a.m.-noon.

Correction.

In my receipt ("Luth." No. 7.) read under Witwenkasse instead of H. Kah": k. H. Kock-

Detroit, April 30, 1883. C. Schmalzriedt, Treasurer.

Revenue to the Middle District's coffers:

To the seminary building: Von?. Jüngel's Gem. at White Creek, 4th z., -20.00. I?. Seemeyer's Gem. at Willshire, Nacktrag to I. z., 48.50. Reichhardt's Gem. at Avilla 23.00. 1>. Stubnatzy's Gem. at Convoy 12.00. ?. Stocks Gem. at Fort Wayne 55.00. ?. Zschokes Gem. in Marion Township 50.00. k. Michaels Gem. near Fort Wayne, 4th Z., 58.00. k. Siegers Gem. in Adams County 35.00. ?. Trautmann's Gem. at Columbus, 2nd z., 55.50. k. Schumms Gem. in Kendallville 34.00. s. Paulus in Hilliard 2.00. by ?. Rupprecht in North Dover 2.00. k. Sihler's Gem. in Fort Wayne, 2nd z., 700.00. ?. Diemers Gem. in and near Archbold 30.00. k. Schlefselmann's gem. in Bremen 113.00. ?. Zuckers Gem. in Defiance 11.00. k. Hassold's Landgem. at Huntington 11.00.

Niemanns Gem. in Cleveland 275.00. From the parish in Darmstadt 44.00. k. Brakhage's gem. 50.00. Mr. Frosch bet Fort Wayne 15.00. Schlefselmann's gem. in Bremen 37.00. k. Schmidt's gem. in Elyria, 4th z., 60.00. ?. Weseloh's gem. in Cleveland, 2nd t., 79.00. k. Katt's gem. in Terre Haute, 1st z>, 140.00. k. Jox's Gem. in Logansport, 3rd T., 202.00. Meyer's Gem. in Adams Co. 2nd T., 234.00. k. Kretzmann's Gem. in Farmers Retreat, 65.00. Kolbe's Gem. in Independence, 31.00. Women's Club in La Fayette, 100.00. k. Einst's Gem. in Euclid 13.00. Sauer's Gem. bet Dudleytown 239.00. k. Dreyer's Gem. at Lancaster 10.25. G. Beyer Sr. 5.00. ?. Evil's Gem. at Ridge, addendum to 2nd Z., 10.00. Zage's Gem. bet Fort Wayne 34.00. ?. Steger's Gem. in Adams Co. 56.50. k. Heintz's gem. in Crown Point 5.00. k. Schlefselmann's Gem. in Bremen 18.50, in Woodland 11.00. ?. Evers' Gem. in Adams Co. 73.00. k. Wunderlich's in Tolleston 2.00. N. N. das. 3.00, its branch in Heßville 5.00.

Zschoches comm. in Marion Tshp. 65.00. Karl Westenfeld at Fort Wayne, 2nd gift, 15.00. (S. -3157.25.)

On the emigrant mission in New Uork: By k. Stock at Fort Wayne 3.00. ?. Dulitz's Gem. at Lunenburg 4.60. k. Diemer's Gem. in and near Archbold 8.80. ?. Hassolds Landgem. near Huntington 1.10. k. Werfelmann's Gem. at Neu- Dettelsau 11.75, G. R. that. .25. (p. -29.50.)

On the emigrant mission in Baltimore: Mrs. M. Bunsold in New Dettelsau 2.00. ?. Zage's parish at Fort Wayne 10.00. ?. Werfelmann's parish in New Dettelsau 11.75, G. R.'s. .25. From the missionary box in Toledo 5.00. (S. -29.00.)

ToH au s h al tinSpringfield: wedding coll. atH. Renne- kamp by k. Stock 15.00. Meyers Gem. in Adams Co. 20.88, women's club that. 15.00. ?. Schlesselmann's Gem. in Bremen 15.00. (p. -65.88.)

To college house stop in Fort Wayne: k. Frankes Gem. in LesUe 3.05.
 To the household in Addison: ?. Weseloh's comm. in Cleveland 24.00.
 For the Free Church in Saxony 2c.: ?. Evers'Gem. in Adams Co. 4.28.
 For sick pastors and teachers: bequest of C. A. Staaß in Newburgh 25.00. Karl Westenfeld 1.00. (S. -26.00.)
 For poor students in Fort Wayne: 1) for Sallmann: bequest from C. A. Staaß in Newburgh 25.00; 2) for Brink: k. Bethke Gem. in Reynolds 10.68, women's club in ?. Seuels Gem. in Indianapolis 10.00, desgl. in k. Schmidts Gem. das. 20.00; 3) for Seuel: Frauenverein in k. Seuels Gem. 15.00; 4) for Glaser: Frauenverein in ?. Schmidts Gem. 20.00, k. Zschoches Gem. in Marion Tshp. 10.00; 5) for Dunkel: wedding collection at Mr. Tietzen's in Cleveland 6.00, Jünglingsverein in IL. Niemann's Gem. das. 13.14, individual members of thes. 4.00; 6) for Kretzmann: E. Nullmann in Farmers Retreat 1.00; 7) for Mertz : Kindtaufkoll. at Mertz in Fairfield 5.30; 8) for Scheibe: k. Zschoches Gem. in Marion Tshp. 20.00; 9) for Naumann: ?. Zschoches Gem. 20.00, widow Brakhage das. 3.00; 10) in general: virgins club in k. Weseloh's Gem. 10.00, W.Kuhlmann in Farmers Retreat 1.00, W. Bohle in Farmers Retreat 1.00, Mrs. Lanvermeyer there 1.00, wedding coll. at F. Hölzer's in Kendallville 6.00. (S. -202.22.)
 For inner mission: missionary box of the church in Toledo 4.66. ?. Evers' Gem. in Adams Co. 7.35. bequest of C. A. Staaß in Newburgh 25.00. W. Mulzer in Frankenthal 2.00. k. Niemann's Gem. in Cleveland 18.23. ?. Zage's Gem. at Fort Wayne 10.00. ?. Weseloh's comm. at Cleveland 36.25. k. Niethammer's comm. at La Porte 3.70. Mrs. M. Bunsold's comm. at Neu-Dettelsau 2.00. Cath. Kuhlmann's comm. at Farmers Retreat 1.00. ?. Rupprecht's Gem. at North Dover 14.46, N. N. that. 2.00. I*. Horst's comm. at Dublin 4.25, Mrs. W. das. 1.00. ?. Jünger's comm. at White Creek 6.02. ?. Spiegel's comm. in Adams Co. 9.50. Daib's comm. at Otis 6.32, at Westville 6.45, at Chesterville 4.73, Jul. Krause das. 1.00. ?. Daib's 1.00. Mrs. W. Luecke's in Columbia City 1.00. ?. Schöneberg's gem. in La Fayette 7.00. k. Heintz's Gem. in Crown Point 2.00. Karl Westenfeld 1.00. (p. - 177.92.)
 For negro mission: k. Zschoches Gem. in Marion Tshp. 8.00. ?. Dulitz's Gem. in Napoleon 11.45. Miss K. Förster in Frankenthal .40. Mrs. W. Müller in Defiance .25. Mohr's Gem. in Jnglefield 6.50. Mrs. Dollmann in Indianapolis 1.00. Widow H. in Cleveland 5.00, ?. Weseloh's Gem. that. 17.75, Mrs. Lengefelder that. .35. Mrs. M. Bunsold in Neu- Dettelsau 1.00. I. Schmidt in Cleveland 1.00. From Gem. in North Amherst 4.50. Virgins Club in Niemanns Gem. in Cleveland 10.00. I. Mentrup in Waymansville 1.00. I>. Scheip's branch 2.05. Mrs. W. Luecke in Columbia City 1.00. Ch. Schneider in Fort Wayne 3.00. 1?. Steger's Gem. in Adams Co. 8.13, whose branch 1.87. By k. Franke of school children .41. ?.. Rosenwinkel's Gem. in Minden 5.50. k. Zschoches Gem. in Marion Tshp. 9.00, widow Brakhage's das. 3.00. (S. -102.16.)
 Scholarship to college at Fort Wayne: Wl. Mrs. Blecke, Sr. at Fort Wayne 100.00.
 For poor students in St. Louis: 1) general: bequest of C. A. Staaß in Newburgh 25.00, women's club in k. Seuels Gem. in Indianapolis 25.00, wedding coll. at I. Doversberger in Arcadia 6.50, I?. Sckwans Gem. in Cleveland 15.42, Mrs. W. Luecke in Columbia City 1.00; 2) for F. Ruprecht: women's club k-Seuels in Indianapolis 10.00; 3) for.

H. Dannenfeld: Louis Gerke in? Zagels Gem. at Ft. Wayne 5.00; 4) for Wesel: wedding collection at Chr. Fischer's at Fort Wayne 6.50. (p.-94.42.)
For poor students in Addison: 1) for M. Kirsch: ? Meyers Gem. in Adams Co. 21.82; 2) for Charlö: Wedding Coll. at E. Gleich in Huntington 2.55; 3) in general: W. Schnute in Evansville .75, Unnamed that. 5.00, ? Schwan's congreg. in Cleveland 15.42, Women's Association of Emanuel congreg. in Fort Wayne 10.00. (S. -55.54.)

For poor students in Springfield: 1) general: H. Steffen in Cleveland 5.00; 2) for I. Her: ? Michaels Gem. near Fort Wayne 15.00. (S. -20.00.)
(Conclusion follows.)

Fort Wayne, Jnd, March 31,'83, C. Grahl, Treasurer.

Proceeds to the Nebraska - District treasury:

For seminar construction: By ? Mueller by Wm. Schwanke -10.00. By ? Frincke by I. Bahls 5.00. By ? En- dres by Burk. Naber 5.00. By Volte 2.00. By ? Weiler, first payment sr. Zion's congregation on Lincoln Creek, 100.00. (Summa -122.00.)

For the synodal treasury: By ? Bergt from s. Gem. 10.00. By ? Adam from sr.Zions-Gem. 2.00, sr. Jmm.-Gem. 10.50. ? Häßler 10.00, by sr. Gem. 12.00. (p. -44.50.)

For the widow's fund: From ? Adam 5.00, coll. on Ferd. Heller's wedding, 3.30. ? Häßler 10.00. Th. König 1.00. (S. -19.30.)

For poor students in St. Louis: ? Häßler 10.00.

For English Mission: ? Häßler 10.00.

For negro mission: ? Häßler 10.00. By ? Bergt by sr. Gem. 6.25. (S. -16.25.)

For inner mission: By Secretary Vogler of the congregation in Louisville, Nebr. 5.00. By ? Bergt from sr. Gem. 6.25. By ? Hofius from sr. Cong. in Sheridan 24.00. By ? Oetting from sr. Gem. 8.75. By ? Becker by W. Lauppe 5.00. (p. -49.00.)

For the congregation in Omaha: By ? Frincke by S. Her- poldheimer 1.00, N. N. 1.00. By ? Adam by sr. Jmm.- Gem. 10.50. From Psalm 50, 15. at St. Charles, Mon., .10. By Treasurer Bartling 5.00. (S. -17.60.)

For ? Fischers Gem. in Danbury, Conn.: By ? Endres 5.00.

For the orphanage in Boston: By ? H. Cämmerer of G. Seckel, thank offering sr. Wife, 2.00.

Omaha, May 5, 1883, F. C. Festner, cashier.

Revenue to the Wisconsin District's coffers:

For the widow's fund: From Mrs. Friederike Schwarz -1.00. C. E. L Bro. 10.00. ? Schumann's congregation in Waterford 7.50. St. Johannis-Gem. at Washington Road 3.02. Wedding collection at W. Köpsel 10.45. ? Pröhl's congreg. 11.25. W. Sch. at Waystde 5.00. ? Schillings Gem. 9.25. W. Suckow 1.00. E. B. in Allouez 20.00. ? Theels Gem. in Germania 3.75. ? Friedrich 4.00. ? Feustel 4.00. ? Aulich 4.00. (Summa -94.22.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: Tuition from pupil Schulz 24.00. From Bro. Mathias 6.00. From Trinity Congreg. in Wilson 5.00. C. E. L Bro. 50.00. ? Winter's Branch 4.50. W. Komschließ in Milwaukee 2.00. ? Osterhus' Gem. 10.00. By ? Heinicke in Negaunee 2.00. By ? Friedrich 10.00. ? Schneider .50. ? Strasens' parish in Watertown 45.28. ? Wambs- ganß' Gem. 17.85. ? Rathjen 5.00. (p. -182.13.)

ToHouseofProgymnasium in Milwaukee: By H. Pritzlaff in Watertown 5 p.m. Confirmation coll. in? Heizers Gem. 13.00. (S. -30.00.)

For Wisconsin District Inner Mission: C. E. <L Bro. 10.00. ? Steyers Gem. in Ahnapee 5.30. ? Rehwinkel's gem. 6.33. Charlotte Page 1.00. C. Schubert 2.00. ? Markworth's Gem. in Caledonia 2.69, on Rat River 1.30, on Fremont Road 1.41, in Fremont 1.93, on Wolf River 2.63, on Schroeder's Corner 2.90. ? Grothe's comm. 9.00. by ? Friedrich 20.00. Jmm. comm. in Milwaukee 12.92. wedding coll. at A. Otto 3.35. ? Schilling's congreg. at Eblesville 10.00. E. B. at Allouez 10.00. (p. -102.76.)

For the deaf and dumb: C. E. L Bro. 10.00. ? Döh- lers Gemm. 2.00. Trinity Gem. in Marquette 10.00. teacher A. Wardein's pupils 3.66. Mrs. B. Schw. 1.00. N. N. .10. by ? Friedrich 2.50. Wedding coll. at G. Kühl 3.08, at H. Fienke 2.93, at C. Heidke 2.07. F. Pritzlaff in Milwaukee 1.00. E. B. in Allouez 10.00. (S. -48.29.)

For the congregation in Planitz, Saxony: C. E. L Bro. 10.00.

For the Chemnitz community: ? Barth 1.00.

For negro mission: ? Schumann & his school children 3.50. By ? Friedrich .50. C. E. <L Bro. 5.00. Mrs. S. v. Ganten 1.00. Jmm.-Gem. in Milwaukee 2.51. ? Schillings Gem. 4.25. P. Schneberger 2.00. (S. -18.76.)

For the seminar building in St. Louis: Herm. Kurth in Milwaukee 5.00. Mrs. A. M. Lauenstein 2.00. C. E. L Bro. 50.00. ? Goehringer's congreg. in Sheboygan, 4th Sdg. 99.00. Cross congreg. in Milwaukee 16.00. By ? Friedrich 6.00. Aus?- Wichmann's congreg. in Freistadt 5.00. ? Feustel's congregation, 3rd p., 13.00. By ? Schlerf by Amalie Schlicker 3.00. P. Schneberger 3.00. W. Suckow .50. (p. -202.50.)

For the orphanage in Addison: ? Arnold's congreg. 2.00. St. John's congreg. in Plymouth 11.08. Louise Bonges, thank offering for happy healing, ? N. N. in Milwaukee 1.50. ? Seuel's confirmands 4.65. Jmm. congreg. in Milwaukee 8.70. ? Wambsganß' Gem. in Adell 8.66. E. B. in Allouez 15.00. (S. -56.59.)

For the orphanage near St. Louis: ? Hieber's Gem. in Sheboygan Falls 2.30. Miss H. Wichmann's Pupil 2.50. (p. -4.80.)

Füroas orphanage in Boston : teacher Wegner's pupils 5.70.

For poor students in Springfield: E. B. in Allouez 10.00.

For English Lutheran mission: ? Schillings Gem. in Ebles- vtllle5.60. E. B. in Allouez 10.00. (S.-15.60.)

For poor Wisconsin students: baptismal coll. at I. Schö- sow 1.44, at C. Wille 1.55.

For Plischke in Addison: ?. Schillings Gem. in Ebles- ville 8.50.
 For emigr. mission in New York: St. Paul's parish in Sheboygan Falls 2.10. C. E. öd Bro. 5.00. P. Schneberger 2.00. (p. 49.10.)
 For poor & sick pastors: ?. Döhlers Gemm. 2.00. Wedding coll. at Fr. Laatsch 4.00. (p. 46.00.)
 For poor students in Milwaukee: wedding coll. bet F. Mueller in Wayside 2.50.
 To the household Addison: ?. Wichmanns Gem. in Freistadt 12.78.
 For poor students in St. Louis: E. B. in Allonez 10.00.
 For poor students in Fort Wayne: E. B. in Allonez 10.00.
 For poor students in Addison: E. B. in Allonez 10.00.
 To the college building in Milwaukee: Jmm.-Gem. in Milwaukee 135.00. Durck ?. Kückle from Mrs. Zils 2.00. ?. Kückle 5.00. W. Wolläger 15.00. C. E. L Bro. 50.00. ?. Göhr- ringers Gem. in Sheboygan 28.35. N. N. in Town Hermann 1.00. Bensien in Waterford 1.00. Chas. Bennett in Negaunee 2.00. ?. Markworth's Gem. 2.81. teacher Hammer .60. Mrs. B. Schw. in Reedsburg 2.00. K. Ohland 2.00. Mrs. Burlage in Milwaukee 1.50. ?. Damms Gem. in Bloomfield, 2nd S., 20.00. by ?. Frederick 25.00. k. Seuel 2.00, whose gem. in Portage v.37, in Lewiston 3.26. ?. Polack's comm. in Hrkimer, Kans. v. 15.42. H. Suhr in Milwaukee v. 5.00. By ?. Wichmann's parish in Freistadt 1.00. ?. Wambsganß' Gem. in Adell 30.00. I'. Feustel's community 6.10. ?. Aulich 3.00, whose parish 4.30. Valentin 3.00. Birthday coll. at Mrs. Giese 1.17. ?. Barth's Gem. 4.55, branch .85. P. Schneberger in Eblesville 3.00. Mrs. N. N. 5.00. P. Peterson in Milwaukee 5.00. (p. 4395.28.)
 For the synod treasury: Dreieinigk.-Gem. in Milwaukee 45.03. ?. Ercks congregation in Wausau 5.00. ?. Nützel's congregation in Oshkosh 19.00. St. Paul's congregation in Sheboygan Falls 5.00. Trinity congregation in Wilson 2.00. Town Granville 6.57. ?. Winters comm. in Logansville 10.50. Lower Jmm. comm. in Theresa 6.63. St. Stephen's comm. in Milwaukee 37.10. L. Hild's comm. in Hermann 12.57. ?. Schumann's comm. in Waterford 4.50. St. John's comm. in Plymouth 12.00. ?. Rohrlack's congreg. in Reedsburg 12.00. Jmm. congreg. in Town Herman & Theresa 10.55. Cross congreg. in Milwaukee 12.00. k. Damms Cong. in Bloomfield 10.00. By ?. Frederick 20.00. ?. Walkers Gem. at Bear Creek 3.65, at Maple Creek 2.00, at New London 4.00. Jmm. Gem. at Milwaukee 22.25, ?. Wichmann's comm. at Freistadt 14.08. ?. Schilling's comm. at Eblesville 7.75. (p. 4284.18.)
 Milwaukee, April 25, 1883. c. Eissfeldt, Treasurer.

Incoming to the Kaffe dcS Western District:

For the Synodal Fund: From ?. Lentsch's congregation at Craig, Mo., 43.00. Collection of the Gem. k. Mährs at Ellsworth, Kans., 5.00. Trinity District allhier 8.00. ?. Matuschka's Gem. in New Welle, Mo., 8.50. Lehmann's Gem. at Tandy Creek, Mo., 2.65. From God's Box in ?. Zschoche's gem. at Atchison, Kans., 5.14. ?. Nützel's Gem. at West Ely, Mo., 7.45. ?. Mueller's comm. at Wellsville, Mo., 4.00. Coll. of comm. ?. Hafner's comm. at Leavenworth, Kans., 8.40. ?. Willes Gem. at Brownsville, Mon., 5.40. (Summa 457.54.)
 For internal mission: ?. Matuschkas Gem. in New Welle, Mo., 7.50. Coll. of Gem. ?. Pennekamps at Topeka, Kans., 8.81. k. Roschke's comm. at Pierce City, Mo., 5.00. Communion coll. of comm. ?. Zschoches at Geary City, Kans., 4.00. From God's Box of the Gem. ?. Zschoches at Atchison, Kans., 4.55. ?. Sandvoß's Gem. at Augusta, Mo., 7.00. ?. Wißmann 1.00. (p. 437.86.)
 For Negro mission: ?. Sandvoß' Gem. in Augusta, Mo., 3.50.
 For Jewsmisson: Mrs. ?. Skolz in Norborne, Mon., 2.00.
 For emigrant mission in New York: ?. Bocks Gem. in Jefferson Co., Mon. 2.05.
 To the new building in St. Louis: Coll. onC. Reutzel's wedding at Fort Smith, Ark., 2 p.m. ?. Lentsch's Gem. in Corning, Mon., 7.00. ?. Wesche's Gem. lei Jefferson City, Mo., 3rd tr., 13.00. D.'s Gem. in Jefferson City, Mo., 3rd tr., 20.75. k. Judge's Gem. at Ellisville, Mo., 3rd T., 14.50. Chr. Volkmann at Clinton, Mo., by ?. Spehr 10.00. subsequent by ?. Lehmann's Gem. at Pevely, Mo., 2.00. ?. Gümmer in Cape Girardeau Co, Mo., 5.00. W. Körber 3.00. Durck k. Nützel in West Ely, Mon., 10.50. ?. Matuschkas Gem. in New Mcle, Mon., 25.00. Trinity Distr. all here 205.00. By ?. Will Lei Brownsville, Mo., 9.00. (p. 4338.75.)
 For the orphanage in Addison: W. Mohr by ?. Wesche in Jefferson City, Mo., .50. ?. Zschoches Gem. in Atchison, Kans., Dec. 1 (p. 41.62.).
 For ?. M. Wyneken: Von-r in St. Louis 5.00.
 For poor students in St. Louis: C. Reutzel & wife at Fort Smith, Ark. 6.00. Mrs. Coors by ?. Germann that. 6.00. (S. H12.00.)
 For the comm. in Omaha: W. Maschmeier through ?. Matuschka in New Welle, Mo., 4.00.
 For the progymnasium in New Orleans: k. Roschkes- Gem. lei Pierce City, Mo., 4.50. ?. Nützels Gem. in West Ely, Mon., 6.80. (pp. 411-30.)
 For the Free Church in Saxony: ?. Mencke's congregation in Stover, Mon., 8.60, its branch congregation in Richland, Mon., 10.45, Widow Schröbe 1.50. (p. 420.55.)
 For the Chemnitz, Saxony, Gem. Lentsch's Gem. at Craig, Mon., 3.00. From ?. Sapper's Gem. in S. St. Louis, Mon., 5.00. From ?. Bartels' Gem. in W. St. Louis 10.00. (S. 430.00.)
 For the widow's fund: Contributions: From the St. Louis Teachers' Conference, 4.75. Dr. Walther here, 5.00. Gifts: From Mrs. M. Coors through ?. Germann at Fort Smith, Ark. 6.00. ?. Lohr's Gem. lei Jackson, Mo., 4.70. By ?. Frese in Port Hudson, Mo., 5.00. By ?. Grimm, conference coll. I in Washington, Mon, 14.25. By Paul Gast in Baden, Wo, k 1.15. (p. G40.85.)
 St. Louis, May 8, 1883. E. Roschke, Treasurer.

Received for the orphanage in Addison, Ill:

Since December 1882: From Illinois: From H. K. in West Lyons a fat sheep. From Morris by k. Behrens from the Women's Club 3 jackets, 3 dresses, 5 aprons, 3 shirts, 2 pairs of pants, 4 pr. stockings, 4 ud. gingham. From Chicago: from I?. Succops congregation from Mrs. Hedder and sister 4 girls' caps and 2 Pr. stockings, from Heinrich Holtz 3 skirts, 1 straw hat, 1 cap, 2 scraps of stuff, 1 Pr. shoes, 1 shawl and 1 locomotive; from St. Petri congreg. from H. Olwein 9 Ud. Muslin; from the Dreieinigkeits - Gem. by I. L. Thurn from Heinr. Bergmann 1 Pr. shoes, Frank Kuschal 10 M. calico, Mrs. K. Prabel 5 Shawls, 2 Pr. stockings, 6 handkerchiefs, 1 remnant Cottonflannel, 1 remnant Gingham and 1 remnant calico, Mrs. David 18 M. Gingham, 4 spools of twine and 2 doz. Buttons, Joach. Abraham 10 Ud. stuff to make towels, Heinr. Fründt 12 Ad. Gingham, Christ. Koch 12 Ud. gingham, Frdr. Hack- bart 6 girls' shirts, 2 doz. Buttons and twine, Ludwig Fiene doz. Dolls, 1 cap, 4 girls' hats and 1 pr. rubber shoes, Heinr. Brinkmann sen. 1 box Groceries, Georg Lawall 1 package Candy, Mrs. Wöhler 21 hd. calico, 8 spools of twine u. 8 doz. Buttons, Mrs. Beadel 10 ad. Kattun, 12 handkerchiefs, 2)H W. Hosenzeug, 4 Pr. Strümpfe und 3 wollene Mädchenmützen, Heinr. Schierhorst 1 Rest Kattun und 1 Rest Cottonflannel, Frau Wegert 10 Ad. Cottonflannel and 5 Ud. gingham, Mr. Hirsch 1 package of worn dresses, Mrs. I. H. Fischer 12 handkerchiefs, 3 Pr. stockings and 6 dolls, Albert Geisemann 3 boards, 2 Pr. stockings, 6 handkerchiefs, 6 girls' dresses and 1 girls' hat, Wm. Ocken 2 jackets and 1 vest, Karl Rademacher 34 Pr. shoes, Karl Haack 2 quilts, Fried. Niemeyer 7 caps and 2 shawls, Ludw. Goldenbogen 12 handkerchiefs and 9 Ud. muslin, by W. Fiene 6 girls' and 6 boys' capcn; from k. Wunders Gem. 108 Boxes of Candy and Nuts for Christmas by H. Schultz, 63)^ Ad. woolen Flannel & 2 Boxes of Cakes by Mrs. Schöllkopf; from U.Hölters Gem. by John G. Wuack 6 Dolls, 5 Pr. Gloves, 4 Pr. Pulschwärmer, 2 Mädchenmützen, 9 Flöten, 1 Box Kegel und 2 Boxes Spielblocks, Mrs. Sophie Bützow 6 Schürzen u. 1 Muschelbox, Mrs. Stenger 6 Schultaschen und 2 Spielstühle, Mrs. Staats 2 Boxes Teller u. Buttons, I. Peters 1 Box Cakes and Candy, Th. Peters 1 Box Nuts & Candy, Widow Jäkel 1 Boy's Suit, Widow Bützow 1 Girl's Hat, 1 Shawl, 1 Pr. Gloves, 2 Pr. Pulse Warmers, 1 Box Writing Paper and Envelopes, 3 Bars of Soap, Lubne and Daughter 1 School Bag with Kittles, Candy, Gears and 6 Handkerchiefs, Mrs. Haidemann 2 woll. Jackets, 2Pr. suspenders, 2Pr. gloves & 10Pr. stockings, Mrs. Bartels 2 skirts, 1 pair of pants and 3 handkerchiefs, from the Young Women's Club 4 Boxes Candy, Mrs. Storck 4 blackboards, 2 doz. Stylus, 4 picture books, 2 doz. Lead feathers, 2 girls' caps, several flowers and 1 ABC box, Mrs. Haverland 1 remnant gingham and 1 remnant calico, G.Dörmg 1 remnant cotton flannel, Mrs. Born 6 pr. stockings, N. N. 12 pr. stockings, N. N. 1 package of worn clothes, N. N. 12 Pr. stockings, Mr. Eckhart 1 box of soap, I. N. Raithcl 1 barrel of apples, 1 box of oranges & 1 bag of nuts; from I?. Wagners Gem. from Mrs. H. C. Znttormeistr 4 pr. new and 2 pr. worn sock shoes; through L. Brauns from unknown persons 10 pr. shoes & 2 pr. boots. - From U. Rabe's comm. near Aorkville from the Women's Association 2 quilts, 5 pairs of pants, 3 jackets and 16 Pr. stockings, and from Mrs. And. Leifheit 1 cap. - From k. Traubs Gem. in Peoria from the Women's Association 3 quilts, 6 pants, 2 dresses, 2 aprons, 1 bodice and 1 skirt. - From k. Großes Gem. in Addison from W. Lceseberg 2 fat geese and 2 jars of jelly, N. N. 3 Pr. shoes, H. Rie- hus 2 Pr. shoes, H. Kröger 2 worn caps, by Herm. Lührs by Bro. Kuhlmann 2 sacks of potatoes, W. Dammeyer, E. Pflug, H. Niehus, Bro. Göllner, D. Hahn, F. Mesenbrink, H. Heitmann, H. Lührs, W. Beier, F. Kahle and F. Dammeyer each 1 sack of potatoes, F. Lührs 1 p. of grain, H. Mesenbrink \$2.00; from the western district by H. Kruse, C. Klasen, C. Greve 1 p. potatoes each, John Range, H. Rosenwinkel, L. Kruse, H. Fiene, H. Kröger and Fr. Leeseberg 2 p. potatoes each, W. Buchholz 5 p. potatoes, H. Geils 4 p. potatoes, H. Fiene and F. Krage 3 p. potatoes each, H. Fiene 2 p. oats, N. N. 1 roll of butter.- Aus?. Large Gem. in hard by Herm. Lührs by D. Kornhaaß 1 p. potatoes, 1 p. oats, 1 p. grain. - From I?. Meyer's Gem. in Lincoln 7 pairs of woolen stockings, 14 towels and 9 girls' shirts from the Women's Club. - From k. Brauer's community in Crete 7 boys' and 3 girls' shirts, 3 aprons, 5 pairs of stockings from the Women's Association, further from the Women's Association 8 shirts, 2 pairs of stockings. - From U. Schüßler's community in Joliet, from the Women's Association, 5 pairs of shoes, 4 new and 3 worn dresses, 6 petticoats, 4 aprons, 7 shirts, 2 bodices, 1 pair of pants, 1 pair of stockings and 1 box collar. - From the mission sewing club by k. Hallerberg in Quincy 14 pants, 18 jackets, 41 shirts, 3 bodices, 13 girls' pants, 11 dresses, 5 gingham shirts, 11 aprons, 2 box covers. - From Mrs. Himmel in Palatine, 1 sheet, 1 girl's cap, 5 Ud. muslin. - From Mrs. Gehrke in Arlington Heights 6 pr. stockings, 1 pr. gloves, 1 pr. gaiters. - By Mr. Hartmann in Effng- ham from Mrs. Ch. Hartmann 7 pants & 1 pr. shoes, Mrs. Pett 5 ad. Kattun, Mrs. Frankenstein 5 Ud. Kattun. - From U. Johannes' Gem. in Des Plaines from Mrs. Dor. Senne 1 quilt, 2 dresses, 4 aprons & 6 towels. - From Aunt Naemi (?) 1 skirt, 1 pair of pants, 2 pr. stockings, 1 pr. gloves. From L. Bode in Nicollet, Minn, 1 dress, 2 pieces wool yarn, 23 Ud. gingham, 1 sheet, 12 M. muslin and 6)H Ad. Cottonflannel. - From Wm. skimmers inB a ltim ore, Md, 65 think coins. - From Gust. Nechlin in Bay City, Mich, 1 box of clothes ss. deceased. Son. - From k. Kitchens Gem. in Milwaukee, Wis, from Mrs. Thranow 1 shirt and 1 dress, Mrs. W. Krönig 2 pr. stockings, 2 woll. Girls' caps and 2 undershirts, Miss B. K. 2 Pr. boys' trousers, Mrs. F. Krönig 1 skirt and 1 pair of trousers, Mrs. Degner 1 girls' cap, Mrs. Glawe 1 wool. Umschlagtuch and 1 apron, "Mrs. Fleischer 2 woll. Jackets and 2 girls' caps, Mrs. Ücke 6 wool. Umschlagtücher, 5 Pr. gloves, 9 small Knabenshawls, 4 Pr. stockings and 2 large Knabenshawls, Mrs. Ed. Buchholz 1 woll. Knabenjacke, Mrs. Fick 1 dress, 3 aprons and 1 Pr. stockings, Mrs. G. Rahn 2 undershirts and 1 Pr. stockings, Mrs. Aug. Dhein 3 aprons, 6 handkerchiefs and 2 Pr. pulse warmers, Miss E. N. 6 Pr. stockings, Mrs. H. Genrich 2 aprons, 2 Un. terr skirts and 2 pr. stockings, Mrs. G. Schröder 2 caps and 1 pr. gloves, Mrs. Laura Kehrein 2 petticoats and 1 book, Miss B. Krüger 1 girls' cap, C. Reineck 1 boys' suit, Mrs. Fr. Strelow 1 pr. girls' pants, 1 bodice, 1 skirt, 1 apron and 1 pr. stockings, Mrs. Reckow 1 pr. stockings, Mrs. N. N. 31 pr. stockings, 2 pr. gaiters, 3 pr. gloves, 3 hoods, 2 wool. Girls' jackets, 1 woll. Knabenshawl and 1 piece of clothing, from the Women's Association 9 aprons, 7 dresses, 10 girls' pants, 5 bodkins, 28 box covers, 6 Pr. wool, and 1 Pr. baumw. Stockings and 17 girls' shirts. - From the Women's Club inDetroit, Mich, (Gem. unknown) 2 dresses, 9 pr. gloves, 3 shirts, 1 bodkin, 8 girls' caps, and 2 pr. stockings. - From I?. Niethammer's Gem. in La Porte, Jnd, from Mrs. Stöckhen's sewing school, 1 Dr. Luther's Life, 6 feather holders, 4 dolls, 3 collars, 5 pr. wrist warmers, 5 pr. stockings, 5 balls, 2 boxes of candy, 1 petticoat, 2 packets of nuts, 11 undershirts, 5 caps, 9 pr. pants, 1 jacket, 9 aprons, 10 neck shawls, 3 worn boys' dresses, 28 handkerchiefs, 17 pr. gloves, 5 envelope shawls, 11 girls' caps & 1 wool. Trousers, 1 overskirt from Wm- Schum; from the Women's Society 7 quilts, 11 bed sheets, 3 box covers, 10 w. Muslin, 19 wooden plates, 1 worn pants and vest. - From the Women's Association of St. Paul's Parish, Fort Wayne, Jnd, 6 girls' pants, 6 bodkins and 1 pr. stockings. - From Mrs. W. Hoyer at D eer Creek, Iowa, through Wm. Leeseberg 1 quilt.

Many thanks to all dear donors!

Addison, Ill, April 20, 1883.

John Harmening, Orphan Father.

Received for poor students: By Mr. U. C. Koll- tomorrow from a member s. Gemeinde \$5.00 for Faulstich; by Hrn. U. I. H. F. Hoyer, sent on H. Gronemann's wedding, 6.17 for Meinecke; by Hrn. ?. Heid v. 2 Gl. s. Gem. .75; by Messrs. k. Endres' Gem. 6.50 for M. u. R. Grüber to cost money; by Mr. Stern from the Gem. in Warsaw 7.00 u. from the Sing- verein 5.15 for Abitz; by Mr. k. Wille from the community 14.80, donated on Ph. Pinkepank's silver wedding 3.20 and from the Germania Music Choir 1.00 for Boritzki, Arps and Abitz; from the Women's Association in Rochefter, Minn, 2 quilts, 2 sheets, a pillow, 2 box covers, 3 shirts, 4 towels and 1.65, C. Oesterreich 1.00, Miss M. Goldbeck 1.00, E. Queister .50 for Mauff; by Mr. U. Groß 10.00 for Her; by Mr. U. C. Vetter, Osterkoll. s. Gem. 7.10; by Mr. Präses Hilgendorf from Witwe Frese 5.00 u. from F. Grotelneschen 1.00 for Witt; by Mr. k. Weseloh from Mr. ?. Lehmanns Gem. 5.00 for Tenning; by Mr. ?. Liebe from the young men of his parish 5.00 for Schütz; by Mr. I?. Hansen from sr. Gem. 9.50, by Mr. S. 2.50, by N. N. 2.00, by an unnamed person 3.00 for Merz; by Mr. I?. Crämer from C. Goos 5.00; by Hrn. k. F. Schaller from the women's association sr. Gem. 18 box covers, 4 sheets, 6 underpants, 2 quilts; by Mr. I?. Dub- berstein ges. at the wedding of Mr. Götsch, 2.50 for Mauff; by Mr. I?. Hafner from the women's association sr. Gem. 12 pillow cases u. 6 Pr. stockings; by Mr. k. Witte of the Jungfrauenverein s. Gem. 13.00, from some members 4.00 for Oesch.

For the seminary house stop: By Mr. I?. Matthias, Easter coll. s. Gem. 9.00. A. Crämer.

Received **for the seminary household in St. Louis:** From Mr. Gustav Trömel 25 loaves of bread. From Mr. Fr. Köhn in Sheboygan, Wis. a large box of fish. From Mr. Karl Kästner 10 Galt. Apple butter. By Messrs. Hecht and Hevssel 3 sacks of dry apples. From Mr. Karl Burgdorf 1 box of meat and sausage. From Mr. U. Achenbach's community 29 sacks of flour. From the community of Mr. k. Th. Mießler in Des Peres, Mo., a wagon load of various natural goods, 5 Galt. Vinegar u. \$2.00 cash. From Mr. I?. H. Holtermann's Gem. by Mr. John Bauersachs in Pinckneyville, Ill, 1 case of eggs. From Karl Arndt, 5 galt. Vinegar. From Messrs. Haas & Schenkel 5 boxes and from Mr. Waltke 200 lbs. of soap. From

Mr. Rohlfig, gardener, several boxes of lettuce.
God's blessings to the lenient givers.
St. Louis, May 5, 1883.

H. Jungkuntz.

To the seminar- Haushalt in Springfield:

From widow Just. Weithaus-in Litchfield, Ill, 1 pail of apple butter. From Mr. Selle in Springfield, 13 lbs. of butter. By Mr. U. Drögemüller in Arenzville from s. Township 4 hams, 8 shoulders, 6 sides of bacon. By Mr. ?. Bötticher in Mount Pulaski from sr. Parish 4 sides of bacon, 10 hams, 6 sacks of flour, 4)H pounds of butter, 5 wales. Sauerkraut; from Mr. Matth. Stoll \$1.50, Erh. Stoll 1.50, Rothermel 1.00. From Mr. Harms in Salisbury 300 pieces of eggs. From Mr. I. O. Piepenbrink in Crete one box of cheese (32 lbs.).

Springfield, Ill, April 25, 1883.

G. Peacock.

For poor Michigan students received since last November: From the congregation in Big Rapids \$3.51. Hochzciitskollckte at Karl Mariens in Saginaw 9.50. Hochz.- Koll. at E. List in Saginaw for O. List 5.50. From k. Sievers' congregation in Frauenlust 21.00, From Roseville congregation, Christmas coll. for Alfr. Görlack & O. List, 11.50. By k. Torney of the Women's Association in Montague 5.00. By N. N. in Roseville 1.00. By the congregation in Ludington 2.83. By treasurer Schmalzriedt, wedding coll. at E. Rau's in Amelith, 5.75. By k Schöch of sr. Gem. 2.40. By Gem. in Fisherville, Can. for Ad. Arendt 12.00. By I?. G. Bern- tbals branch 1.46. By 1?. Arendt from s. confirmands 4.40. From my confirmands 4.43. By treasurer Schmalzriedt from cent caste of Gem. in Lisbon 25.00. From k. Bernthals Gem. in Richville, coll. on Palm Sunday, 4.70. From my confirmands for O. List 6.00. Wedding coll. at Aug. Kühnemund in Fräser, 4.60.

The undersigned sincerely thanks all dear donors in the name of the recipients and wishes God's rich blessing. At the same time, he reports that the caste is empty again at present and asks for further active participation in this work of support, so that our poor pupils can be provided with the necessary means and can continue and complete their studies uninterruptedly and unhindered.

Roseville, Mich. April 12, 1883.

I. L i st.

For the English Lutheran Mission in the West:

By Mr. D. Sievers in Minneapolis, Minn. from his confirmation fund -5.00. Konfirmandenkasse -5.00. By treasurer Roschke from Mr. Ad. Bergmann in Concordia, Mo., .50, from the congregation of Mr. U. Roschkes in Pierce City, Mo. for printing English tracts 3.30. From Mr. D. A. Biewend in Boston, Mass. 5.25. By Mr. U. I. A. F. W. Müller of sr. Gem. in Echester, Jlls, for books for the benefit of the English Mission 9.45. N. N. in Indianapolis, Jnd, .50. St. Louis, May 9, 1883. c. F. Lange, Treasurer.

509 UrarMüu ^,vo., 8t. Douls, ÜLo.

For the church building of my parish received since August 11, 1882: By Mr. Treasurer Grahl -206.61; from the parish of Mr. D. Schöneberg in La Fayette, Jnd., 27.00. - Sincerely thanking the dear donors we wish God's rich blessing.
South Vend, May 4, 1883. P. Heid.

For poor students received with heartfelt thanks by Mr. F. C. Haker, collected at the wedding of Mr. H. Thunhorst in Cleveland, O., -11.05. From Mr. D. Johann Georg Hafner in Darmstadt, Jnd, -10.00.

C. F. W. Walther.

Received for student Chr. Otto by Mr. D. A. Ch. Gross-berger -30.00 from sr. Buffalo congregation. For student L. Dorn 3.25 through D. Umbach, collected at the wedding of Mr. I. Bracher. G.

New printed matter.

Dr. Martin Luther's Church Postil, Episteltheil nebst vermischten Predigten. St. Louis, Mo. Concordia Lutheran Publishing House (M. C. Barthel, agent). 1883.

From the last issue, dear readers have seen that the Epistle section of Luther's Church Postilla - Volume XII of his complete writings - has now also left the press. The high value of Luther's Church Postil has already been shown on the occasion of the advertisement of the Gospel section in No. 11 of the previous volume. By referring our readers to what was said there, we now only want to communicate what is offered to them in this volume. It contains not only the epistle section of the Kirchenpostille, Luther's magnificent sermons on the epistles of the church year, but also other sermons on the Gospels and epistles that are not to be found in the Kirchenpostille. The epistle section takes up the smaller half of the volume, the mixed sermons the larger half. Thus, this edition offers such a rich collection of Luther's sermons as no other edition of Luther's Kirchenpostille offers. The first table of contents gives the sermons in the two halves - about two hundred - in order, the second according to the church year and the third according to the time sequence. In addition to this rich content, there is a splendid layout, beautiful paper, clean printing, handsome binding. The editors of this volume have also ensured with praiseworthy diligence that these magnificent sermons of Luther are also reproduced according to a reliable text. To Mr. Chr. Körner we owe in particular an extremely valuable, with great diligence and admirable skill worked out triple register to the two parts of the church postillon, to the gospel part (volume XI.) and to the present epistle part and the enclosed mixed sermons. The first is a word index, the second is a spell index, and the third is a detailed 172-column subject index. The text of the sermons comprises 2099 columns.

Thus, through God's gracious help, 4 volumes of the complete writings of our dear father Luther have already been completed: Volumes I and II, which contain the incomparable interpretation of the Book of Moses, and Volumes XI and XII, which contain the Church Postillon. In a short time, w. G., another volume will follow: the incomparable home postillon. For this great grace, for this rich blessing, we cannot thank God enough.

May these 4 stately volumes of Luther's writings grace the libraries of many Lutherans and also be taken out of the bookcase often, often and read and studied with zeal and diligence! The blessing for heart, house and congregation will not fail.

The prices of the previous volumes have already been communicated. The present volume costs only -4.50. Postage 50 cts. G.

Dr. Martin Luther's Large Catechism. With Luther's picture. Zwickau in Saxony. Printed and published by Johannes Herrmann. Commissioned by Heinrich I. Naumann in Dresden.

From the Hannoverschen "Kreuzblatt" we see that the dear printer Herrmann in Zwickau has procured this new edition of Luther's never outdated Large Catechism as a gift for this year's Luther Jubilee. The "Kreuzblatt" of April 15 writes about it in an advertisement as follows: "Luther's small catechism, the little handbook for large and small children of God, has, thank God! has been reintroduced in all Lutheran circles. But the great catechism of the dear man of God has still not received the attention it deserves. Clergymen and also individual laymen who possess and study the Concordia book will also have lifted the treasure offered to them in Luther's large catechism. But to the majority of the parishioners it has been completely forgotten and is as good as unknown. It is all the more gratifying that the publishing house has organized a separate edition of this core text for the 400th anniversary of the birth of Dr. Martin Luther, whereby it is offered to the people at a relatively low price (1.20 Marks) in a truly festive garb. The layout of this festive edition can indeed be called splendid. The paper is strong and good, and the printing is so large and clear that it is suitable for the

The book is legible to the weakest eye. Each page has a line inset, and in front of the main title, printed in red, there is a good picture of the dear man of God. It is truly a pleasure to take the magnificent book in hand in this exquisite decoration, which gives it a special value. May it find many friends among all kinds of people, not only buyers, but also eager readers and lovers. Everywhere people are preparing for a worthy anniversary celebration. A complete edition of Luther's works has also been started. But it is not for the people, if only because it is far too expensive. But this catechism is for the real people, and the German people could not celebrate the 400th anniversary of Luther's birth any better than if, through diligent use of the great Lutheran catechism, they were once again immersed in the pure doctrine of the catechism that the great reformer brought them. Not only for the daily home devotions, but also for the preparation for Holy Communion this book can render excellent services. Finally, it should be noted that Luther's large catechism is also available from the Mission House Printing Office in Hermannsburg at the very moderate price quoted.

Four Years in Asante, or: Missionaries as Prisoners of War among the Pagan Asanteans. Edited from diaries (edited by H. Gundert) by Rev. August Emil Frey. Allentown, Pa. 1883. missionary library for young and old. I. Vol.

In the preface, the author says: "Go into all the world and preach the gospel to every creature-that young and old may be reminded more and more of this high, noble will of God to spread the gospel throughout the world, among all peoples, is the intention of the Mission Library. From time to time, a biographical picture from older and more recent mission history is to follow." In our opinion, the above-mentioned little book corresponds to the purpose expressed here in an excellent way. On the one hand, it gives a deep insight into the indescribable horrors, misery and wretchedness of paganism; on the other hand, it shows the faith, devotion to God and patience of true children of God in the brightest light, who have a heartfelt desire for the blessedness of the blind pagans. Two missionaries, until then active among the quiet, peace-loving people of the Anumans on the Gold Coast in western Africa, are taken away as prisoners of war in June 1869 (one of them together with his wife and child) by the neighboring wild Asanteans, who made a warlike incursion, and brought to the capital of the Asantean Empire, to Kumase, where every tear of earth is soaked with human blood. Here they find themselves held back among terrible people for four years, perpetually suspended between fear and hope. Their unspeakable hardships and tribulations, the satanic atrocities of human sacrifice, which they had to witness almost daily, their futile pleas for release for years, as well as the final glorious salvation and God's judgment on Kumase, the great city of sin, are described in vivid colors in the above-mentioned little book based on diaries. Particularly refreshing is the meeting of a number of local and foreign Christians described therein, as a small congregation which blossomed among a nation of Satan's servants like a rose among thorns. By God's miraculous providence, they were able to unite for worship, even getting the

opportunity to preach the gospel of Christ publicly and to proclaim words of life to those who held them 'captive'. We have no doubt that this poignant true story will be recommended to young and old alike and will win many friends. The price of the nice little book, furnished with various illustrations, is 30 cents. G. S.

Proceedings of the Sixth Annual Meeting of the Synod of the Evangelical Lutheran Free Church in Saxony and other St. 1882.

This sixth synodal report, issued by our German brethren in the faith, is also warmly recommended to American Lutherans. The recommendation comes a bit late, but still in time. For the topics dealt with in this report are always of interest to Christians, and especially to Lutheran Christians. First of all, they will find in the above-mentioned document a detailed instruction about the domestic service. The Christian fathers of the house are urged to worship daily in their homes with their families, and at the same time the best means of domestic worship are described. In the second place, the doctrine of the sacraments is discussed in general. The Lutheran concept of the sacraments, "that the sacraments are signs and testimonies of divine will toward us, to awaken and strengthen our faith through them," is here clearly and sharply put into the light and brought to bear against the Roman and Reformed errors. Also the alarming aberrations of the newer "Lutherans", who assume an effect of the sacraments that goes beyond the Word and is essentially different from the Word, are duly illuminated. The reader is not bothered with superfluous theological definitions, but is introduced to the heart and core of the Lutheran doctrine of the sacraments. Scripture and confession are in the foreground. In addition, the voice of the greatest teachers of the church, Augustine, Luther, Chemnitz, is faithfully reproduced. Price: 45 cts. with postage. G. St.

Available from Concordia Publishing:

The blessed effectiveness of the faithful Lutheran church in our country. Sermon by I. H. Sieker. Price 10 cents.

All proceeds from the sale of this sermon are designated as a grant for the construction of the new Concordia Seminary in St. Louis.

Sermon on Predestination by Rev. Prof. C. F. W.

Walther, D.D. Translated by August Crull. St. Louis, Mo. Concordia Publishing House. 1883.

Many will be pleased to hear that this wonderful sermon, which appeared in German a year ago and was published in the "Lutheraner" at the time, is now also available in English. According to the text Eph. 1. 3-6, the following questions are answered: 1. What are the people whom God has chosen? 2. when did this election happen? 3. for what purpose did God choose the elect? 4. what are the causes that moved God to choose them? 5. How shall a Christian rightly use the true doctrine of election for his salvation? Even the most simple-minded person can be convinced from this that our doctrine of election rests on biblical grounds.

We hope that many who read only English will gain this conviction through the sermon translated into English, and therefore we hope that our readers will make it their business to distribute it. It will be sent individually against a contribution of 10 cents.

G.

Biblical Images.

In the publishing house of Mr. E. Kaufmann in New Aork, 66 Fulton Street, 3 series of biblical pictures have been published, which can be highly recommended:

Series I. 100 pictures in fine color print with the relevant Bible texts. (6^X3) L 80 Cts.
Series II. 32 images in fine color printing with the relevant Bible texts. (6^X>4^A) 45 Cts.
Series III. 36 images (18 from the Old Testament and 18 from the New Testament) in very fine chromo printing, after first masters' originals. (4X5^A) K1.00

The first series is beautiful, the second finer, the third most refined.

The pictures may be obtained through the Luth. Concordia Publishing House, M. C. Barthel, agent, St. Louis, Mo. G.

Immortelle. Ten bookmarks with Bible verses. Published by E. Kaufmann, 66 k'ultou 8tr., Ne^v ^orlr.

The selection of the Bible verses is beautiful, the artistic execution - in the finest color printing - excellent. May art place itself more and more in the service of our highly praised Lord Jesus.

The price of these 10 beautiful bookmarks is 25 Cts; they can also be obtained through the Luth. Concordia publishing house. G.

ImtitOFLMAS U86 s/ /^Aenan

Mssrons. 8t. l^ouig, No. 1882.

This collection contains 16 songs and some verses; among them: Allein Gott in der Höh 2c., HErr JEsu Christ, dich zu uns 2c., Liebster JEsu, wir 2c., Ach bleib bei uns, HErr JEsu Christ 2c., O JEsu Christe, wahres Licht 2c., Laß mich dein sein 2c., Ein feste Burg 2c., Wir glauben all 2c., Aus tiefer Not 2c., Nun freut euch, lieben Christen 2c., Ich habe nun den Grund 2c., Nun danket alle Gott 2c., JEsu Christus unser Heiland 2c. The English text follows the German text as closely as possible. The songs are accompanied by 15 melodies. This collection may also serve some German congregations which, when they occasionally hold an English service, e.g., at church consecrations, mission festivals, etc., are embarrassed by the songs. 100 copies are sent postage paid for H6.50, 13 copies also postage paid for H1.00. A single copy will be sent for 10 cents (postage stamps).

G.

Jubelfestbüchlein in questions and answers for the dear school youth by Mrs. Lindemann, ?. No. 2. ?ri6o 8tr.,

Our brethren in the East are gearing up at times to celebrate the coming Jubilee. In this Jubilee Booklet, printed by order of the Pittsburgh Mixed Pastoral and Teaching Conference for the benefit of the Concordia Orphanage, it is shown: How high a cause we have to thank the dear God for what he has done for us through vr. M. Luther has done for us. The booklet speaks first of Luther's person, then of his work and the gifts we owe him, and finally of the thanks we owe God for it. Price: 5 cts, the dozen 50 cts, the hundred K3.00. Postage not included.

Also, the Southeastern Missouri Pastoral Conference has requested a synodical member to adopt a Jubilee booklet for the youth. G.

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Volume 39, St. Louis, Mon. June 1, 1883, No. 11.

Dr. Martin Luther's life

described by

A. Johann Mathesius,

then Lutheran pastor at Jáchymov in Bohemia.

New edition, revised from the original prints, with a complete index.

Festive gift for the jubilee year 1883.

St. Louis, Mo.
Concordia Lutheran Publishing House.
1883.

(Conclusion.)

In keeping with our promise, we now share some of the life of our Mathesius.

He was born on June 24, 1504 in Rochlitz on the Mulde River in Saxony, where his father, Wolfgang Mathesius, was a miner and also a councilor. When our Johann Mathesius was born, Luther was already more than 20 years old, but the light of the Reformation, which God kindled through Luther, did not shine at that time. Luther himself and all of Christianity were still buried in the terrible darkness of the antichrist papacy. Our Mathesius also grew up in this darkness. But he had the great grace that he had to learn at least the ten commandments, the three articles of the Christian faith and the holy Lord's Prayer in the school in Rochlitz, which he attended from the sixth to the thirteenth year of his age. Also, when he was seven years old, a little old mother taught him the little prayer: "O great torture, O red wounds, O bitter death of the Son of God, come to my aid in my last trouble; if my heart breaks, do not leave me, O JEsu Christe." Through all this, smoldering sparks of salutary knowledge already came into Mathesius' childhood heart, and especially the latter little prayer accompanied him like a good angel through his entire youth. His father, too, seems to have had some light on papal superstition; for when his chaplain once asked him why he had to pray for the souls of his children who were in purgatory, he asked him why he had to pray for them.

When his father told him that he would not let his deceased relatives do anything, he answered mockingly: "So much depends on the messenger's wages that no one has yet returned an answer". In all this, however, his father was by no means a religion mocker, but God-fearing from the heart. Mathesius himself tells: "My father had a German postilla, in which, in addition to the Sunday gospels, several pieces from the Old Testament were posted and interpreted; I often read (aloud) to him with pleasure. How gladly, my father said, would I like to see a whole German Bible!" Mathesius seems to have lost his mother early by death, so he was handed over to the discipline of his grandmother, who had him pray a rosary and sing a saint's legend in the presence of all the servants every Sunday. In 1517 his father sent him to the city school in Mittweida and later took him to the grammar school in Nuremberg, where, like Luther, he had to seek his bread by singing at the doors. With his splendid gifts and untiring diligence, he quickly made such great progress in learning that he was able to enter university at a very young age. Among the universities he chose the one at Ingolstadt in Bavaria, where Dr. Eck, who had debated with Luther in Leipzig, was at the head of the professors there. But since Mathesius' father had already died in 1521, the former was soon forced by poverty to leave the blind papist university in order to take over the office of a tutor in Munich and then in 1525 in the castle of Odelzhausen; and this to his great good fortune, for it was in this last place that Mathesius got hold of one of Luther's writings in the following year 1526. This was the incomparable writing "Of Good Works," which had already appeared in 1520. *) When Mathesius had read this writing, the scales fell from his eyes. He says himself that he learned from it "only the beginning of Christianity, praise be to God". Luther, who until then had always been portrayed to him as an arch-heretic, now stood before his soul as a man who had recognized the truth like no other.

*) S. Luther's writings by Walch, Tom. X, PP. 1562-1682.

Therefore, when Mathesius had read Luther's powerful writings on the Holy Communion against Zwingli, he decided to return to his Saxon homeland, to go to Wittenberg and to sit at Luther's feet. No sooner said than done. After a perilous journey, he arrived in 1529 on the Friday after Pentecost. He describes his first experience in Wittenberg as follows: "On the following Saturday at vespers I heard the great man, Dr. Luther, preach as he interpreted St. Peter's Tert in the Acts of the Apostles, ch. 2, v. 38, on the nature and power of holy baptism, for which I have to thank our God for the time of my pilgrimage here and for all eternity. This time I was entering my 25th year and had listened to many a monk and lay priest in the papacy, but my days I had never heard holy baptism commemorated without sometimes hearing the Anabaptists and enthusiasts in Bavaria chattering very shamefully about baptism and the Lord's Supper. Therefore, it was gentle to me from the bottom of my heart that I should hear a Christian and blessed report in the entrance of this highly necessary and comforting article. I cannot, will not and shall not forget this blessed first sermon on baptism, because I have a breath in my body." Mathesius now attended mainly Luther's lectures, but far from missing the splendid opportunity to enjoy the instruction also of the many other excellent fundamental learned men who at that time shone like bright stars at the Wittenberg University, he also listened to them with the most restless zeal. With particular diligence, he focused on the ancient languages, especially on the basic languages of the Holy Scriptures, on world and church history, on mathematics and on natural history, for which latter science he, as a miner's son, had a special preference. He was generally convinced that a young man who wanted to serve the church one day could not learn enough and that all good sciences and arts could also provide the most splendid services for the proper conduct of the ministry of preaching. His progress was therefore so extraordinary that the university was soon moved to grant him the dignity of Master of Liberal Arts and Sciences. As much as he

Although he would have continued his studies in Wittenberg for quite a long time, the scholarship that some friends in his homeland of Rochlitz had offered him for this purpose was soon exhausted. On Luther's recommendation, he therefore accepted a position as a tutor in Altenburg in 1530. Here too, however, he remained only a short time, since a pious count, the Count of Schlick, appointed him rector of the school in the town of Joachimsthal in Bohemia, not far from the Saxon border, which job he accepted with pleasure. Jáchymov was at that time still a new mining town (founded only in 1516), but because of the rich deposits of noble metals found there, *) it flourished with rapidity and received from the emperor the privileges of a free imperial city. From all parts of Germany, therefore, a great number of people flocked here, where it was easy to find very rewarding work. Of course, a lot of loose riffraff was attracted here as well. In any case, Jáchymov was a highly important and promising field for the gospel that had been brought back to light. Mathesius arrived here on the Friday before Sunday Lätare 1532 and administered his school office here for eight years with such fidelity and skill that his grammar school soon became famous far and wide. In the funeral sermon preached to him, Kaspar Franck, who had once been his pupil, says, among other things, "He (Mathesius) taught the holy catechism and the Sunday gospel alongside the respectability of manners at the first in this school, since he had been required to come here from the school of Altenburg, and he allowed himself to be mocked and ridiculed by evil people. I think as his student of his speeches, since he often said: Our schools are called Christian schools, in which not only good arts, discipline and languages are to be taught and learned, which also happened with the pagans, but because you are baptized little children and the least part can remain with studying, your souls are also commanded to me, which Christ has redeemed with his precious blood, for which I must give account, how you are fed with the pure unadulterated milk and are instructed in the pure teaching of children. This piece," says Kaspar Franck, "has done much good in our parish and among our neighbors, because by these means the holy catechism has come into the homes and has been instilled in the youth, who have subsequently been able to teach it to others as they have served." Therefore, as hated as Mathesius was by the godless crowd, he was so highly honored and so dearly loved by his students and their parents. He himself later told in a sermon: "When I was schoolmaster here, I left for Wittenberg; but when I returned home after four days, I was received by my students as a pious and hearty father; at one time I took eight and ten little hands in my hand, which they frequently offered me. Oh, I had to flow with joy and let my tears fall down my cheeks from my eyes! That's a fun way to learn."

However, as dear as the school ministry had become to our Mathesius, the holy ministry of preaching had always remained his goal. His longing for it became so great that he finally asked his congregation to dismiss him, so that he could

*) As is well known, the word thaler (English *dollar*) takes its name from the town of Jáchymov, where this silver coin was first struck, which is why it was originally called "Jáchymov".

Luther was still alive, he could continue and complete his theological studies in Wittenberg. As saddened as the Jáchymov congregation was by this opening, it could not help but give its consent; indeed, it provided him with such ample means that he now had more than he needed for his second study. He himself wrote in 1562 in the preface to his "Sarepta," a collection of his delicious sermons on mining: "Our dear God, through the grateful parents of my students, threw me some freedoms, of which I (to him be the glory!) spent two years at Wittenberg for the study of theology.*)" So our dear Mathesius returned to his dear Wittenberg at the beginning of the year 1540 and became a student again for two years, although he was already almost 36 years old. Now he not only enjoyed the great fortune of having his dear father Luther as his personal teacher again, but now he even became Luther's daily table companion on the recommendation of Justus Jonas and Georg Rörer. How happy he felt there! He says himself, "the good histories, the correct and Christian explanations of a saying or article from the Bible, which he heard over the table from Luther's mouth, were much more amusing, sweet and graceful to him than if the most delicious food and drink had been put before him. But if he adored Luther as his father, Luther in turn loved him as his son. If Luther was Paul to our Mathesius, then Mathesius was Timothy to Luther. (Phil. 2, 20.) But also all the other faithful university teachers of Wittenberg Mathesius held dear, worthy and high and used their teaching.

While Mathesius was studying the second time in Wittenberg, his Jáchymov residents did not forget him at all. When in 1541 the office of a deacon became vacant in Jáchymov, the council, the congregation and the miners appointed him to this office, and after Mathesius had accepted this job with joy, a whole commission of seven deputies of the congregation appeared in Wittenberg, who picked him up and solemnly escorted him to Jáchymov. Here he remained until his death. Although he received various appointments to important posts, even to the University of Leipzig, nothing could induce him to leave his dear Jáchymov, although he had many sad experiences here as well as many joyful ones. He consoled himself with the apostolic church in Corinth. He wrote: "Such an example has often comforted me when I have heard how I could preach in such a mountain town, where there are so many wicked people and desolate people. And it is also true that what the sea has rejected and made away with in all places, and what there is of lazy craftsmen who do not like to wait for their work, all this comes together in the mountain towns. If then, I say,

such things have either been spurned by others or have risen up in my heart, I have had these thoughts and have comforted myself thus: because Corinth has thus been a desolate assembly and God gives it such honest praise and testimony, he will not let his divine word go away empty here either, and there is no doubt in my mind that God will also give them many of

In the miners' language, a "Kux" is a certificate by which one gets a legal claim to the yield of a mining operation, which is now called a share. A Liberei is as much as a collection of books, a library.

of this our mountain town into his kingdom". Mathesius was at all aware of the many changes of office of the preachers and declared: "If the devil lifts you once, he brings you to a rolling, and if the devil brings you once to a rolling, he never touches you again."

We do not have the space to describe Mathesius' administration in detail. Only this much can be said: if there has ever been a man who, as a preacher of truly divine eloquence and as a shepherd of souls of truly holy faithfulness, was a true model of a servant of Christ, then it was Mathesius. This praise has been given to him by everyone who has met him. Spener also praises him and quotes from one of Mathesius' school sermons that Mathesius himself declared: "Without the Spirit of God, no one can be a righteous preacher and schoolmaster." His public life and his conduct of office were so irreproachable before men that even a man like Gottfried Arnold, that poisonous enemy of all who hold to pure doctrine, and who sought to pin a stain on everyone, wrote: "Mathesius is also to be counted among these (pious theologians), in whom there was a fine simplicity and honest intention to conduct his office with blessing and improvement of the hearers. And this one had been Luther's disciple; just as those who mostly came from Luther's leadership were to be praised in honesty, edifying doctrine and exemplary life." *)

Mathesius undoubtedly belonged to the most gifted and meaningful preachers of his time; but he writes in a sermon on 1 Cor. 2:1-3: "I have now become almost an old preacher, but God knows that I cannot preach without fear and trembling. I do not know what kind of preachers they must be who always, as they say and some may boast, have a sermon in their belly like a hen has an egg." He was a thoroughly evangelical man, but nevertheless he not only publicly preached the law in all its severity to his Jehachimsthalers, but also applied it, where necessary, in his private pastoral care. As often as something evil tried to creep into his congregation, he immediately exercised his guardianship and intervened against it. He says himself in his catechism sermons, "I am a market master here and have spilled much milk and broken the little pots and torn the butter that was not pure." In a wedding sermon he says: "If a pastor is a guest with his flock and hears lavish swearing and frivolous or dangerous speeches: it would not be proper for him to partake of these sins with silence. If people get angry, he will be left in his house another time. That is why he managed to introduce confession, church discipline and public penance in his parish. From his catechism sermons, one can see that he found raw people at the registration, who did not know the Lord's Prayer, the Ten Commandments and the faith, so he dismissed them and told them to come back at another time, when they were a little better instructed in the Christian teaching of children, and also asked, because he had to give an account for their souls and his ministry, that they should be grateful to him and not grumble about it.

*) Unparteiische Kirchen- und Ketzerhistorie. Frankfurt 1700. part II. fol. 98.

nor become unwilling. From the chronicle of Jáchymov one can see that in 1546 an adulterer "had to ask by name in the church for himself before he went to the sacrament, which", it is said there, "was held steadily afterwards with foreknowledge and consent in obvious crimes".

Mathesius' domestic life was also a shining example for all families in his community. He did not marry until the 40th year of his age. His wife was Sibylla, née Richter, the daughter of a pious mountain official. In the funeral sermon, which Mathesius himself preached to her, he addresses his children with the following words: "Have you ever heard an unpleasant or unkind word from your dear mother, or seen an unpleasantness or evil from her? This I can and shall say to her in true words, that after we sat together at home, she never disagreed with me; so she only helped to glimpse and atone, held my friends dear and worthy, was discreet, quiet and clean, and my faithful treasurer; a rib she remained, she never became the head." Once Mathesius had publicly rebuked the emperor for wanting to wage war on the Lutheran princes for the sake of their faith. This had been brought to the attention of the emperor, who, as was soon learned, was thereby moved to the highest ungraciousness. Mathesius therefore faced expulsion into misery, and probably even the death penalty. When he was in deep distress about this, his godly wife spoke to him with the following words: "Oh, my dearest husband, do not worry about me and our children! Do what is right, and for my sake do not act against your conscience; God is still alive, he will know how to provide for me and your children as the right widow and orphan father, and although he will tear us apart for a while, he will bring us together again before his face in eternal honor, since I will be and remain your eternal companion. But the storm passed graciously; cited before the emperor, he received from him only a rebuke and was dismissed in mercy. But already in 1555, after twelve years of extremely happy marriage, God took the crown from his head by the blessed death of his wife.

By the way, in 1545, when the city parish office was taken care of, he was appointed as a pastor, as which he became the inspector of his colleagues, both in Jáchymov and in the neighboring towns of Hatten and Gottesgabe, after these towns came under the Jáchymov jurisdiction. What a sweet, brotherly relationship must have taken place between him and these colleagues, one can see from the funeral sermon, which was held for our Mathesius by his deacon M. Kaspar Franck. In it it says - just to mention this -: "We had a teacher who also prayed for his church and for all of us without ceasing, as you are all well aware of what his public prayer was. But how he prayed daily with a special fervent spirit, with sighs and tears for this whole community, church and mine, I can also testify with truth, as I have often come to it and listened to it without his awareness." How great Mathesius' official work must have been, can be concluded from the fact that in one year no less than 459

baptisms, 89 weddings and 350 funerals.

It is easy to imagine that such a godly man and such a blessed worker in the kingdom of God, as Mathesius, would not have been without many spiritual challenges. From a letter written by him to Johann Gigas, who had once been a teacher in Joachimsthal and had been challenged about the doctrine of Holy Communion, we see that in earlier times Mathesius himself had also experienced something of this challenge. He wrote to him shortly before his death: "O my dear Gigas, hold fast to the word! Since some years ago I lost the four words: When some years ago I lost the four words 'This is my body' and looked at them with human eyes, I was frightened and came into great temptation, fear and tribulation. But I stopped praying and took hold of my mother's breast again (Ps. 131), and in this I let Ptolemy and Euclid" (the famous arithmeticians) "go with their measuring and calculating; then I became calm and cheerful again in my conscience." Once Mathesius got into such a serious dispute about his own blessedness that he could not preach for several weeks and had to lie in bed, indeed, he could not bear the light of the sun, so that he had to cover the windows of his study with carpets. All the promises of his godly parishioners did not work, no consolation would stick with him. His distress became known, so many pious people, especially many pious women and virgins, who had become joyful Christians in God through him, now pleaded to God day and night for their challenged spiritual father to be delivered from his affliction. When, however, on the feast of St. Gregory, the pupils with their cantor, according to custom, finally appeared in front of Mathesius' house and sang the motet "Gratia Dei" (God's Grace), which was Mathesius' favorite song, then (Martin Geier writes) "Mathesius listened diligently, and when the singing had come to an end, the Holy Spirit worked so much in his heart that he jumped up from his little bed for joy, pulled the carpets from the windows, thanked God heartily and felt better from that day on, even soon after the words of David: 'It is dear unto me that thou hast humbled me, that I may learn thy judgments' (Ps. 119:71.), in a public sermon (though still not without fear and sorrow of mind); until at last he was perfectly better;" whereupon he preached that glorious sermon, which also appeared in print, on the words, "Out of the depths I cry unto thee, O Lord" (Ps. 130:1.). - —

Mathesius considered it one of the greatest blessings he enjoyed that God had provided him with excellent colleagues not only in the church, but also in the school. Among the latter, as is well known, was the famous songwriter Nikolaus Hermann, Mathesius' dearest friend. Dr. Schleupner tells about him: "When Mr. Mathesius preached a good sermon, the cantor (Nikolaus Hermann) was there quickly and brought the text with the most noble teachings in rhyme and form, not only the Sundays and holidays, where the well-known Evangelia (written in rhyme) came from, but also what was preached during the weeks. After Hermann, as Mathesius testifies, "made many good chorales and German songs, but also often sighed in the pain of illness and longed for the heavenly chapel, where for a Christian organist the music will really begin, he gently fell asleep in the Lord on May 3, 1561. What an excellent poet Mathesius himself was, by the way, everyone can already see from the one wonderful song of our hymnal: "Aus meines Herzens Grunde" (No. 292).

As much edifying and awakening from the life of the dear Mathesius would still have to be told, we hope that the above will be sufficient to show what a dear man of God he was and that therefore a good description of Luther's life can be expected from him. Only about his last days and his blessed departure may still find a little space here. Instead of an own description, however, we prefer to give the report which an eye and ear witness, M. Kaspar Franck, gives in his funeral sermon to our Mathesius. It is the following:

"Shortly before his end (which occurred on the 16th Sunday after Trinity in 1565) he said (to members of his congregation): 'Pray no more that I may live long; but this help me pray, that God may preserve me from protracted lamentation. If I can never serve the people, O Lord, let me sleep. In my next (recently experienced) trial and humiliation I first learned what the comforting Lola (alone) means: Christ's intercession, blood and death and His perfect obedience, which He rendered to the Father in doings and sufferings, is my righteousness and by faith alone I am justified; that is, Christ alone is my wisdom in the Word, my righteousness in His blood, my holiness through His Spirit and my redemption in His glorious future'. On the Thursday before his end, when he had gone to the grave for the last time, he looked at his dear housewife's epitaph with a sigh and said: He also remembered his own epitaph, which he had made for himself, with the words: I do not know how to change my epitaph, which I wrote 19 years ago; by God's grace I still stand on faith and confession; in this my Lord Christ will sustain me through his Spirit. Now I am writing my sermon for the Sunday of the awakened young man: I hope it will be comforting; my Lord Christ will give me grace for it. I deal strongly with thoughts of divorce and take comfort in the Second Coming in a better life.' These and many other beautiful and longing speeches he made this time, both in the hospital church (on the graveyard) and on the way home, where he also entered two houses, where many confidential friendly and cheerful speeches were made. On Saturday, when two of his colleagues came to him after vespers, he gave us a piece of his Sunday sermon. On the following Sunday, he came into the church in good time, and then went to the pulpit and said as he walked, which was his custom: "May Christ help me; pray diligently for me. But how clearly he preached his whole

sermon and with a raised voice, all who heard it know that he did not speak aloud in a long time; and as the matter itself is comforting, so also his speeches and all his gestures were comforting and cheerful; except for the common prayers, which he spoke more quietly. Then he slowly made his way down, and when he reached the stairs, the book fell from his hands. Then two miners run up to him, whom he looks at kindly and says: "There is no need," and descends without anyone's help. But in the sacristy he says: "Oh, what a hard dizziness I am in!"

have come. I must now rest (says Dr. Luther), the harness-master says what he wants about it'. When he is reminded and comforted by the bystanders of the sermon he has just preached and of the Lord Christ, he answers: I am not afraid; blessed are those who die in the Lord; I will go home. We heard this from his dwelling, and said that as soon as a chair came, we would carry him home. Then he said, 'Not there home, but home altogether,' but on the way he said: If I have You, Lord Jesus, I will ask nothing of heaven and earth. In his room we put him to bed, prayed and used all human means. Within an hour, when he was brought home, he began to puff hard as a hard sleeper, until one o'clock, when he fell asleep softly in the name of Christ and at His word, so that even the bystanders were not aware of it, until his breath stopped and he began to turn a deadly color. This happened on October 8, 1565. A descendant of our Mathesius, who described the life of the same, writes: "He died in the midst of his profession (as he had asked of God), having sung his swan song shortly before, and having preached three hours before his departure on the Gospel of the widow's son at Nain, also having dealt with the comforting matter that the elect would know one another in eternal life, and thus having served God in his office as a faithful teacher for 24 years, but in all having lived 61 years, 3 months, and-some days with glory and honor."

* * *

As far as our new edition of the biography of Luther by Mathesius is concerned, it is without doubt the most beautiful and correct of all those that have come out so far. It was intended to be a "commemorative publication for the jubilee year 1883". Therefore, one wanted to let it appear also in the festive dress. It is decorated with two beautiful new pictures. Opposite the title is the magnificent full-length portrait of Luther after Wehle, behind the title page is an excellently executed bust portrait of the author, Johann Mathesius. The format is the handy small quarto, in which the book was once published for the first time in Nuremberg. The book resembles the St. Louis edition of the Concordienbuch of 1880, except that it is somewhat higher, the type even larger and the paper even more durable. It is an unabridged and unchanged reprint of the original editions; the only change that has been allowed is that the present spelling has been applied and the printing errors that had already crept into the first editions have been corrected. Although the book is preceded by a new, short title, after the preface a facsimile of the extensive original title, set in ancient and partly red script, is also included. Each page has a heading indicating the content. A special value of this new edition is the prefixed table of contents and the complete word and subject indexes at the end of the book. The word index contains the explanation of the Latin and otherwise unknown words and phrases that occur frequently in the book. By means of the alphabetical index, the reader can easily and quickly find and retrieve everything the book contains. These two indexes, comprising 28 closely printed pages, are due to the great diligence and skill of the proofreader of our "Concordia-Verlag", Mr. Chr.

Thank you. The whole book contains 367 quarto pages and costs only \$1.25 in good, durable, gold-titled binding. May this delicious book now quickly find its way into all Lutheran homes, so that reading it will make every day of this jubilee year a right jubilee day.

W. [Walther]

(Submitted.)

Something from California again.

Some months ago the "Lutheran" brought the cordial invitation of the "California Concordia Conference" to all its brethren in the faith on the coast of the Pacific Ocean to a general preaching conference on April 6. Certainly the dear brethren over there "in the States" would like to know something more about the course of this conference, and therefore the conference decided to publish a short report about the negotiations in the "Lutheran" through its secretary.

The invitation to our dear brothers in faith concluded with the following words: "But the God of all grace, after a blessed Passion and Easter time, let his servants on the western shore united and faithfully gathered cheerfully praise and glorify him with a loud tongue, as well as richly strengthened and refreshed experience the glorious truth in their own hearts:

How sweet it is here when brothers, faithfully minded, are together in harmony and peace."

This heartfelt request of ours was gloriously fulfilled by the faithful God. It was indeed uplifting and heartwarming when on April 6 in the morning at 9 o'clock in the Norwegian school hall in San Francisco, 12 Lutheran pastors sang the glorious chorale: "Come, Holy Spirit! Come, Holy Spirit!" and when the "Song of David in the higher choir" was read out: "Behold, how good and how sweet it is for brothers to dwell together in unity. Our hearts were filled with holy joy and we praised God for His abundant goodness from the depths of our hearts. Of all the Lutheran pastors on our entire coast, only two had not been able to appear, namely the two Norwegian brothers in Washington Territory and Idaho; the others were all present: Father Runkel from Los Angeles, Father Kogler from Orange, Wuggazer from Stockton and the Döring, Kenter and Bull from Portland, Oregon; from the south as well as from the north they had arrived on time, even though the calm sea had not done justice to its name and had treated the dear brothers very rudely and had taken them badly. - So now we could happily go about our work. First of all, we organized ourselves into a free

conference, of which Father Bühler was appointed chairman and Father Runkel and the undersigned secretaries. The conference lasted from April 6 to April 11 incl. and 12 sessions were held during this time, namely 5 morning sessions, 5 afternoon sessions and 2 evening sessions. One of the dear brothers said that we were very hungry for conference sessions, he had never experienced anything like it; but that was only because the dear brother has only been in California for a short time; what does it matter, in a few years he will be just as hungry for it as we are. - The main subject for the discussions in the morning sessions was a paper on the 13 theses on the election of grace that were publicly and solemnly adopted by the Synodal Conference. "While

Our brethren over there have also spoken clearly and firmly about many other doctrines and have made glorious confessions about them; This confession on the doctrine of election by grace alone is of very special importance, because among those who otherwise stood together in such conscious glorious unity with regard to the doctrine of our Evangelical Lutheran Church, a violent dispute arose precisely over this doctrine, and the various objections and misgivings of those who later fell back from us have undergone a thorough examination, so that this confession has now become, as it were, the shibboleth of the faithful Lutherans. Because we were not personally present when this confession was made, we do not want to remain excluded from it, and likewise, after a thorough examination, as much as God gives grace, we want to make this confession ours; and our one goal should be this, to recognize and confess the truth, and to give all glory to God alone." Unfortunately, we did not finish this presentation for a long time, since the time was much too short. But we were able, praise and thanks be to God! However, we were able, praise God and thanks be to God, to agree on the theses discussed, after a lengthy and at times quite lively debate on these and those points, and we unanimously profess them, and next year, God willing, we will continue this work freshly and cheerfully. - Another very interesting and instructive, though more practical, subject which came up for detailed discussion was a paper by Mr. P. Buehler "on the structure of the Lutheran Church on the coast here." All the false motives that guide so many in their missionary work were first rejected in this work, from the finest to the coarsest, and branded as foreign fire before the Lord, which must be an abomination to Him just as much as the foreign fire with which Nadab and Abihu once strove to enter the sanctuary of the Lord. Then the right and genuine sources of missionary desire were shown, namely the firm belief in the universality of the divine will and work of grace, the express command of the Lord, the love for our brothers and the certainty of divine blessing. The speaker then drew attention to the first and highest goal of missionary work, which could not possibly be to immediately gather orderly congregations, but only to sanctify God's name and to win souls for their God and Savior. The means to achieve this high task of the mission can therefore be no other than God's Word, both because of its glorious content and because of its divine power. This precious Word contains everything that we have to bring to the people, and it also works everything that we want to bring forth in the people. For this purpose, of course, the right preachers must be won over, and in the following the speaker showed how they should be constituted, how their sermon should be in content and form, how it should be studied and how it should be delivered, and how the preachers' conduct should adorn their teaching. Then it was shown how these preachers are to be won, namely first and foremost through faithful prayer to Him from whom all good gifts come down. Also, the calling of such missionary preachers was dealt with in detail and finally the relationship of the mission to the formation of the congregation and the proper treatment of such newly formed congregations was presented. Reference was made to a longer article in the first volumes of "Lehre und Wehre" by Dr. Sihler, how about-

Main on our ecclesiastical sheets, which are a true treasure trove of such statements that can serve us as excellent guides in our local circumstances. In short, the whole work was so beautifully arranged, so detailed, so convincing and so practical, especially for our so difficult ecclesiastical circumstances here, that it was really a pleasure to listen, and at the end the suggestion was also made to have this work printed, which unfortunately, for various reasons, did not seem to be feasible. But we have all had rich blessings from it and we thank the faithful God as well as the worthy speaker from the bottom of our hearts for it. - —

In addition to these two matters, we were also concerned with the question: "Should this congregation of ours be merely a standing conference, or should it be intended to form some kind of synodal organization? After careful consideration, we convinced ourselves that we must leave our actual desire in this regard to the future and the further development of our congregations, some of which had only recently been founded, and decided first of all that we preachers, who are in complete unity of faith and confession, should organize ourselves into a standing conference, which was then also carried out. With heartfelt thanks to God, we organized ourselves on April 11 into a "Pacific Conference," whose purpose is to maintain and strengthen the purity of doctrine and unity of spirit among us, and to work with united strength for the expansion of our church on this coast. This conference will meet again next year in San Francisco in the second week after Easter, God willing, and as God has given grace that this conference has come about, so now we may well cherish the hope that a larger church body will soon arise from it, in which our dear congregations will also take part, and thus shepherds and flocks will be united into a larger flock, so that also in this distant Occident the work of the Lord will be carried on more and more zealously and successfully, the desert will become more and more green, the lonely will become joyful, Zion will rejoice!

of help and blessing! I. H. Tisza.

To the ecclesiastical chronicle.

I. America.

The Canadian "Lutherische Volksblatt" of May 15 contains the following advertisement: Since the former editor of this paper, Rev. Chr. Hochstetter, has followed a call to the United States (which all dear readers heartily regret with us), the undersigned have been appointed by the honorable Pastoral Conference to take over the editorship of our paper. We therefore ask you to send the change sheets and submissions from now on under the address:

Rev. P. Andres,

O. Lox 10, Lsrlin, ^Vaterloo Oo., Ontario.

P. Andres, I. Frosch.

(? . 8. Orders, payments, etc. should still be addressed to Mr. Hoffmeyer, teacher, Humberstone, Ont.).

From the "Lutheran" General Synod. Pastor Charles T. Stock, who belonged to the "Lutheran" General Synod and served a congregation in Pittsburg, has become a comedian! Quite correctly, the "Pilgrim" writes: "Probably he already fitted

has long since been better suited as a theater actor than as a pastor. It is a pity that he has been acting in the pulpit for so long." Would that there were not still many a preacher in this general synod who would do better and do less harm if he left off preaching and joined a troupe of comedians.

W. [Walther]

The bishops of the Episcopal Church have proposed to the "Holy Synod" of Russia (representing the Greek Catholic Church) to celebrate communion, especially in Alaska. The Synod gave a negative answer and declared: "First of all, a mutual agreement in faith is absolutely necessary before the mutual communal celebration of the sacraments can take place, inasmuch as the former can be the only possible reason of the latter! (Sdb.)

An Episcopal preacher, Heber Newton, has been accused of preaching doctrines that are contrary to the Christian religion and attack the truth of the Scriptures. It is certainly a sad sign that many of his colleagues do not want an investigation and that there is still doubt whether the Bishop of New Aork will make an investigation. One tries to save oneself by saying that in the Episcopal Church not only the sentence: the Bible is God's word is valid, but also the sentence: in the Bible is God's word; according to which not everything it says is God's word. Terrible! G.

A Presbyterian preacher in Ohio, McLane, who denies the doctrine of the satisfaction and imputation of Christ's righteousness, has been interrogated by his presbytery and, refusing to accept instruction, has been unanimously suspended. G.

Rome and Spiritualism. In Cincinnati, Ohio, and in Bohemia, Spiritualism is gaining more and more adherents among the Roman Catholic laity. This is not surprising, but it is strange that the Roman priests are zealous against it. For a long, long time ghost spitting has been the main proof of their purgatory and mass sacrifice. Just as the spiritualists believe "that spirits return and can reveal themselves to us in various ways", namely also give information about the hereafter, so the papists also believe that souls of the departed have often appeared, which have revealed the conditions in purgatory. In particular, they hear from the clergy that these souls often whimpered anxiously and confessed that they would like to have masses read for them so that they would be delivered from purgatory sooner. Like the newer spiritualism, however, the papist apparitions of spirits are partly obvious fraud, partly the work of the devil. The sayings of holy scripture, which we must use against the spiritualists, Luther had to use in his time also against the papists, who invoked the many apparitions of spirits as proof for purgatory and the mass. (Cf. his writing on the abuse of the mass.) These are among others the proverbs Isa. 8, 19. 20: "Shall not a people ask their God? Or shall one ask the dead for the living? Yes, according to the law and testimony; if they do not say this, they will not have the dawn" - and Deut. 18, 10-12: "Lest there be found among you ... a diviner, or a dialer, or one who listens to the cries of birds, or a sorcerer, or a conjurer, or a soothsayer, or an interpreter of signs, or one who asks questions of the dead. For whoever does these things is an abomination to the Lord." In the Schmalkaldic Articles Luther says: "Secondly, this followed from the sacrifice of the Mass, that the evil spirits have caused much evil, that they have appeared as human souls, have faked Masses, vigils, pilgrimages and other alms with unspeakable lies and mischief. All of which we have taken for articles of faith and must live according to them, and the pope confirms this, as well as the mass and all other abominations". (II, 2.) G.

Rationalist baptism. Our congregations in New Orleans, as we reported at the time, have issued a document in which they declare that they cannot recognize as Christian baptisms those baptisms which are performed in congregations where the triune God is denied. This brave declaration, although it aroused great anger among the rationalist clergy, also brought great blessing. We read the following in the "Hausfreund für Stadt und Land" published in New Orleans in May: "It is well known to most readers of the 'Hausfreund' that the independent German Protestant church on Jackson Street, to which probably the largest number of the educated (?) Germans of New Orleans belong, is rationalistic in its confession, and firmly denies the Trinity of God, which the church teaches on the basis of the Holy Scriptures. As a result, the local Lutheran congregations have rejected baptism performed in that church. Children who had been baptized in that church were rejected by them from **confirmation, unless they** first received orthodox baptism from them. Other church communities, however, have not taken the opportunity to reject the baptism of the above church until recently, with the exception of the German Preachers' Conference, which in its organ, the 'Deutscher Hausfreunde', described the baptism as a non-Christian one. Now this year, among the number of children to be confirmed in the Second German Presbyterian Church, corner of Claiborne and St. Bernard streets, was a boy baptized by the preacher Heintz. The four church elders and the pastor of this congregation were clear that if they received this boy into the congregation by confirmation, they were thereby confirming Heintz's baptism as a lawful baptism, while yet they were convinced in their consciences of the reprehensibility of it. In order that the spiritual representatives and the preacher of this congregation would not act arbitrarily in rejecting this boy, they submitted the following question to the Presbytery of New Orleans, which met in Thibodeaux, La. on April 11 of this year: "Can we accept as a member of our church any person or Sunday school student who has been baptized in the Evangelical Protestant church at the corner of Jackson and Chippewa Streets, where L. P. Heintz is pastor? The doctrine of this church culminates in the following five points: 1. There is no Triune God. 2) Therefore, the Lord Jesus Christ is

not the true God. 3. the Holy Spirit is also not true God. 4. not everything in the Bible is God's Word. 5. there is no personal devil, and likewise there is no eternal punishment in hell.' The answer to this question was a unanimous **'no'**, given by eleven pastors and five church elders (lay delegates). The Presbytery of New Orleans includes such preachers as Dr. Palmer, Dr. Smith, Dr. Markham, and others whose names have a good ring in our city. They cannot be reproached by the German congregation at Jackson and Chippewa streets for acting out of envy, as Preacher Heintz unjustly accused the Lutherans in his sermon. It is the sole concern of the Presbytery of New Orleans, like their fellow Lutherans, to bear honest and open witness against unbelief. And this has now been done by the church community, to which the writer of this belongs, with a short 'no'. The German Presbyterian congregations in New Orleans now know that the baptism performed by Pastor Heintz has no legal validity for them.

has no truth. We hope that other German congregations of this city, which stand on the biblical doctrinal ground and have faithful preachers, will also yet bear witness against these false teachings, as the Lutherans and Presbyterians have done." Here in St. Louis, Mo. also, there are so-called "Protestant" or "free" congregations, in which the triune God is denied both in the pulpit and in the textbooks introduced by these congregations; hence, here too, we regard and treat the baptisms performed therein as an empty jiggery-pokery, which the rationalistic parsons engage in for the sake of money. W. [Walther]

The so-called "Protestant League", an association of reasoning preachers, which had its headquarters in Cincinnati, Ohio, has dissolved itself. However, they have not taken this step because they have come to a better understanding, but because they believe that they can better deceive and keep their "congregations" or clusters. G.

Agnostic. This name has probably found some readers in the newspapers. This is what God-deniers in England and America call themselves now. They use this name because they claim that nothing can be known with certainty except what is perceived with the senses; that the existence of a God can neither be asserted nor denied; that no one can say with certainty whether there is a heaven and a hell. With this they want to give a new coat of paint to their shameful unbelief and believe to be able to win many by the speech: It does not occur to us to deny the existence of God, we only say that it cannot be proved, that no one can know anything certain about God. - Oh how Satan rejoices over these know-nothings! G.

II. foreign countries.

The cause of the school in Australia. In Australia, an association has been formed for the purpose of "working to make the reading of the Bible, with only such explanations as will enable the understanding of what is read, a regular subject of instruction in the government schools for such children as their parents have no objection to." At the March meeting of the Unionist-minded Synod of Victoria, a motion was made to support the efforts of this association, and the motion passed unanimously. In the "Lutheran Church Messenger for Australia" for the month of April, where this is reported, the editors (now Pastors Schürman and Peters) rightly add: "Nor can we entirely agree to this motion. As much as we would be happy if the dear Bible were to come to school and the children were given back their stolen property, **even** if it should only be permitted to read the Bible without any explanation, it is not enough for us Lutherans, but we must demand that we have schools for our children in which they not only read the Bible, but are also taught from it on the basis of our most holy faith; But since this is impossible according to the present school law, we could only support such an association which stands up against the existing school law, and only then can we hope for true healing of the damage. As long as these conditions exist, however, we Lutherans must provide for our own parochial schools and remain uninvolved with the state school system, and cannot issue our parochial schools even if that association had achieved its purpose and introduced the Bible as a simple reading book into the school." - A synod that really wants to build the Lutheran church will only start in the right place if it also provides for Lutheran parochial schools after the establishment of the sacred ministry of preaching.

W. [Walther]

In Alsace, it is now more and more common for the faithful members of the congregations to refuse to rationalist pastors imposed on them. Recently, a 'large number of family fathers from Obermodern openly declared in a petition to the government that they, as Lutheran Christians, cannot be satisfied by the preaching and administration of a liberal (that is, rationalist) pastor who has broken with the Holy Scriptures and the confession of the Church of the Augsburg Confession, and that they are minded to organize free assemblies on the basis of the Word of God and the church confession for their edification. - When in the vacant parish of Hatten only two candidates came forward and held test sermons, both of whom revealed themselves to be rationalists, the faithful members of that parish addressed a petition to the board of directors on April 8 of this year. a petition to the directorate at Strasbourg, in which they declared: "As members of the Church of the Augsburg Confession, we have the right to demand from a clergyman the Word of God undiminished and unadulterated, and therefore we formally declare before the Commission of Inquiry that we cannot at any price accept either of the two candidates, nor any other liberal pastor, who denies the divine prestige of the Holy Scriptures and the eternal divinity of Christ and rejects the confession of our Church of the Augsburg Confession, as our clergyman and pastor and as the teacher of our children. If one of the two liberal candidates or any other liberal pastor should be appointed to Hatten, we solemnly declare that we will all spare no sacrifice to seek for ourselves and our children abroad what our ecclesiastical supreme authority will have denied us in our own parish.

Subscribing 2c."

Follow on the petition one **hundred** signatures of church electors of the municipality of Hatten.

(Submitted.)

Tenth Annual Report on the Institution for the Deaf and Dumb at Norris, Wayne Co, Michigan.

If we have always had reason to thank God in our annual reports about our institution for his goodness, love and grace, which he

has bestowed upon it, we certainly have special reason to do so this year. The Lord has not only protected it from serious illnesses and ruinous misfortunes, He has not only given His blessing to the planting and watering of the teachers, but He has also largely lifted from us a heavy burden that lay in the form of a debt. When the last account was closed, a debt of more than 10,000 dollars still weighed on the institution. Sometimes our hearts were heavy when we saw this mountain in front of us, but, praise and thanks be to God, the Lord has helped to remove the mountain to a large extent. He has made many Christians' hearts willing to help us, so that a large part of the debt could be paid off. We now have, as the secretary's report shows, only a little over \$3000 in debt, but it does not require interest. We hereby express our heartfelt thanks to all dear donors. The Lord, who also remembered the mite that the widow gave, may He reward all the kind givers in mercy, temporally and eternally.

The debt that still weighs on the institution is small compared to the debt that was still on it last year. But if we could eliminate this debt soon, it would be of great benefit to the entire institution. We would then be in a position to create even more space so that all the deaf-mutes who have been registered could be admitted. There are now 40 children in the institution, 24 boys and 16 girls. Two were confirmed last year, one at? Damm in Weyauwega, Wis. on the 12th Sunday after Trinity; the other at? Reinhard in Benton County, Iowa, on the 13th Sunday after Trin. One student was confirmed this year on Misericordias Domini Sunday in Norris, Mich.

All these acts were done publicly before the congregations concerned, after the confirmands had been tested and had displayed a glorious knowledge of the truths of salvation, at which the listeners marveled and thanked God for having given such grace to the deaf and dumb. - Some of the children left the institution. There are now 40 children left in the institution. There are more than 12 registered. In order that all of them can be admitted, some space should be created. And we will gladly do this, if God makes the hearts of our dear Christians willing to help us.

Is it really worth spending so much money and going to so much trouble for such a small number of children? Answer: Yes, certainly. A single soul is worth more to God than all the gold and silver on earth. All gold and silver and all pearls and precious stones will one day perish, but the soul will remain forever. Therefore Christ says: "Make friends with the unrighteous Mammon, so that when you now offer, they may receive you into the eternal tabernacles." Luke 16:9 Our Lord Jesus Christ says to all men, and also to every individual soul, "Yea, thou hast labored with me in thy sins, and hast troubled me in thine iniquities. I, I blot out thy transgression for my own sake, and remember not thy sins." Isa. 43:24, 25: The good shepherd also takes care of every one of his sheep, so that if one of the flock goes astray, he leaves the whole flock in the wilderness, and goes after the one that is lost and seeks it, and rejoices when he finds it. Luke 15: We may and should therefore also take care of these poor deaf and dumb people and spare no expense, effort or labor to lead them to Christ and help them to come to the knowledge of the truth and be saved. In the state institutions they would be admitted and taught free of charge. But there they do not learn the one thing that is necessary; they do not get to know Jesus. And if they happen to hear about Jesus, they are usually referred by people who are not of our faith, by enthusiasts, not to their holy baptism, to the Word and the Holy Communion, not to Jesus Christ alone, but to their works, to their prayers, struggles, and so on. The respective orthodox pastors, parents and teachers of these children could later still influence the children by means of the English written language or also by means of the sign language, if they understand the same, namely if the children have really brought it so far that they also really understand the English language. In most cases, however, there will be such obstacles that such instruction, as would be desirable, can no longer be given, apart from the fact that our German Lutheran prayer books and other books of edification will then be completely inaccessible to such children. Therefore, it is by far preferable that the children in our institution receive thorough instruction in the Lutheran catechism, so that later on the parents can also communicate with the children in a salutary manner and influence them by means of the Word of God. In short, there are many deaf-mutes within our synodal conference; these and others who are brought to us are commanded by God that we should care for their spiritual welfare. We are therefore to care for them as well.

Therefore, we ask all friends of the institution to continue to remember our deaf-mutes with love and to help in particular so that we can create even more space. Deaf-mutes, even those who have already been in state institutions and are already years old, urgently ask us to accept them into the institution so that they can also be confirmed. We cannot turn them away, but we must have more room, and we would like to eliminate some of the deficiencies in the institution itself and make some improvements.

In the last year there has also been a change of teachers in the institution. Teacher Witte has followed a profession to a municipal school. We then employed Mr. Krause provisionally for a while in order to find out whether he could still devote himself to the teaching of deaf-mutes. Since it turned out after several weeks that Mr. Krause was not unskilled in teaching the deaf and dumb, and he also felt desire and love for teaching them, he accepted a job at a community school.

When Mr. Witte refused to go to school in order to devote himself to the deaf-mutes, it was decided to employ him permanently; and so he was appointed teacher. The teaching of the deaf-mutes in English, which Mr. Witte used to give, is no longer necessary. - The demand that the deaf-mutes learn to speak two languages is probably too high in our circumstances, even without this. - Teacher Krause was inducted into his office by Father Schwankovsky in Norris at Easter.

We have considered it our duty to increase the salary of the teachers, which was set low enough, since our debt has become somewhat smaller, we no longer have to pay usurious interest, and the deaf-mutes also have to pay something for board. During the last year, from the month of March 1882 to March 1883, according to the secretary's report, H1413.50 has been paid in by deaf-mutes. - To teach deaf-mutes in such a way that they gradually learn to speak, read and write, and also to understand to some extent what is spoken to them and what is written, is a hard, sour work, which is apt to tire body and soul very much. Only the one who has come to the realization that Christ, the Lord, has chosen me for the job of teaching the deaf and dumb, and out of love for him I do this work, out of love for him, who through me also wants to help these unfortunate people and bring them happiness and salvation, will be able to work with blessing.

The students in the institution are, praise God, all healthy and learn with diligence and zeal. At Christmas, with the help of the second women's association of the local Trinitatis parish, they were given great joy with a Christmas tree, gifts 2c.

Those who have been educated in our institution and then confirmed and dismissed, all retain a certain love and attachment to our institution, as we do not know otherwise. Also, as far as we know, all of them are faithful to the Church, to the Word and Sacrament. The students of the blessed Fr. Speckhard, who were confirmed by him, have voluntarily and of their own accord raised the sum of 40 dollars among themselves to place a gravestone for their former beloved teacher and pastor. They have already ordered a stone and it is to be erected in a short time on the grave of the blessed k. Speckhard. A student writes to Mr. Uhlig: "We want to have a gravestone made for our father Speckhard. I think he well deserves to be honored and thanked in his grave. It will be written on the gravestone: In memory of the deaf and dumb." Another boy writes: "I want to send 22.00. My friend L." (another deaf-mute) "has written to me, I and all the confirmed want to put tombstone to Mr. Speckhard." A girl writes: "I. L. has written to me that all deaf-mutes who are confirmed should have a gravestone made in memory of our blessed departed Mr. Pastor Speckhard, which was our beloved foster father. This is very beautiful. I put 2 dollars in the letter. I have written 6 girls. Of these, 2 girls wrote me they also wanted to add \$1.00." Finally now just this. A boy writes: "Me and H." (another deaf-mute) "are good friends, we also always go to church together and to Holy Communion. . . D. and F. also want to send money. . . Here I send you H2.00 for Father Speckhard gravestone. I am glad that Father Speckhard is getting a gravestone."

If only parents could leave their children in the institution until they are quite firm in everything they are supposed to learn! Unfortunately, it is too often demanded that such children learn everything possible in a short period of time, so that they can soon help at home. After all, a fully intelligent child is allowed to go to school for at least 6 to 8 years; why not allow a deaf-mute the same time? They can make good use of what they have learned, as can be seen from the above.

Signed in the name and on behalf of the Lutheran Deaf Support Association of Detroit, Michigan.

Detroit, Mich. in April 1883. J. A. Hügli.

Death notice.

It pleased the Lord to take from the world a young worker in His vineyard, namely Mr. Georg Heinrich Allmeyer, until the end of January d. l., when he had to resign from his office.

teacher at the parochial school at Ehester, Randolph Co, Illinois.

The same, born on March 7, 1851, was trained after his confirmation in our seminary at Addison, Ill. After passing his exams, he administered the school office for about 7 years in Buffalo, N. Z), and then for 4 years, 5 months - in the last time, of course, with interruptions - in Ehester, Ill. After suffering from laryngitis and consumption of the lungs for almost a year and a half, he died happily and confidently in faith in his heavenly physician and Savior on May 9, evening half past 4 o'clock. He was deeply mourned not only by his parents and relatives living here, but also by the entire local community, which he had served in his office with great diligence and loyalty. On May 11 in the afternoon his funeral took place with the general participation of the parishioners, who were joined by a large number of strangers, so that our spacious church was almost completely filled.

The deceased leaves behind, in addition to his sorrowful wife, two still young children; a third, the youngest, has gone ahead of the father into heaven.

Ehester, Ill, May 26, 1883.

J. A. F. W. Müller.

Inaugurations.

On Ascension Day, Rev. A. Rehwaldt was commissioned by the Presidency Western District at his church in Cooper County, Mo.

A. Claus.

Address: Uev. l'one LlW, Oooper 6o., Llo.

By order of Mr. President Beyer, Pastor H. Dorn, formerly of Utica, N. B-, was inducted into his new office at the congregation in Johannesburg, N. A., on Trinity Sunday, May 20, by the undersigned

Joh. Wilh. Weinbach.

Address: Uev. U. front,
8t. ckoünsdnrA, MaZara 6o., N. V.

Commissioned by the Presidency of the Michigan District, the undersigned installed the Rev. H. Jüngel, Jr. into office on Pentecost Tuesday, May 15, in the midst of his new congregation at Reed City, Mich.

H. Lemke.

Address: Rvv. U. ckuenZel, Reeck 6it^, Llieü.

By order of the Reverend Presidency, Rev. A. C. Grossberger was installed in his new office at Stonebridge, Ont. on Trinity Sunday, assisted by Mr. U. M. Halboth of Fr.

Bente.

Address: Uev. 6. 6tro88derMr,
Uumd6r8toi6, HVallunZ Oo., Onturio.

Rev. I. G. Hlfner was installed in the congregation at Darmstadt, Jnd. on Sunday Exaudi, May 6, by order of the honorable president of the Middle District. G. Mohr.

Address: Uev. ck. 6. uaekner,

III Aleüelä, VanäerburFÜ 6o., Inck.

Church dedications.

Church consecration in Council Bluffs, Iowa, on April 29, 1883. The church holds an audience of 150 and was twice pressed full. The UU. Bretscher and Frese (of Omaha) preached, the dedicatory prayer was said by W. Mallon.

On Sunday Cantate, the Lutheran Zion Church near Kenesaw, Adams Co, Nebr. was dedicated to the service of God. In the morning U. Iahn preached in German, in the afternoon undersigned in English.

E. Flach.

The Michigan - District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 20, at the Jmmanuel Church of Mr. U. Koch at Grand Rapids, Mich.

Objects of the discussions will be: Mr. U. K. L. Moll's already presented "Theses on the holy sacraments in general and on holy baptism in particular", and a paper by Mr. ? G. Markworth on "Support Associations within our Congregations".

Each pastor shall submit his parochial report.

Those who wish to have free quarters must contact Mr. U. Koch at least 2 weeks before the beginning of the Synod.

W. Burmester, Secretary.

Rail-Road display for the Wisconsin District.

Fares on the Milwaukee, Lake Shore and Western to Sheboygan and back: 1H. The following railroads allow the same reduction from their stations to the switched-on connection points:

Chicago, Milwaukee and St. Paul (to Milwaukee),

Chicago and Northwestern (Milwaukee and Appleton Junction),

Greenbay, Winona and St. Paul (to New London Junction).

One pays full price according to the indicated stations and requires during the sessions a certificate of

Milwaukee, May 19, 1883.

Joh. Wegner.

Announcements.

Notice is hereby given that Rev. H. W. Bähr, a native of Zellerfeld, Hanover, and formerly pastor of a Uniate congregation in Monroe County, Ill, has presented himself for admission to the Missouri, Ohio, &c. St. Synod.

Chicago, Ill, May 25, 1883 H. Wunder, Pres.

It is hereby brought to your attention that Rev. Christian Molthan, formerly a member of the Iowa Synod, presently in Seneca, Kansas, has come forward for colloquy and admission to our Synod.

Br. J. Biltz, President.

It is hereby brought to public notice that Mr. Louis Fink, formerly a teacher within the Iowa Synod, has applied for admission to the Michigan District of the Synod of Missouri, Ohio and other Sts. Should any person have any justifiable protest to make against this admission, he is hereby requested to do so in due time to the undersigned.

Saginaw City, Mich. 4 May 1883.

Jos. Schmidt.

d. Z. President of the Michigan District.

Since the local congregation has decided to redeem the shares issued by it according to the promise and by lot the IVth series has been struck, all owners of shares of said series are hereby requested to send them in by July 1, 1883 to the pastor of the congregation, Rvv. 6th Nraub, 420 ckek-Ler8on 8tr, 76oria, Ill, so that they can be paid out by the treasurer of the congregation.

Since we still have a number of shares on hand, we take the liberty of making a modest request: If anyone would be inclined to help us out of our need in this way, be it by accepting even one share, then let him kindly contact the local pastor or us directly.

In the name and on behalf of the community:

Peoria, May 18, 1883.

C. F. Rosse au.

Conference display.

Buffalo District Conference June 19 and 20 in Bergholz. - Pick up in La Salle on the 18th evening 7pm.
Joh. Wilh. Wetnbach.

Revenue to the Middle District's coffers:

(Conclusion.)

For the deaf and dumb: Mrs. Barbara Lunz in Auglaize Co. 85.00. L. Bultemeyer in Adams Co. 1.00. Wedding coll. at H. Vöglein by teacher Hafner 10.71, bet F. Schwele in Jnglefield 9.75. ?. Brakhage's parish 9.26. From God's box of parish La Porte 2.50, C. Strus this. 2.00. Fr. Peters Sr. in Elyria 1.00, G. Tilp this. 1.00. Coldewey in Adams Co. 5.00. Kindtaufkoll. at G. Germann in Lesite 1.50. Wedding coll. at E. Keßler in Peru 5.00. By ?. Heitmüller: C. Scheidt 5.00, Mrs. Begemann 1.00. W. Bohle in Farmers Retreat 1.00. k. Hassold's Gem. at Huntington 4.26. Johanna Schkweder at La Porte 2.00. Wedding coll. at H. Buse's at Dudleytown 6.50. ?. Mohr's Gem. in Jnglefield 5.15. ?. Schlesselmann's Gem. at Bremen 10.35. N. N. at North Dover .50. Mrs. Luecke at Columbia City 1.75. k. Heintz's gem. in Crown Point 1.29. ?. Schlesselmann's Gem. in Bremen 16.29. Karl Westenfeld 1.00. (p. P109.81.)

For the orphanage in Pittsburry: ?. Huges Gem. in Vincennes 23.50.

For the orphanage near Boston: From ?. Michaels Gem. near Fort Wayne 12.58. 8. Huges Gem. in Vincennes 5.00. Teacher Hesse's Class in Cleveland 8.25. ?. Meyers Gem. in Adams Co. 24.92. G. C. Scheiderer family, Neu-Dettelsau, 3.60. Virgins - Verein in ?. Stocks Gem. 5.06. N. .25. 2 children in La Fayette .30. Karl Westenfeld 1.00. (Summa P60.96.)

For the orphanage in Addison: part of the Hochzets- koll. at W. Gehrke by ?. Stock 11.50. Louis Schumm in La Porte 5.00, Ch. Schumm that. 1.00. N. N. by ?. Michael 2.00. teacher Backner's class at Fort Wayne 2.86. virgins club at ?. Stock's Gem. 5.05. ?. Heintz's Gem. at Crown Point 1.00. Karl Westenfeldt 1.00. (p. P29.41.)

For the orphanage near St. Louis: Theodor Weyel in St. Louis 2.00. Mrs. ?. Weyel in Darmstadt 1.00, Mrs. Louise Hermien 1.00, N. N. 1.00. By ?. Stock at Fort Wayne 2.00. wedding coll. at Horch in Hilliard 1.00, Mrs. L. W. 1.00. ?. Huges Gem. at Vincennes 5.00. Bella Kellermeyer at Ctn-.

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cinnati 1.50. Mrs. N. N. in Darmstadt .25. Mrs. Eisenach in Elkhart 1.00. Wanda Tischler 1.00. L. Rullmann in Farmers Retreat 1.00. L. Grelle 1.00. teacher Strieder's class in Fort Wayne 1.50. virgins club in ? . Stocks Gem. 5.05. cash property of a "first. Knäblein" in North Dover .21. 1?. Schles-selmann's Gem. in Woodland 7.86. Karl Westenfeld 1.00. (S. -35.37.)

For mission to Jews: ? . Niethammers Gem. tn La Porte 3.15.

For the Gem. in Allendorf-Kleinlinden: ? . Schäfers Gem. in Waymansville 5.00.

For the comm. in Rockville, Conn. ? . Dröges Gem. in Auglaize Co. 10.00. ? . Bergs Gem. in Adams Co. 6.80. Gustav Schäfer in Cleveland 1.00. ? . Kaiser's Gem. in Liverpool 5.75. Mr. L. in Fairfield 5.00. ? . Schäfer's Gem. in Waymansville 5.00. (p. -33.55.)

For the Gem. tn Toledo: ? . Bergs Gem. in Adams Co. .50.

For the Negro Church in New Orleans: Louis Skumm in La Porte 5.00. Bro. Schröder in Adams Co. 1.00. ? . Niet Hammers Gem. in La Porte 4.75. Mr. L. in Fairfield 5.00. Confirmands in Bremen 9.75. (S. H25.50.)

For English mission: ? . Daib in Otis 1.00. I'. Niethammer's parish in La Porte 3.62. ?.. Schmidt's Gem. in Seymour 8.00. Widow Brakhage 2.50. (S -15.12.)

For the Gem. tn South Bend: I'. Jüngel's Gem. at White Creek 13.48. ? . Evers' Gem. in Adams Co. 5.40. Gem. in Fairfield 11.25. ? . Sckäfer's gem. in Waymansville 8.00. ? . Seemeyer's gem. in Willshtre 30.00. ? . Schröder's comm. at Gar Creek 6.00. Mission coll. at Cold Mater Noad 6.90. (p. -81.03.)

For the comm. in Logansport: ? . Stubnatzy's Gem. at Convo 4.60.

For k. W.: ? . Daib in Otis 1.00.

For Mrs. ? . Crämer: Kindtaufkoll. at C. Rupprecht in Van value 4.00.

For the flooded: 1) on the Ohio: ? . Niethammer's comm. at La Porte 55.23. ? . Hamm's Gem. in Tracy 5.00. ? . Evers' Gem. in Adams Co. 8.69. ? . Rosenwinkel's Gem. in Minden 8.50. 2) in Germany: ? . Sihler's Gem. in Fort Wayne 200.00. (p. -277.42.)

For the Gem. in Briars Hill: ? . Niemann's congregation in Cleveland 104.11. ? . Kolbe's congregation in Newburgh 12.00. ? . Weselob's congreg. in Cleveland 51.25. ? . Schwan's congreg. 23.65. (p.-191.01.)

For the Gem. in Chemnitz: ? . Niethammer's Gem. in La Porte 34.65, Mrs. Kellermann 5.00. (S. -39.65.)

For the synod treasury: ? . Jüngel's comm. to White Creek 16.52. ? . Hassold's congregation at Huntington 4.84, its land congregation 1.24. ? . Seemeyer's comm. at Willshtre 20.00. ? . Stubnatzy's comm. at Convo 9.10. ? . Gross's comm. at Fort Wayne 84.61. ? . Stocks comm. at Fort Wayne 49.00. 1?. Zschockes Gem. at Marion Tshp. 34.00. ? . Werfelmann's comm. at New Dettelsau 35.10. Conrad Wolf's 5.00. ? . Dulitz's Gem. in Napoleon 11.00. in Lüneburg 4.75. in Flat Rock 3.60. ? . Scklesselmann's Gem. in Bremen 17.27. in Woodland 4.38. ? . Niethammer's parcel in La Porte 20.25. ? . Siegers Gem. in Adams Co. 6.84. ? . Wick's Gem. at South Ridge 10.00. I'. Long's gem. 4n Valparaiso 9.00. ? . Querl's comm. in Toledo 9.24. ? . Trautmann & Associates in Columbus 14.50. ? . Dröge's congregation in Auglaize Co. 18.56. ? . Weselob's church in Cleveland 43.75. ? . Evers' congreg. in Adams Co. 19.59. ? . Horst's comm. tn Hilliard 5.70, whose branch 3.12. ? . Siek's & Gem. at Taylors Creek 7.00. ? . Sauer's comm. at Dudleytown 48.80. ? . Bethke's community at Reynolds 9.09, at Goodland 2.28. ? . Berg's Gem. in Adams Co. 6.37. k. Rupprecht's gem. in North Dover 17.41. ? . Kleist's parish in New Haven 6.20. ? . Kübns Gem. tn Dudleytown 5.32. ? . Seuel's compound at Indianapolis 9.00. ? . Husmann's gem. in Arcadia 11.75. ? . Diemers Gem. in & near Archbold 13.90. ? . Mohr's gem. at Jnglefield 8.00. ? . Schmidt's gem. at Indianapolis 21.98. From ? . Niemann's Gem. later 6.00. ? . Daib and Gem. in Otis 7.50, in West- ville 4.50. ? . Brakhage's community 10.74. ? . Jungkuntz's Gem. tn North Judson 4.15. in Gundrum 2.08, tn Mevaryville .58. ? . Dankworth's Gem. in Cleveland 22.22. ? . Meyers Gem. in Adams Co. 35.78. Gem. bet Lanesville 6.00 From Gem. in Fairfield 13.21. ? . Katts Gem. in Terre Haute 30.00. widow Keller tn Liverpool .25. ? . Germann's Gem. in Peru 3.20. ? . Schmidts Gem. in Indianapolis 4/17. 1?. Heids Gem. in South Bend 6.65. ? . Werfelmann's Gem. in Neu- Dettelsau 13.00, M. Wolff2.00. ? . Sauperts Gcm. tn Evans- ville 11.75. ? . Nunkels Gem. in Aurora 10.00. 1?. Brömers Gem. tn Cincinnati 30.20. ? . Kretzmann's parish in Farmers Retreat 27.55. 1?. Mertz's Gem. at Brownstown 12.15. ? . Sauer's Gem. at Dudleytown 24.05, a member of this Gem. 2.25. ? . Meyer's parish at Bradford 4.00. ? . Schmidts Gem. at Dudleytown 8.13. ? . Zagel's compound at Fort Wayne 17.96. ? . Dreyer's compound at Lancaster 11.16. ? . Werfelmann's compound at Neu-Dettelsau 19.50. ? . Schmidt's compound at Seymour 13.00. ? . Jüngel's compound at Wbite Creek 18.19. ? . Spiegel's congregation in Adams Co. 13.00. ? . Bethke's congregation at Reynolds 12.00. ? . Querl's congreg. at Toledo 8.95. ? . Hassold's gem. in Huntington 6.16, whose land gem.,1.29. I'. Hunziker's gem. at Edgerton 4.25. 1?. Evil's gem. at Ridge 13.00. ? . Schöneberg's gem. at La Fayette 43.50. ? . Germann's gem. at Peru 8.00. Gem. at Fairfield 9.50. ? . Stubnatzy's compound at Convo 8.00. ? . Siegers' Gem. in Adams Co. 5.52. ? . Heintz's gem. at Crown Point 1.50. ? . Zschockes Gem. in Marion Tshp. 23.00. ? . Gross' Gem. in Fort Wayne 71.66. ? . Sihler's Gem. 67.35. (p. -1320.03.)

For the widow's fund: 1) Contributions: ? . Meyer in Adams Co. 4.00. ? . Reichhardt in Avilla 4.00, teacher Hafner at Fort Wayne 4.00. ? . Zschoke in Marion Tshp. 4.00. ? . Werfelmann in New Dettelsau 4.50. ? . Steger in Adams Co. 4.00. ? . Seuel at Indianapolis 4.00. ? . Zorn at Cleveland 5.00. k. Sköneberg at La Fayette 5.00. 1?. Mertz at Brownstown 4.00. ? . Bold at Dudleytown 5.00. ? . Skumm at Kendallville 4.00. k. Jüngel at White Creek 5.73. ? . Heid at South Bend 4.00. ? . Daib at Otis 4.50. ? . Evers to Adams Co. 4.00. ? . Schroeder at Gar Creek 4.00. 2) Gifts: Mrs. Will). Korff tn Darmstadt 1.00. ? . Weyel das. 1.00. N. N. das. 1.00, part of wedding coll. at W. Gehrke by ? . Stock 10.00. ? . Zschoches Gem. in Marion Tshp. 17.00. I. Vollrath sen. in Neu-Dettelsau .50. I. A. Voll- rath sen. that. .50. P. Scheiderer that. 4.00. I. Bunsold that. 1.00. ? . Niethammer's comm. in La Porte 22.80. ? . Siegers Gem. in Adams Co. 5.66, its branch 2.88. ? . Böses Gem. in Ridge 20.82. W. in Toledo 1.00. I. Piehl in Columbus 1.00. Mrs. Piehl 1.00. Piehl siblings 1.90. Mrs. C. R. in Hilliard 1.00, from ? . Berg's comm. in Adams Co. 1.00, from ?.. Rupprecht's comm. in North Dover 1.00. ? . Kühn's Gem. in Dudleytown 5.24, the 2 Gem. in Indianapolis 43.10. ? . Husmann's gem. in Arcadia 8.85, tn Tipton 2.80. ? . Diemers Gem. in u. bet Archbold 15.20. ? . Heids Gem. in Mishawaka 5.40, by ? . Dunsing from Jasper Co. 1.38, from Koutts 1.43, from Ronne- berger 1.23. ? . Daib & comm. in Otis 5.38. H. Haak .25, surplus from Christmas tree .29. ? . Daib's comm. in Chesterton 4.03. Mrs. Kath. Behm 2.05. F. Schlüter in Cincinnati 5.00. ? . Brakhage's Gem. 10.00. ? . Hitler's Gem. in Minden 8.88. Hockzeitskoll. *!>et G. Nicol in Neu-Dettelsau 7.90. Mrs. Nup- precht das. 1.00. Paul Bippus 1.00. Kindtaufkoll. bei F. Franke in Leslie 4.00. Mrs. Professor Biewend tn Fort Wayne 5.00. ? . Kretzmanns Gem. tn Farmers Retreat 10.00. Gotteskasten das. 3.20. W. Bohle das! 1.00. Mrs. Grelle das. 1.25. Mrs. Julia L:ch aper in Columbia City 1.60. ? . Mohrs Gem. tn Jnglefield 8.00. ? . Schwan's comm. in Cleveland 30.92. ? . Werfelmann's Gem. at Neu-Dettelsau 12.10. H. L. Meyer at White Creek 1.00. H. Sülter das. 5.00. Hockzeitskoll. at I. Schröder there 4.06. Louise Israel at Fort Wayne 1.00. Mrs. I. Tröge at the Ridge 1.00. ? . Heintz's gem. at Crown Point 1.50. ? . Evers' Gem. in Adams Co. 6.11. Karl Westenfeld 1.00. ? . Gross' Gem. at Fort Wayne 49.62. (p. -447.56.)

Fort Wayne, Jnd, March 31, '83, C. Grahl, Treasurer.

Revenue to the Wisconsin District's coffers:

For the widow's fund: From Mrs. I. tn Sheboygan -2.00. ? . I. Diehl 3.00. ? . G. Barth 4.00.

For Milwaukee progymnasium: Trinity congregation in Milwaukee 44.50. ? . Keller's congregation tn Racine 11.10. (Summa-55.60.)

For Wisconsin District Inner Mission: ? . Mueller's parish in Jackson 6.86. ? . G. Barth 1.00. (p. -7.86.)

For the Gem. in Chemnitz, Saxony: ? . Strasens Gem. in Watertown 33.00.

For the deaf and dumb: ? . Keller's confirmands 4.38, confirmation coll. 11.06. ? . Plehn's comm. in Chippewa Falls 9.03. (p. -24.47.)

For negro mission: By ? . Kuechle from N. N. 5.00.

For the Negro Church tn New Orleans: Wedding coll. at Fr. Haßmann 5.11.

For the orphanage in Addison: ? . F. Schumann 1.00. C. Clausen 1.00. M. Hansen .25. W. Voß 1.00. I. Ebert 1.50. I. Büß 1.00. I. Tdeidt 1.00. H. Oldenburg .50. F. Baumgardt .50. E. Hofer .50. P. Pfeiffer .50. F. Ladwig .75. F. Stallbaum 1.00. H. Korupp .50. E. Lütke .50. A. Buchholz .50. C. Köhn 1.00. H. Habekost 1.00. ? . Wambsganß' confirmands in Hancock 6.00. (S. -20.00.)

For the orphanage near St. Louis: From ? . Arnold's Ktrchenbüchse 2.00.

For the synodal treasury: ? . Keller's congregation in Racine 19.72. ? . Mueller's parish in Jackson 11.29. ? . Schilling's comm. in Almond 3.60. (p. -34.61.)

For poor sick pastors: Widow Charl. Eißfeldt 5.00. C. Schubert 1.00.

For the seminary building in St. Louis: From the Trinity congregation in Milwaukee 32.00. Jul. Grunewald 5.00. (Summa -37.00.)

On the construction of the Progymnasium in Milwaukee: Julius Grunewald 5.00.

Milwaukee, May 15, 1883. c. Eißfeldt, Treasurer.

For poor students received: Through Mr. ?. C. Schröder from his. Gemeinde -9.75, received at Mr. Menke's wedding 6.50 for Schröder; through Mr. ?. W. v. Schenck Easter coll. sr. Congregation 11.00 for Boritzky; by Mr. ?. Ramelow Collect sr. Congregation 22.10 for Wehting; by Mr. ?. Hallerberg from the missionary treasury sr. 25.00, namely 15.00 for Abitz, 5.00 for Lübke- mann and 5.00 for Sierks; by Mr. ?. Stöckhardt from the Jünglingsverein sr. Gem. 5.00 for Temming; by Mr. ?. Mariens from sr. Gem. 13.00 for Witt; by Mr. ?. Schlechte, sent at the wedding of Mr. Beitz, 5.60; by Mr. ?. Weseloh, ges. at Mr. Lindhorst's wedding, 9.00 for Witt; by Mr. H. F. v. der Brelze von Jünglingen der Gem. of Mr. ?. Love 4.00 for Schütz; by Mr. ?. Baumann of s. Gemm. in Broadland and Philo 4.00 for Witt; durch Hr. ?. I. Bergen of D. E. from sr. Gem. 1.00; by Mr. ?. Blanken from the young men and maidens of sr. Gem. 10.45 for Langehennig; by Mr. Leonh. Vogel here 3.00; by Mr. ?. Börneke Coll. of his congregation 10.00 for Licht; by Mr. ?. Groß of the women's association sr. Gem. 6.00 for poor students, and ges. on Mr. Kraus' silver wedding 4.00 for Her; by Mr. ?. E. A. Frese, donated at Mr. Munstermann's wedding, 7.70 for Witt; by Mr. ?. H. Schmidt sen- from the community in Schaumburg 10.00 for Mauff.

For the seminar household: By Mr. ?. Greif from the church in Chandlerville 10.00; by Mr. ?. Hähnel from sr. Gem. in Mason City 7.50. A. Crämer.

Received **for the Deaf and Dumb Institution in Norris, Mich:** From A. Scheeler in Detroit -2.25. through cashier Eißfeldt 29.85. Louise Schulz in Chicago 1.00. through C. Plumhoff, surplus of confirmation songs 1.10. from C. E. Anger in Watertown, Wis. cost money for Latsch 10.00. Adam Goehringer in Accident, Md. 2.00. durch ?. Matuschka in New Melle, Mo. of sr. Gem. 15.50. Durck ?. Sievers in Minnea- polis by a confirmand 5.00, coll. sr. Gem. 8.00, by Ott 1.00, Brandt 1.00, Horstkorte 1.00, Kltnkenberg .75, Berndt .50, by himself .44. mr. Marr in Hollywood 1.00. from Ma- nanah 2.31. by H. Bartling in Addison 54.34. by I. Birkner in New York 68.36. x. Voigt in Dilsen, Mo., & Gem. 4.00. By C. Eißfeldt 42.00, Chr. Schmalzriedt 27.42, H. Bartling in Addison 83.87 & 1.15. By ?. Sievers in Cape Girardeau, Mo. by Mrs. Härtung 2.00. By I. Birkner in New York 73.59, Ch. Eißfeldt 48.29, Ch. Schmalzriedt 17.00.

883, C. D. Strubel, Treasurer. 207 Ileäorsou ^vs.

Box - Report of the Lutheran Deaf and Dumb Support Association at Detroit, Mich. from 10 March 1882 to 7 March 1883.

		Intake.	
Contributions in cash-7		,905.33	
Cost		1,413.50	
Legacies		533.35	
Rent for the farm in RoyalOak	19.00		
Down payment in the sale of the farm in Royal Oak-	700.00		
For sold livestock and products from the farm in Norris,		126.85	
Interest-free bonds and shares		1,097.00	
Interest-bearing bonds and shares		1,354.00	
Miscellaneous income		18.00	
	-13,167.03	Issuance.	
For contents, firing and repairs.	-2,064.02		
For provisions	998.12		
For purchased livestock, labor, semen and feed on the farm in Norris --	270.79		
For redemption of interest-bearing promissory bills and shares		6,935.00	
For redemption of interest-free promissory bills and shares	2,040.00		
For interest on borrowed capital	233.72		
For printing and postage of Becker's pamphlets, 44,000 copies,		427.00	
			-12,968.65
Remains cash on hand March 7, 1883	...	198.38	
Contributions in shares and valuables	-195.95		
Products of the farm in Norris, consumed	644.10		
			-840.05
Debts of the Institute on March 10, 1882-10		,567.73	
Total debt on March 7, 1883:			
Per interest-free promissory bills and shares	3,963.73		
Amortized in the past year-6		,604.00	
Ausstänoe by mortgage on the farm sold in Royal Oak-700		.00	

G. H. Beyer, Secretary.

For the English Lutheran Mission in the West:

By Mr. R. H. Birkner of sr. Gordonsville parish, Cape Girardeau Co, Mon, -6.00. By Hr. k. F. W. Pennekamp, of sr. Cong. in New Wells, Mo., -8.00. St. Louis, May 22, 1883. c. F. Lange, Treasurer.

509 RankUL ^ve., 8t. l,oul8, Llo.

For poor students received with heartfelt thanks through Mr. k. Gräbner from his parish in St. Charles, Mo., -57.75. From Mr. G. Göhringer in Accident, Md., 1.00. By Mr. ?. Sckaaf in Claremont, Minn. collected at wedding of Mr. W. Gruenkler, 6.25. By Auguste Rank in St. Paul, Minn. 2.00. By Mr. ?. Lauterbow in Johnsbuigh, Somerset Co, Pa, collected at wedding at Mr. H. Teiteberg's, 4.00. By Mr. R. Häfner in Jnglefield, Jnd, collected at Mr. F. Lilienkamp's wedding -5.00.

C. F. W. Walther.

With thanksgiving toward God and the kind givers, the undersigned certifies the receipt of the following gifts of love for the church building of his parish: By k. H. Horst in Hilliard, O., by M. Karrer -2.00; H. Horch 5.00; David Rings .50; Konrad Wester .50. By E. Roschke in St. Louis, Mo. by k. G. Links Gem. 24.70. By John Singer in Lancaster, O., 1.00; Geo. Vogel .50; Geo. Gebhardt .50; Friedrich Göbring .50; Friedrich Mertz.50. H. Henkel, R.

Received -25.00 for Student Schriefer through Hr. k. Brörner from the Frauenverein sr. Gemeinde; 3.65 for student Dom by Mr. Lehrer E. Brüchner, coll. at the wedding of Mr. W. Blaß in Pleasant Ridge. G.

From M. Mereck, G. Eckert and L. Dürr, members of my former congregation near Victor, Iowa, -8.00 for our church building here in Rickford, is hereby gratefully acknowledged. God bless the givers! I. I. Oetjen.

The receipts of the cashiers T. H. Menk and I. M. Estel had to be put on hold due to lack of space.

Contemporary and occasional sermons by Dr. W. Sihler, pastor at the Lutheran congregation of St. Paul in Fort Wayne, Ind.-St. Louis, Mo. Printed by the Lutheran Concordia Publishing House. 1883.

For this time, we only draw our readers' attention to the recent publication of this new collection of sermons. In the next issue of this newspaper we intend to describe the contents in more detail. Here we may only note that the number of sermons is 43, that they occupy 392 pages in large octavo, and that the price of the book in solid binding is \$1.50. W. [Walther]

Changed addresses:

Rev. R. Rieckel, L4urtin8vill6, MuAnra 6o., 17. v.
 Rev. L. Xuerrer, Ruulivu, lo^vu.
 Rev. O. Zevroecler, 1905 8. 7tk 8tr., l^rilucelphia, Ra.
 k. 942 Van Horn 8tr., OlriueZo, Ill.
 ck. H. Welp, Rrodllg., Rerr^ 6o., Llo.

Rntereck at tde cost OBee from 8t. l-ouis, Llo., 8.8 86eoL(1-o1s.88 ILLtter.

Something about divorce.

(Continued and concluded.)

In 1 Cor. 7:13, 15, the apostle Paul wrote: "If a woman has an unbelieving husband and he allows him to live with her, do not divorce him. But if the unbeliever divorces her, let him divorce her. The brother or sister is not caught in such cases."

Hereby, the holy apostle establishes two rules in case a believing person has an unbelieving spouse. The first rule is: if the unbelieving spouse is willing to live with the believer, then the believer should not divorce the unbelieving spouse, because the unbelief or false belief of the unbelieving spouse is not a reason for divorce. The other rule is: if, on the other hand, the unbelieving spouse does not allow himself to live with her, the believing person, but divorces her himself, that is, leaves her forever, then she, the believing person, is "not imprisoned", she is therefore free and can therefore also enter into another marriage without sin.

This explanation of St. Paul seems to contradict Christ's statement Matth. 19, 9. For in the latter passage Christ says in clear words that there is only one cause for legal divorce, namely adultery through fornication; but 1 Cor. 7,15. Paul seems to add a second cause, namely evil abandonment.

However, this is only an apparent contradiction. For Christ speaks of the case in which one spouse can divorce the other; but Paul speaks of the case in which one spouse suffers divorce because the other has already divorced himself through evil desertion, and Paul says that then the deserted person, because he is already divorced without his will, also has the freedom to marry elsewhere.

It therefore remains certain that there is only one cause of a lawful divorce; but it is equally certain, if one part divorces unlawfully, that

then the other innocent, rejected and abandoned part is free.

Therefore, when some theologians say that there are two grounds for divorce, namely adultery and malicious desertion, this is not quite accurate. But what those theologians want to say is correct: namely, that a married person can marry another person in two cases, 1. if the other party has committed adultery through fornication, and 2. if the other party has maliciously abandoned him forever.

Johann Gerhard therefore writes: "What Paul says is not contrary to the all other excluding speech of Christ, which alone declares adultery to be the only cause of divorce, because Christ does not speak of one and the same question, nor of one and the same case, of which the apostle deals. Christ gives the cause to divorce, but the apostle gives the cause to divorce and to gain freedom because of unjust abandonment. Christ speaks of the one who makes divorce, the apostle speaks of the one who suffers divorce. Christ speaks of the one who leaves his spouse, Paul of the one who is left by his spouse. Christ speaks of the voluntary divorce, Paul of the involuntary divorce." *)

When the apostle writes in 1 Cor. 7:15, "But if the unbeliever separates," 2c., he has first of all in mind an unbaptized, heathen spouse; but what he says of this is naturally also true of such spouses as are baptized and bear the Christian name, but prove by their ungodly life that they are unbelievers; as Luther writes: "What St. Paul speaks here of a heathen spouse is also to be understood of a false Christian." (VIII, 1114.)

However, three things must be taken into account here.

First, only a malicious abandonment gives the abandoned spouse the right to marry elsewhere as a person divorced against his or her will. However, only a person who has been proven to have divorced his spouse is to be regarded as a malicious deserter.

*) Loc. de conjugio. § 607.

with the intention and with the resolution not to return to the same. Luther therefore writes: "If it happens that one spouse leaves the other with knowledge and will, as a merchant, or is called upon to go to war, or whatever other needs and things there may be, that they both consent to such a thing: here the other part shall wait and not change until it is certain and has credible evidence that its spouse is dead. For since the wife consents to such a journey of her husband and puts herself in such danger, she shall also keep it that way, and especially if it may happen for the sake of goods, as with merchants. If, for the sake of good, she can allow her husband to travel in such danger, she will also have such danger where it comes; why does she not keep him at home with less good and let her be content with poverty? (X, 951.) Johann Gerhard speaks on this as follows: "One must distinguish between necessary, condoned, accidental 2c. Absence, and wanton, voluntary, malicious 2c. Absence. For only he is to be regarded as a relinquisher who, with evil intent, not moved by any just and honorable cause, but either from religious hatred, or from frivolity, or because he had grown weary of the conjugal restraint, or for other unnecessary reasons, and cannot be induced to return either by private exhortations or by public citations, but wanders here and there, or goes to other regions or to distant places, so that there is no hope left for his return and reconciliation with him. This is concluded from the apostolic passage 1 Cor. 7, 12, 13, 15. Here we see from the contrast what is to be understood by "divorce," namely, when the unbeliever "does not allow himself to dwell with his spouse," but leaves him with evil intent. The same can be seen in verse 5: "Do not withdraw one from the other unless by the consent of both for a time"; therefore, by virtue of the contrast, if a man withdraws for a time with the consent of his wife, this is by no means to be regarded as a malicious desertion.

Secondly, as in other actions, so also in the case of a separation and absence, the intention is to be considered above all. Therefore, one who is absent for half a career and intends to return cannot be considered a "wicked" abandoner, unless he changes his mind against his spouse and breaks the promise he made. The will distinguishes the actions and the causes change the nature of things." *)

Secondly, however, the following should also be noted. A husband or wife cannot be considered to have left each other in bad faith, even if they have left each other after they had agreed to leave each other, in order to be able to declare bad faith on both sides before the authorities as a reason for divorce; or if one of them, because he would like to get rid of the other one, had wanted the other one to leave, or if the allegedly badly left spouse, as soon as the other one had declared in anger that he wanted to leave, had immediately answered him: "Well, if you want to go, go!" A person can only consider himself to have been wickedly abandoned if he did not let the other party leave voluntarily, if he rather reminded him of his duty to stay and if he did everything he could without success to persuade the runaway to return. Thus the old Leipzig theologian Deyling writes: "The judge himself first makes a careful investigation of all circumstances before he permits or initiates a lawsuit for malicious desertion. It must therefore be investigated whether there is really a malicious desertion, or a secret, deceptive, mutual agreement, whether the cause of the absence is a just one, and whether the other spouse has perhaps consented to it. For in this case no suit for malicious desertion can be allowed. Then, if the abandoned party, after presenting evidence of his innocence and integrity, has proved that a malicious abandonment really took place, it is also necessary that the abandoned party has carefully investigated and inquired at various places where the abandoned party might be staying or could possibly stay, and yet has not been able to locate and find him.... Finally, a sufficient time must have elapsed from the abandonment itself." **)

Thirdly, it should be noted that a person who has been wickedly abandoned cannot remarry until he or she has been judicially divorced. As Luther writes: "To divorce publicly, so that one may change, must be done by secular inquiry and force." (X, 723.) Johann Gerhard adds: "If the power to effect divorce were left to the private judgment of each one, the divine order of marriage would be given up to the most righteous men to trample it under foot." †)

Finally, now just one more!

Many think that when they have obtained a divorce decree from the secular court, they are then also divorced before God in any case, and that they can therefore then also easily enter into another marriage.

*) L. c. § 626.
Institut. prud. pastor. Ed. Kuestner, p. 623.

†) L. C. § 693.
Unfortunately, there are even many pastors, some of them ignorant, some of them unscrupulous, who, if a person who desires copulation presents them with his legal letter of divorce, will perform the copulation without any hesitation. This is beyond the bounds of godlessness. It is true that the secular authorities do not do wrong when, for the sake of temporal peace, they sometimes divorce persons who should not be divorced according to God's word; for the secular authorities are not responsible for eternal life, but only for this temporal life and for the peace and tranquility of the state; but anyone who wants to be a Christian and become blessed must not be reassured by the fact that the secular authorities permit him to do something; he must first ask whether God permits him to do it. He who does nothing forbidden by the secular authorities may well be a good citizen, but at the same time he may be a bad Christian, or even a blatant un-Christian. In short, the state, in order to avoid revolution, must permit a thousand things which God's word forbids and which no man who wants to be a Christian may permit himself to do, and among these things belongs divorce in cases where God's word does not permit it. As is known, Moses gave three kinds of laws by God's inspiration: moral laws, church laws and civil laws. In the moral law, he allowed only what was not contrary to the eternal will of the holy God; in the ecclesiastical law, he allowed only what was not contrary to the order of the Old Testament church; but in the civil law, he allowed many things that were forbidden in the moral law, but which he had to deaf to the ungodly for the sake of civil peace. Most of the Jews thought that they could do everything that Moses allowed and still be Israelites pleasing to God. This was a horrible error that plunged many thousands of Israelites into hell, and among these things was Moses' permission to divorce his wife for any reason. When once the Pharisees said to Christ, "Why then did Moses command to give a bill of divorcement and to divorce her?" Christ answered them, "Moses permitted you" (not commanded!) "to divorce your wives for the hardness of your hearts; but from the beginning it was not so. But I say unto you: Whosoever shall put away his wife (except it be for fornication), and shall marry another, committeth adultery." (Matth. 19, 7-9.) Christ wants to say: It is true that Moses already allowed divorce "for the sake of a lust" (5 Mos. 24, 1.), but only in his political laws and that to the bad boys, so that they would not also commit murder and manslaughter, but in the moral law, namely in the sixth commandment, he forbade and condemned such divorce. Now if you want to be hard-hearted, nefarious people, you may use that permission, but then you should also know that you are lost and condemned people. But if you

want to be pious Israelites, follow the ten commandments.

Therefore Martin Chemnitz writes: "Because Moses in his political law had permitted divorce by commanding that a letter of divorce be given to the divorced woman, the Pharisees introduced such a form of letter of divorce in every case of divorce and allowed the divorcing man to give permission and power to the divorced woman to be married by any man without hindrance.

adding that this was done according to an institution of Moses and Israel. Therefore, they taught that divorces could be done "for any cause" with a clear conscience, and that both the divorcer and the divorced could enter into another marriage during the lifetime of their former spouse. For the rule among the Pharisees was: Everything that was permitted in the political Mosaic law could also be done before God and according to divine judgment with right, without sin and with a good conscience. In fact, this had a good appearance, because God Himself, who certainly does not command anything evil or sinful, but good and right, had given the political laws to the people of Israel. But Christ used this example to give the general rule that what was either sinful before the judgment seat of conscience and God, or what could be done with a good conscience as a service of God, was not to be judged by the political laws, but by the moral law. For the political institutions, even in that state which God Himself established by means of special laws given by Moses, are, as far as possible, adapted to the circumstances of the place, the time, and the persons, after the manner of a civil community. Therefore, many things that are not in harmony with the Ten Commandments and with love of neighbor are permitted, so that the public peace is not disturbed and greater evils are avoided, as Christ Match. 19, 8. expressly says of the letter of separation. Therefore, it does not follow that the Mosaic political law permits the bill of divorcement: therefore, he who divorces his wife for any reason does not sin before God, but acts rightly and well. For the moral law clearly states that the conjugal union is indissoluble, Genesis 2:24, and excludes only the case of adultery, because it is contrary to the nature and essence of marriage and against conjugal fidelity, and therefore dissolves the bond of marriage. But this doctrine will be explained in more detail below. Here, only the rule of the difference between the political laws and the moral law is to be observed, namely, that the knowledge of what sins and what good works are before God must be taught and learned not from the mere political institutions, but from the moral law, which is eternal and unchangeable. For the political laws do not forbid and punish all sins and do not enjoin all good works, and in the political law some things are tolerated and permitted which according to the moral law are sin before God." *) Therefore, even though a person may be divorced by the secular authorities in a completely legal manner and therefore be considered a divorcee before the world; if he is not divorced according to God's word either for adultery or for evil abandonment, he is not divorced before God, and if he nevertheless marries elsewhere, he breaks the marriage and commits a grave sin. - —

With this we would like to conclude our article on divorce. Of course, it was not our intention to give an instruction on this point in regard to all individual cases. We only wanted to tell our dear readers as much as every Christian needs to know about it. May the Lord now place His blessing upon it. W.

*) Harmon. ev. ad. Matth. 5, 3. 32 f.. m. 738 sq

Arrived!

Up to now, our opponents in Ohio have always tried to make it appear as if they, as good Lutherans, naturally agreed with Luther on the doctrine of the election of grace. But we have long predicted that when Luther's true doctrine of the election of grace would be laid before their eyes, then they would finally come right out and say that Luther, in their opinion, was a worse "Calvinist" than even we Missourians are supposed to have been. This has come true! In one of the latest issues of the Ohio "Zeitblätter" a pastor in Hoboken, who belongs to the party of the Ohioans, writes with great pleasure: "But it seems that now 'in the land of science' (i.e., in Germany) 'one has pretty unanimously come to the conviction that Luther in his earlier years, up to about the year 1530, was a Predestinarian' (i.e., an arch-Calvinist)." Further, that Ohio partisan writes: "Luther, therefore, does not find the power to change man's will in the means of grace!" Further: "Does not Luther obviously **oppose** the will of the hidden God and the revealed God?" (This is to say, according to Luther's doctrine of the election of grace, God is a hypocrite, for according to Luther's doctrine, God secretly wants in His heart something quite different, indeed, the very opposite of what He publicly declares in the Bible to be His will!) Finally, our Ohio man writes: "Luther thus certainly **retracted** what had been said earlier about the predestination of the hidden God **!**" That Luther "took back" his doctrine of the election of grace in 1530, i.e. revoked it, however, that Ohio theologian hardly believes himself. For Luther wrote the book in which he teaches what the Ohioan rejects as Calvinism as early as 1525, namely, the book which bears the title: "That Free Will Is Nothing," and yet Luther writes as late as 1537: "I consider none of them to be really my book than, for instance, the **book 'that free will is nothing'** and the Catechism!" (XXI, **1278.**) Thus, even in 1537, Luther considered these two books to be the best books he had ever written. *) Who can believe that Luther himself considered the doctrine contained therein to be wrong and has taken it back since the year 1530? Then he must have been the greatest hypocrite of the world. How sad it must be for the poor Ohioans, since they now publicly admit that they consider Luther's doctrine of the election by grace to be Calvinism! And how sad it must be at the same time for all those who want to be Lutherans, and yet agree with the Ohioans and thus publicly cry out with them Luther's, the Reformer's, doctrine as an abominable Calvinist heresy! These are indeed clean Lutherans! As it seems, it was therefore also highly fatal to Professor Stellhorn that one of his fellow believers and fighters so clumsily spoke out. For Stellhorn is just smarter. Therefore, he also writes, in order to cover up the evil thing a little, that there have already been

As is well known, Luther's book on the unfree will praises our confession to the highest. See Concordia book page 409 (St. L. edition).

there were other Lutherans who would have made the same accusation against Luther! A beautiful proof! One is reminded of the words of the prophet Ezekiel: "The people build the wall, so they" (the false prophets) "whitewash it with loose lime. (Ezek. 13,10.) So also one Ohioan from Hoboken builds a wall full of holes, whereupon another Ohioan from Columbus quickly rushes in, who whitewashes the evil holes in the Hoboken wall with loose Ohio lime. But what kind of fate such building and whitewashing has, the reader may look up in the two verses that follow the quoted passage. (Ezek. 13, 11. 12.) It may be that our Ohioan from Hoboken really believes that Luther was a Calvinist until 1530. But why? - Not because he studied Luther, but because a doctor of philosophy in Germany claimed it in 1876. He attributes it to him in his great American respect for German scholarship. But if he really has read at least Luther's main book on the unfree will and on the election of grace, it is all the worse for him; for then he obviously has not understood Luther's words. We do not want to give him credit for the latter, because Luther's book is not only one of his best, but also his most profound and highest-flying book and the most difficult to understand. But for this very reason he should be so modest as to honestly admit that there is much in it that he does not yet understand, only this much he sees from Luther's contemporaneous writings as well as from later ones, that Luther was not a Calvinist, but certainly not a synergist either. Instead of that, however, he does not disgrace himself in his ignorance to stamp Luther as a Calvinist with the old and with the new Melancthonians and Synergists together with all Calvinists, whereupon all Ohio applauds, because it knows that if Luther lies, then Ohio stands up, and vice versa. But just don't Victorize too soon, gentlemen! On Luther's book of the unfree will, already quite other men, than the Ohioans, have tried themselves, and have achieved nothing with it, except that they have bumped their heads; while Luther and his doctrine still stand firm today and will remain firm until the last day in defiance of all man's wisdom, man's justice, man's power, in defiance of all German doctors of philosophy and theology, yes, in defiance of all the gates of hell and the prince in the air. Therefore let yourselves be advised, you dwarfs, let yourselves be advised, and remain unconvicted with Luther. For Luther is a giant, but not a Goliath, but a spiritual giant, the Elijah of the very last time, with whom it is bad to argue. Therefore, we advise you in good faith: do not denounce Luther's words and do not tamper with them, even if you only care about your good name. If you desecrate Luther with your heresies or your insinuations, just be sure that all true Lutherans will finally flee from you like the plague; for their battle cry is: "God's word and Luther's doctrine perish now and never." No matter how pompously you celebrate Luther this year, if you say that Luther was a Calvinist until 1530, that is, just in the time of the church reformation, and thus an atrocious heretic who denied universal grace and salvation, you will gain only this, that you will be placed side by side with the Pharisees, who also once erected monuments to the prophets, while they nevertheless scorned their teachings. Know that with your attack on Luther, you are now on the shortest path to your certain doom. Turn back! Turn back! It is truly high time. For we live, praise God, in a time and in a country where it is not just a matter of burying Luther once again, but where he has risen again among our Lutheran people, who will put a stop to you gravediggers of Luther! Amen. W. [Walther]

(Sent in by Pastor R. Herbst.*)

"Yes, should God have said? "Gen. 3:1.

To put God's word in doubt has always been an artifice of the deceiver. Already in the days of paradise he tried it. He succeeded. Since the days of the Fall, doubt has been innate in man. Doubt is sin. We mean the doubt in God's word. Reasonable doubt is allowed in people's word. But it is quite different when it comes to what God teaches and promises in His Word. For God's word is the word that man is to believe. There, doubt is sin, punishable and reprehensible. What God teaches in his word is truth, and what God promises in his word must come true. There must be no room for the deceiver with his: "Yes, should God have said?". Articles of faith that God has placed in his word are there to be believed.

But what is the meaning of such teachings, from which conclusions are drawn according to reason, which do not want to rhyme with other scriptural teachings? Can such a teaching, from which one can draw such conclusions, then really be the pure teaching of the Word of God? May one not perhaps say: Should God have said that, from which human reason can conclude such terrible things? This is how doubt speaks. This is how it speaks especially in regard to those divine truths that are most abhorred by the world and by natural and recalcitrant reason. In divine truths, true theology takes reason captive under the obedience of faith and bows in filial piety under God's word. Reason, on the other hand, always likes to have something special to flaunt. It is the innate tickle that is usually dropped only under the cross and in contestation. It is the tickle from which all false doctrines, the coarser as well as the finer ones, have sprung.

God's clear and distinct word is put to screws. Yes, should God have said? it is said cunningly and seductively. Since Arius' days it is said: Yes, should God have said that Christ is true God, and that therefore the divine being exists in three persons? shouldn't there then be three gods? Thus stands the whole night-horse of the rationalists to this day. But why do they not believe? Because, as they say, they cannot reconcile the doctrine of the two natures, divine and human, in one inseparable person, with the

conclusions which, according to reason, follow from that doctrine. On the other hand, what God's Word teaches, however clearly, about the two natures in the person of Christ, is doubted, put on screws, and must therefore be rejected by ver-

*) The Lord Submitter resigned from the Ohio Synod because of its false doctrine of election by grace.

zero master themselves. Oh, this unfortunate idolatry of reason!

Yes, should God have said? it is said cunningly and seductively. Since the anti-Trinitarians days: Yes, should God have said that God is a triune God, one divine being and yet three different divine persons; thus the Father is God, the Son is God, the Holy Spirit is God; and yet are not three Gods, but it is one God? For all antitrinitarians deny that the Son and the Holy Spirit are right and true God, like the Father. They say: How can this be possible? How can three divine persons be one divine being, and how can one divine being be three divine persons? This would turn all logic upside down! On the other hand, what God's Word clearly teaches about the Holy Trinity, they do not respect. The Bible doctrine must be dragged before the judgment seat of reason. If the teaching of Scripture does not rhyme with the conclusions that can be drawn from it, it cannot be right. So instead of putting reason on the cross, it is raised to the throne. God's word must suffer torture in the meantime.

Yes, should God have said? it is said cunningly and seductively. Since Pelagius' time and the time of the semi-Pelagians and Synergists: Yes, should God have said that through Adam's fall human nature and being is completely corrupted, not only badly wounded and half-dead, and that therefore man cannot even send himself to grace by his own natural powers, nor leave any inner resistance, but that such comes entirely and solely from the power and effect of the Holy Spirit in the heart, as He alone can convert the heart and change it blessedly? The whole great army of those mentioned above denies these divine truths. The fact that they are clearly stated in the Bible does not bother them much. The conclusions they draw with their reason from those teachings do not want to rhyme, as they think. For if all are in the same guilt and spiritual death, and the Holy Spirit alone can and must convert the heart, how is it, they say, that he does not convert and beatify all? Thus they argue. The doctrine of Scripture, according to which man has only one capacity, namely the natural capacity to resist grace continually, and only one freedom, namely the unhappy freedom to be lost, does not instill any concern in them. It is enough for them that their reason tells them that if the Holy Spirit must first remove all resistance, including willful resistance, and that man does not cooperate in any way in conversion, then man alone is not to blame if he is not converted. Thus God's Word, which carries the doctrine of the total ruin and spiritual death of the natural man and the doctrine of conversion by the power and action of the Holy Spirit alone on all its leaves, must allow itself to be condemned by those Pelagians, semi-Pelagians and Synergists, so that the theology of reason alone remains the master. How saddened!

Yes, should God have said? it is said cunningly and seductively. Since the days of the election controversy, it has resounded from the camp of the opponents with a Goliath-like boldness: "Yes, God should have said that he has chosen his elect to eternal life, not because he foresaw their faith, but solely out of free grace and mercy and for the sake of the most holy merit of Christ, and that he has chosen them to eternal life.

even in time to the saving faith, preserved therein to their end, so that they, though falling from grace, cannot fall from grace to the end, so that they can certainly attain salvation and also be completely certain of their election and salvation in faith? For the opponents deny this pure doctrine of the election of grace. They say that it leads to conclusions that are not correct, and therefore the doctrine itself cannot be correct either. They say that such conclusions cannot be rhymed with the doctrine of the generality of grace or God's general means of grace. They do not want to acknowledge a mystery, as St. Paul does, as our confession does, and as Luther does. With them, everything has to work out, like twice two four. Reason wants to lift the veil that God himself has drawn here. A key to this mystery must be discovered. "In view of faith" is supposed to be the key. Scripture knows nothing of this key. The confession also knows nothing of the same. But this does not worry the opponents. They simply say: Where Scripture speaks of election, "in view of faith" must be thought of it. Where the confession speaks of election, the same rule must be applied. Thus, according to them, the Holy Spirit did not understand how to make the matter sufficiently clear. The authors of the Formula of Concord also did not make it clear enough. Luther, who says so flatly on the basis of Romans 9, 10 and 11: "He (Paul) teaches about the eternal providence of God, wherefore it is originally a matter of who should believe or not believe, who can be freed from sins or not, so that it may ever be taken out of our hands and placed in God's hand, that we may become devout. And this is also most urgently needed," made it even darker. According to them, the whole Synodal Conference is also in the fog and in the dark. But Prof. Schmidt and the professors at the seminary of the Ohio Synod, they want to have brought light into the darkness and found the key to the resolution of the mystery. - They have written, nothing, nothing, the sentence "in view of the faith" on their banner.

Now everything is clear, like the sun, they think. A child can now rhyme and grasp the matter. There is the rule of election. Just as God rejected the non-elect because he foresaw their persistent unbelief, so he chose the elect because he foresaw their persistent faith; so they must have had some worthiness before the non-elect. They just make rational conclusions. For if their rule holds out toward one side, it must also, according to reason, hold out toward the other side, and that entirely. But this is not true

theology. It is founded on the sacred Scriptures. It leaves the mystery in the choice where the Holy Spirit has left it, and also the ecclesiastical confession. And so it is right. For woe to him who adds to or subtracts from God's word. Revelation 22:18, 19.

But how does the Confession actually relate to the opponent election rule? It does not know it. Nor does it contain the slightest reference to such an election rule. It knows nothing about a "in view of faith". The opponents have had to concede this. They try to help themselves, however, by claiming threefold against the confession that the confession allows the election also of such children of God who believe only for a time, i.e., who believe only for a short time.

The same applies to those who persevere in their faith and attain eternal life.

What a poor report card the opponents thus present to themselves! As far as our confession is concerned, they must admit, whether they like it or not, that it knows absolutely nothing about the "in view of faith. Nor, we say, does the Confession know of an election that extends to those who believe only for a time and thus do not become blessed. Like the holy Scriptures, the Confession also knows only one election, namely the eternal election of the children of God to eternal blessedness. "God's eternal election vel prae668tillatio, that is, God's ordinance to salvation, does not apply to the pious and the wicked, but only to the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says in Ephesians 1: "He has chosen us in Christ Jesus and ordained us to adoption. (Col. veel. Oap. XI, 3. 6.) This is the choice of the concordia formula.

We can tell the opponents why the Confession does not know the phrase "in view of faith". Because the holy scripture does not know it. If the sentence were scriptural doctrine, it would also be confessional doctrine. The authors of the Concordia Formula were really great theologians and not dwarfs. They were also well acquainted with Luther's, the greatest theologian, doctrine of election. The election rule of the opponents has therefore not found its way into the confession, because it is neither of the Scriptures nor Luther's doctrine of election.

Later dogmatists, however, have made use of "in view of faith", although often in a different sense than the opponents. Gerhard objects that God was moved to choose the elect because he foresaw their persevering faith or because he chose them for the sake of the intended faith. To this end, the writings of the dogmatists are private writings and not an ecclesiastical confession. Therefore, they must also be tested against the confession and not vice versa the confession against the dogmatists. The fathers can err and have erred; we commit ourselves to the ecclesiastical confession, not insofar as it agrees with the holy Scriptures, but because it contains the infallible truth.

(Conclusion follows.)

The Concordia Synod

gathered on May 23 in the congregation of Pastor H. Henkel in Logan, Ohio. This was opened by Praeses Brand with a delicious sermon on Apost. 20:32. Present as guests from the Honorable Missouri Synod were Pastors C. A. Frank, H. Horst, C. Dreyer, H. Rauh, and E. W. Kähler. The theses presented to the Synod by the Honorable President "on the doctrine of the Word of God in its relation to the appropriation and assurance of salvation" occupied by far the most time. The false doctrines of the synergists, who not only teach about the election of grace but also about the appropriation and certainty of salvation, were exposed in a truly devastating way during the discussion of these theses. The doctrinal discussions were extremely instructive and heart-strengthening and testified to a zealous and conscientious study.

of the Word of God and the confessions of our dear Lutheran Church. The holy seriousness and the fraternal unanimous spirit that was evident in all discussions and decisions was truly beneficial.

Accepted to the Synod were: Past. R. Herbst of Columbus, Past. E. R. Herbst of Ironton, and teacher A. F. W. Fedder of Sharpsburg, Pa.

The farm of 50 acres given last year by a Mrs. Marg. Örtel to three members of the Synod in Tru8t, for the purpose of establishing a Lutheran orphanage, was taken over by the Synod with thanksgiving to the Lord, and at the same time it was decided that the institution should bear the name "Concordia Orphanage". The buildings necessary for the beginning are already nearing completion and, God willing, will be consecrated in mid-July and handed over for their intended purpose. The orphanage is only the property of the Concordia Synod as long as it is a member of the Synodal Conference. All the congregations belonging to the Synodical Conference in and near Pittsburg are represented on the Board of Directors and have so far taken up the cause with great zeal. In the vicinity of Pittsburg a Lutheran orphanage has long been an urgent need, and the same should be vigorously supported by the congregations belonging to the Synodical Conference, especially from the eastern and central states. The orphanage is located in the parish of the Rev. Fr. Wilhelm0 , Butler

6v., ?a.).

With regard to a worthy celebration of the 400th anniversary of Dr. M. Luther's birth, a plan was drafted by the Synod to be presented to the congregations.

It was also decided to have the synod sermon of the Honorable President Brand appear in the "Lutheran" and the sermon of Pastor Kügele in the "Lutheran Witness".

Yes, it was a blessed synod in lovely Logan. The Lord was in our midst with his spirit and gifts. To Him be glory and thanksgiving! With a hearty handshake and "goodbye in Columbus" the brothers parted on May 29.

K. Walz.

Brief report on the fourth meeting of the Iowa - District.

Our Iowa District was assembled at the parish of Father Baumhöfener, near Homestead, from May 23 to 29. Our synodal meeting was opened with a delicious sermon, which was preached by the Reverend Father Schwan, General Praeses. - We did not hear a synodal address, as our Mr. District President could not be present for the first few days due to the serious illness of his wife. By the annual report communicated to the Synod we were reminded of the great losses which our young District has had during the past year. No less than four of our young zealous workers have been taken from us by death by the wonderful God. Another still young preacher had to resign his office temporarily due to illness. Two other preachers, including our synod secretary, were called away from our district. Likewise, one of our few teachers was called away, and another had to resign from his school position due to illness. - These are indeed great losses that we have suffered! May God now also supply us with many workers.

- Now something about our teaching negotiations. **Lic P. Stöckhardt** of St. Louis had agreed to preside over our proceedings this year. He had presented five theses on the rights and duties of the spiritual priesthood. In the first thesis, the speaker showed that there is a spiritual priesthood and that all believing Christians are spiritual priests, and what rights, offices and duties they have as such. In the second thesis it was shown that besides the spiritual priesthood there is a public ministry of preaching. This is of divine order, but arises from the spiritual priesthood. Since not all can preach publicly, the spiritual priests delegate the office of preaching publicly and administering the sacrament to a person who is competent to do so. Spiritual priests therefore have not only the right but also the duty to appoint and maintain preachers and teachers for themselves. They therefore also have the duty to educate teachers and preachers. Furthermore, they have the duty to judge the doctrine and the life of their church servants; furthermore, to exercise discipline among themselves; to baptize and absolve themselves in cases of emergency, and so on. In the third thesis it was shown how a spiritual priest should maintain his priesthood in the circle of his family by holding home services and by educating the children in discipline and admonition to the Lord. In the fourth thesis it was emphasized how the Christian as a spiritual priest also has duties towards the world. He must try to bring God's word to the unbelievers and pray for the authorities and all people. In the final thesis, it was reminded that if the Christian is properly mindful of his priestly rights and duties, and if he diligently practices the observance of them, he himself will gain the greatest benefit.

We had richly blessed days. We were encouraged in knowledge, exhorted to faithfully hold on to what we have, and spurred on to new zeal.

Finally, it should be mentioned that our missionary matter was discussed and considered in detail, and after that various decisions were made in order to proselytize more successfully in our state. - Two new elections were also necessary. In place of our faithful Father Fackler, Father Brust was elected Synod Secretary; and Father Günther was elected as a member of the Mission Board.

May the Lord our God be kind to us and promote the work of our hands, yes, may he promote the work of our hands. Th. Brauer.

To the ecclesiastical chronicle.

A strange mission is currently being carried out by a certain Pastor Klingmann (Michigan Synod) here in Jackson, Mich. There has been a German Lutheran congregation here since 1864, which was founded by Pastor Müller, but soon after came into the hands of the Ohio Synod, in whose association it also remained until this synod in Wheeling broke away from the synodical conference and raised its common sense doctrine of election by grace to the synodical confession; then pastor and congregation resigned from the Ohio Synod because they considered the doctrine of the Missouri Synod to be in accordance with Scripture and symbol. Thereupon the well-known pastor Wolf, probably on behalf of his president Kühn, made some highly scripturally contrary attempts to make the congregation members suspicious of their pastor with the assertion: the pastor had false doctrine and would - how appalling! - would make the congregation Missourian, i.e. Catholic here in Jackson.

This scare tactic, which many Ohioans had recalled, was also used here with success, but, strangely enough, only on those who had hitherto cared little or not at all for God's Word and the church, and who were also badly marked by the congregation because of their unchristian ways. But, the wolf was not trusted, and an Ohio congregation did not come into being. When a few months ago a former member was expelled because of his sins against Gal. 5,20.21. and against the church rules and his comrades were also put under discipline, they revealed their long-cherished intentions, namely to expel pastor and teacher or to found a counter church. They were unable to do the former, so they undertook to found a second Lutheran congregation. A call was issued in the German newspaper for the establishment of a liberal Lutheran congregation. A number of liberal people were found who were willing to participate, because it was necessary to oppose a congregation that stood on God's Word and was therefore not liberal. The liberality of that congregation is made somewhat clear by the fact that the men who are under ban and discipline in our country are the main supporters of that congregation, that a Catholic is the president and a young doctor who publicly bragged about his unbelief is the secretary of the congregation, and that finally only three members of this congregation do not belong to a lodge. The necessary liberal pastor could also be found, namely the above-mentioned Pastor Klingmann. This pastor who wanted to be Lutheran - who had been warned against serving these members under ban and discipline; who also declared in a letter of reply: Liberality was to him synonymous with consciencelessness and godlessness; he did not want to erect a counter-altar, but only to make a missionary attempt to forestall certain sects and to strengthen the existing Lutheran congregation, for he saw his mission as finished when he had succeeded in taking away the prejudice of the liberal gentlemen against the so-called intolerant and fanatical Missourians, and to turn them back to the congregation; In general, Missouri's doctrine of elective grace is no obstacle for him to live in brotherly fellowship with all Missourians - this pastor, who wants to be Lutheran, can quite well reconcile it with his conscience to serve such a godless bunch, and even to serve Holy Communion to the members under ban and discipline. This he then calls a mission attempt, and at the request of his liberal congregation will ask the Michigan Synod to support such mission. Hopefully,

however, the synod knows better how to keep the sanctuary and the beads, and how to use its means for the operation of the mission, than the strange missionary Klingmann, who is in their association. C. F.

Protest with some questions.

The undersigned find themselves compelled to protest against the resignation of Pastor Linsenmann contained in No. 10 of the Ohio "Kirchenzeitung". Since he states as the sole reason for his resignation from our synodal association that he has recognized and considered our doctrine of election by grace to be a false one, we must place a large question mark behind this assertion. Although it is clear from the long statement of resignation itself that he only shyly dares to accuse our synod of a false doctrine, we still have to put several questions to him in order to justify our protest.

If you recognized that Missouri was wrong in the doctrine of election by grace, why did you not tell your synodical brethren this and make at least a slight attempt to dissuade them from the supposed error?

2. why have you not warned your entrusted churches against this alleged false teaching of the

Missourian? Why did you not say, when you presented the received profession, that it came from "Ohio"? Why did the members of the Board have to ask you a few questions to get it out of you that the profession you received came from the camp of our synergistic opponents? Why did you refuse to make a public confession, even though you were asked to do so by members of the board?

Where does it come from that we had to learn the first news of your sad apostasy through our opponents? Why did Professor Stelhorn have to be the first among those who announced here that you no longer agreed with Missouri in the doctrine of the election of grace?"

Summa: if you really had the opinion that the grace election doctrine of the Missouri Synod was wrong, why did you pursue this important matter so secretly?*)

Until you answer these questions satisfactorily before God and all of Christendom, our question mark will remain.

Finally, in sincere love that rejoices not in unrighteousness but in the truth, we call out to you what is written in Revelation 2:5.

Joh. W. Weinbach.

Members of the Board of Directors :

H. Thorn.

Jakob Reichert. Johann Brauer. Johann Werth seu. Karl Werth zu". Charles Mahl. Heinrich Krüger, secretary.

Methinks the matter is very easy to explain. Not reason, but only faith cannot remain silent, even if his life's happiness is at stake. He who really believes in his teaching speaks with David: "I believe, therefore I speak. But I am greatly afflicted." (Ps. 116:10.) But he who follows only his reason does not confess until he is sure that he is not gambling with it. Thus the poor lentil man himself did not say anything to his entrusted congregation about the fact that he had taken the side of reason until he had a vocation from Ohio in his pocket. Reason is just a cunning serpent, which loves to slither in the dark; but faith a simple-minded dove, which flies freely in public. D. R.

Our seminar building

is, by God's grace, rapidly approaching its completion. In about two weeks the carpenters will have completed their work and the painters will begin their work as the last ones in and on the building. - We therefore look forward with certainty to the complete completion of the work in August and therefore take the liberty of asking the dear congregations to collect as much as possible of the outstanding subscription money and to send it to their district treasurers as soon as possible.

On behalf of the building committee

St. Louis, Mo, June 11, 1883.

C. I. Otto Hanser, Secr.

Receipt and thanks about the furniture of the living rooms in the new seminary.

"The Lord has done great things for us, we are glad" - with this Psalm word of heartfelt praise and thanksgiving we inform the dear "Lutheran" readers that after barely 4 weeks our request for the above purpose has been answered beyond all hope, and already the furnishing for forty rooms has been promised, yes, partly already paid for. The following are the kind donors:

k. Cl. Sturken's Women's Association in Baltimore	K50	.00
k. Tr. Häßler	K50	.00
k. Grimm's Community in Washington, Mo.,		H50.00
Mr. H. C. Zuttermeister in Chicago	K50	.00
k. L. Lochner's Trinity - Parish with the motto		.00
Ora et lubora	H50	
?. Gräbner's Young Men's Association in St. Charles, Mo.,	H50.00	Cross Parish in St. Louis, in memory of sel.
k. Th. Brohm 86v. (with picture of Sel.) (paid)	K50.00	Mr. Elias Kennrich of Greenford, O., (paid) H50.00
400th birthday vr. M. Luther with motto: Oratio, Li6äi- tutio, N6vtutio!		H50.00
k. C. G. Hillers Gemeinde in Minden, Jnd.,		H50.00
Mr. Johann Scheve in Nebraska	H50	.00
Mr. Joh. G. Haas from Jmmanuels parish in St. Louis-	50	.00
The community in Altenburg, Perry Co, Mo, the sel.		
?. Löber 86v.		-50.00
Mr. Dick of Williamsburg, N.N., to St. John	-50.00	The congregation?. King in New Uork to the sel. 1?. Brohm -50.00
Greater' Young Men's Association in Fort Wayne, Jnd,	-50.00	
Grand' Maid's Club at Fort Wayne, Jnd,	-50.00	
Mr. Tiarks in Monticello, Iowa,		-50.00
Mr. Aug. Guest to the memory of the blessed F. W. Barthel	-50.00	
Traugott Körners Gemeinde dem sel. k. Keyl-	50.00	k. Succops parish in Chicago-50 .00
To the memory of the blessed Christian Körner 86v.		-50.00
?. Senne's community in Buffalo, N. N-/63		.25
Two unnamed Baltimoreans (paid)		-50.00
Some members from the congregation in Frankenmuth, Mich,		
the same ?. Röbbelen-	50	.00
Some members of the same community for ...?		-50.00
The Chicago Local Pastoral Conference with the Luther		
motto : Oratio, Lloäitatio, l'vtatlo Laeluvt tÜ6O- loZviv, by k. A. Wagner-	50	.00
Werfelmann's community in Marysville, O., with the		
Names: Ooveoräia.		-50.00

Women's association of the community ? H. Sauer's in Fort Wayne, Jnd, for. . . ?	-50.00
Mr. Spielmann and some friends in ? H. Hansers Community in Baltimore-50	.00
? H. Hansers Jünglingsverein-50	.00
k. Janzow's congregation in Frohna, Perry Co, Mon, -50.00 Young Men's and Young Women's Association in the congregation?..	
W. Bartlings in Chicago-50	.00
An unnamed Milwaukee resident dedicated to the memory of sel.	
? Fr. Wyneken (paid)	-50.00
Mr. ? C. F. Ebert in Wisconsin-	4.00
Mr. G. Elmbaeuser in Nebraska-	5.00

Besides these, two or three other rooms are promised.
May the Lord be a rich recompense for the dear givers in time and eternity!
St. Louis, Mo., June 11, 1883.

C. I. Otto Hanser.

Death notice.

On the 2nd of May, after long and severe suffering, Pastor H. Chr. Louis Niemeyer passed away blessedly in firm faith in his Savior at the youthful age of not quite 26 years.
On May 4, his remains were honestly laid to rest in our parish graveyard.
Peoria, May 10, 1883, Gottlieb T r^a u b.

Inaugurations.

On the 2nd Sunday after Trinity, May 27, Rev. Sapper was installed in his office at Bloomington, Ill.

H. Wyneken.

Address: Ü6V. 0.1?. IV. 8apx>6r,
206 8. ickackisov 8br, LlooMivKbov, Ill.

By order of Mr. Praeses Beyer, the Rev. E. Riedel was installed by the undersigned in his new office at the church at Martinsville, N. U., on the first Sunday after Trinity. Justus W. Gram.

Address: U6v. L. Ri6Ü6l,

Llartiv8v11i6, AiaAsra Oo., X. V.

Church consecration.

On the 2nd Sunday after Trinity, the Lutheran Jmmanuel's congregation at Carrollton, Carroll Co, Mo, dedicated their newly built church (a frame building, 36X50, with 80 foot high steeple) to the service of the Triune God. In the morning preached ?. Walther, in the afternoon ?. Scholz, in the evening in English the undersigned. H. C. Rohlfing.

Groundbreaking ceremonies.

On the Sunday after Ascension Day, my congregation at Nemaha and Stevens Creek in Lancaster County, Nebr. laid the cornerstone of their new church.

H. Frincke.

In June before. I. it pleased Almighty God in His unsearchable counsel to lay the little church of our congregation in Kossuth County, Iowa, in ruins by a violent hurricane. This was a severe visitation for us. But trusting in God's help and encouraged by the abundant support of our dear sister congregations, we decided to build a new house for the Lord. The foundation stone was laid on Exaudi Sunday in the name of the Triune God.

C. F. W. Maaß,

Candidate Election - Display.

Notice is hereby given to the municipalities of the Illinois, Wisconsin and Minnesota Districts that the following candidates have been nominated by the electoral college of Concordia High School at Milwaukee for the office of third high school teacher:

1. Mr. Pastor H. L. Hölter in Chicago and
2. the Rev. Joh. Schalter in Arkansas.

If a protest can be made against one of the nominated candidates by any municipality of the above-mentioned districts on the grounds of doctrine or life, such a protest would have to be sent to the undersigned by July 1.

Milwaukee, June 8, 1883.

Ch. H. Löber, d. Z. Chairman of the Electoral College.

Announcements.

On June 27 and 28 the public examination will be held at the Seminary at Addison. As usual, the Northern Illinois Orphanage Society will meet on June 27 in the afternoon at the Orphanage for its next general meeting. The communities or societies concerned should therefore not forget to elect their deputies and instruct them how to vote with regard to the points contained in the circular letter recently sent to them.

F. M. Große, Secr.

Since in the circulars of the congregation at Macon City, Mo., it was forgotten to state to whom the dear congregations should send their love offerings, if any, attention is subsequently called to the fact that the same may be sent to Rev. E. Schülke, Palmyra, Mo. E. Schülke.

For your consideration.

All those who have borrowed books from our local Seminary library are requested to return them free of charge in the course of the next month.

St. Louis, June 1883.

M. Günther.

Conference - Displays.

St. Louis' next one-day conference meets Tuesday, July 3.

The Speer Valley Conference of Southern Nebraska will meet at the home of the undersigned August 7-9. Registration, at least 14 days in advance, is requested, as well as a note as to whether the member in question intends to come by rail or wagon. Those coming by train will be picked up at Carleton Station on Monday.

R. H. Biedermann.

The annual conference of the teachers of St. Louis and vicinity will be held, s. G. w., July 11-13, at the home of Mr. Wissbeck, teacher, at Mascoutah, Ills. - Registration requested. - —

Departed St. Louis July 10, 4 p.m.

H. Erck.

Incorporated into the Illinois District Caste:-

For the synod treasury: Easter Festival collections: from R. Wolbrecht's congregation near Okawville \$8.00, U. Schroeder's congregation in South Litchfield 10.00, K. Dorn's congregation in Pleasant Ridge 15.00. Ascension Day collections: from U. Busztn's congregation in Meredosia 7.50. Pentecost Festival collections: from R. Gross's congregation in Addison 28.09 (half), U. Nuoffer's congregation in Eagle Lake 16.35, R. Dorn's Gem. in Pleasant Ridge 12.00, R. Frese's Gem. in Champaign 5.60, R. Schmidt's Gem. in Schaumburg 30.00, R. Schieferdecker's Gem. in Neu-Gehlenbeck 9.10, R. Gross's Gem. in Hartem 16.14 (half), R. Wolbrecht's Gem. near Okawville 15.05, R. Liebe's in Mine Hill 8.50, R. Hahn's Gem. in Staunton 11.50. From the congregations of: Stricker at Proviso 56.00, Wagner at Chicago 40.00, F. Lochner at Springfield 22.36, Burfeind at Rich 6.60, Brauer at Brecher 15.44, Jung at Mascoutah 8.20, Grupe at Rodenborg 10.74, Witte at Pekin 20.00, Castens at Burton 2.00, Traub at Peoria 15.15, Meyer at Osnabrück 4.60 (for the Kingdom of God), Wehrs at Oak Glen 6.85, Kollmorgen at Nashville 6.20, Hansen at Worden 10.00, Nachtigall at Wartburg 5.90, Erdmann bet Red Bud 60.00, Schäfer at Renault 4.10, Sieving at Manito 1.85, Ramelow at Elk Grove 12.74, Lewerenz at Efsingham 8.90, Döderlein at Homewood 16.84, Mueller in Echester 10.00. By R. Franck in Steelville Pentecostal coll. from the comm. near Bremen in Randolph Co. 9.35. By U. Flaxbeard in Dorsey from F. S. 2.00 and Communion coll. 5.55. By U. Nuoffer in Eagle Lake by D. Meyer 3.00. Regular contributions from the UK.: I. F. Nuoffer, F. Lochner, H. Schmiot, G. A. Schieferdecker, G. Johannes, H. W. Wehrs, G. S. Löber, W. Gräf, G. H. Schmidt 2.00 each; of the teachers: A. Albers, W. Schwachwald, E. L. Kretzschmar, I. I. Th. Beneke, I. Käppel, E. A. Eggers, L. F. Rittmüller, G. Wamsgans, I. Brackmann, H.

Ruhland, L. Steinbach, F. Militzer, F. Fathauer, A. Rose, W. Kammann 2.00 each, E. A. I. Steinkrauß 6.00. Pentecostal coll. of ?. Brauers Gem. in Crete 18.00. (Summa -629.20.)

To the new building in St. Louis: By ?. Riedel in Bloomington 8.00. By H. C. Zuttermeister of ?. Wagner's Gem. in Chicago, 6th z., 183.50. By Chr. Bockelmann from ?. Wangerin's Gem. in Sumner 27.00. By ?. Large in Hartem by Joseph Gold 5.00. By ?. Heyer's painting in Crystal Lake 6.00. By ?. Buszin in Meredosia by A. Holtmann 3.00, H. Kuhlmann 2.00, H. Placke 2.00. ?. Burfeind's parish in Nich 41.00. ?. Brauer's Gem. in Brecher 7.00. By ?. Dorn in Pleasant Ridge by Ernst Witte 5.00, Heinr. Gesemann 1.00, Fr. Nordmeier 4.00, H. Holz 5.00, Herm. Junghans 1.00. Psingstfestkoll. by ?. Rabe's parish at Dorkville 12.00. ?. Ber- gens Gem. in Prairie Town 30.00. ?. Witte's congreg. at Pekin 14.00. ?. Eirick's church in New Minden 50.00. By ?. Meyer at Osnabrück by Fricke 2.00, Mrs. Kleine .50. by ?. Erdmann at Red Bud by Ernst Hitzemann 5.00. ?. Achen- bachs Gem. in Vencdy 40.00. ?. I. Löschen's parish in Gene- seo 12.00. ?. Lückes community in Bethalto 17.85. By I. G. Kalbfleisch v. ?. Ottmann's Gem. in Collinsville, 1st z., 150.00. By ?. Suceop in Chicago by C. Eggert 10.00, H. Seemann 5.00. (S. -648.85.)

For inner mission in the West (traveling preacher): k. Müller's congregation in Kankakee 8.00.

For inner mission in Minnesota and Dakota: Through ?. Erdmann in Red Bud by Ernst Hitzemann 5.00. By ?. Heyer in Jefferson by Father Möller for traveling preachers 1.00. (p. -6.00.)

For internal mission in the Northwest, n: By ?. Steving at Manito by H. Schnelle 1.00.

For Misston in Ken sington, Ill: By ?. Noack from the comm. in Dalton 11.50, in Lansing 8.50. By ?. Brewer in Crete, part of wedding coll. at Heinr. Dünsing, 16.00. (p. -36.00.)

For inner mission: By ?. Wolbrecht bet Okawville by Mrs. H. C. Fricke 2.00. By ?. Noack at Dalton by B. 10.00. ?. Heinemann's gem. at Okawville 13.00. ?. Succop's Gem. at Chicago 46.00. ?. Erdmann's Gem. at Red Bud 40.00. Surplus of a collection during Ill. district meetings in Chicago 26.95. By ?. Large in Hartem by F. L. White 2.00. ?. Wangerin's comm. in Sumner 7.00. (p. -146.95.)

For the Negro Church in New Orleans: ?. Nordens Gem. at Hinckley 3.50.

For Gentile Mission: By ?. Miracles in Chicago by N. N. 1.00. ?. Erdmann's Gem. at Red Bud 40.00. (p. -41.00.)

For negro mission: Through ?. Große in Hartem by Mrs. Frick .75. by ?. Hansen in Worden by N. N. 3.00. Marg. Delete bet Gcneseo 1.00. By teacher Garbisch in Elk Grove by Wm. Meier 1.00. By ?. Döderlein in Homc- wood from Hch. Bensemann 2.00. By ?. Succop in Chicago from Max Kreffts Sparkasse 2.00. (p. -9.75.)

For the mission to the Jews: ?. Nordens Gem. at Hinckley 3.25. Through ?. Lochner from Mrs. Joh. Haack in Chicago 1.00. (p. -4.25.)

For emigrant mission in Baltimore: By ?. Cheese litz in Lucas Township 5.00.

For emigrant Misston: By ?. Hansen in Worden by N. N. 3.00. ?. Erdmann's Gem. at Red Bud 10.00. (S. -13.00.)

To the budget in St. Louis: By ?. Noack in Dalton from B. 10.00.

For poor students tu St. Louis: By ?. Noack in DÄton from B. 10.00.

(Conclusion follows.)

Addison, Ill, May 31, '83, H. Bartling, Treasurer.

Revenue into the Minnesota - and Dakota District coffers:

For the synod treasury: From ?. Schmidt's congregation in Rochester -7.50. ?. Rolf's congregation at St. Paul, Offercoll. -17.15. ?. Kothe's parish at Lewiston -7.50. ?. Dubberstein's compound at Waltkam 1.50. ?. Schaaf's community 5.00. ?. Friedrichs Gem. 20.00. ?. Clöters' community 14.13. ?. Landeck's parish 13.00. ?. Vomhof's St. Johannis parish 6.75. ?. Stülpnagel's parish 10.40. (Summa -102.93.)

To the seminar building in St. Louis: ?. Hitzemann's parish in Long Prairie 10 a.m. ?. Horst's comm. at Courtland 10.00. Wm. Bodc at Nicollet 5.00. ?. Schaaf & comm. 40.00. Jak. Rose by ?. Kretschmar 5.00. Albert Wegner 1.00. ?. Rolf's parish in St. Paul 10.00. T. H. M. 10.00. (S. -91.00.)

F or the Progymnasium in Milwaukee: By ?. Fackler from Mr. Schütte in Maple Grove 10.00. ?. Hitzemann 5.00. ?. Hertwig 1.00. ?. Stülpnagel's parish 8.10. ?. Streckfuß's Gem. 1.00. ?. Johl's parish 5.40. ?. Horst's parish in Courtland 15.00. Ernst Jäger in Minneapolis 3.00. ?. H. I. Mueller's St. John's congreg. 6.20. ?. Maurer's congreg. in Bel- vidre 4.60. ?. Clöters' congreg. 11.00. (p. -70.30.)

On the budget of the progymnasium in Milwaukee: ?. Streckfuß' Gem. 1.00.

For the deaf and dumb: Gratitude offering by Mrs. C. F. Menk 2.00. ?. Johl's congregation 5.00. ?. Clöters' Gem. 3.30. (S. -10.30.)

For poor and sick pastors & teachers: ?. Vomhof 2.00.

For the widow's fund: Women's Association in ?. Krumsieas Gem. 17.00. Mrs. C. F. Menk, thank offering, 1.00. Mrs. ?. Hitzemann 5.00. Widow Kath. Henne in Long Prairie 2.50. ?. Schaafs Gem. 7.00. Teacher H. Ehlen 4.00. ?. Clöters' Gem. 3.00. ?. Rolf 4.00. (p. -43.50.)

For the orphanage near St Louis: Mrs. ?. W. F. Hitzemann 5.00. By ?. Hertrich by Widow Strissel, thank offering, 10.00. (S. -15.00.)

For the orphanage at Addison: Mrs. C. F. Menk, thank offering, 2.00. By teacher C. Ehlen of Mrs. Tews, thank offering, 5.00. ?. Dubberstein's Gem. in Wykoff 4.35. ?. Ross' congregation at Arlington 12.00. (p. -23.35.)

For the orphanage near Boston: widow Kath. Henn in Long Prairie 2.50.

95

For the Negro Mission: two members in IN Krumsiegs Gem. 10.00. IN Clöters Gem. 3.94. H-w u. M. Dorn .75. (S. -14.69.)
 To the household in Springfield: IN Hitzemann 5.00.
 For emigr. mission in New Aork: Mrs. k. Hitzemann 2.50.
 For poor Minnesota students: Abcndmahlskoll. by k. Rolf's congregation in St. Paul 6.45. Wedding coll. at G. Studtmann's in Courtland 6.20. IN Clöters's congreg. 2.50. (p. -15.15.)
 For IN Frey's Gem. in Stillwater: k. Ahners Gem. 4.00. IN Streckfuß's Gem. 1.00. k. Hertwig's parish 2.00. By treasurer Bartling 17.00. By treasurer Tiarks 26.00. k. Vomhof u. etl. members of his Gem. 6.50. (S. -56.50.)
 For the Gem. in Omaha: IN Ahners Gemeinde 4.00. IN Streckfuß' Gem. 1.00. (S. -5.00.)
 For the Gem. in Planitz, Saxony: IN Streckfuß' Gem. 1.25.
 For the comm. in Danbury, Conn: IN Hertwig 2.00. k. Clöters Gem. 4.50. (p. -6.50.)
 For the comm. in Rockville, Conn: IN Schaaf's congregation 3.50.
 For the Macon City, Mo. comm.: IN Clöters comm. 4.48.
 For IN Nickel's comm. in Jackson Co, Minn: IN Schu- lenburg's comm. in Owatonna 4.00.
 For inner mission in the Northwest: IN Vomhof's St. John's Gem. 6.00. IN Johl's Gem. 10.00. Mrs. IN Hitzemann 2.50. IN Dubberstein's Gem. in Wykoff 5.00. IN Schaaf's Gem. 4.00. k. Friederichs Gem. 11.50. 1?. Schulen- burgs Gem. in Josco 8.85. IN Krumsiegs Gem. 28.45. 1". Ahners Gem. 5.00. IN Kretzschmars Gem. in Waltham 6.00, in Gaylord 2.80. C. F. Menk 1.00. By k. Krumsieg, coll. on H. Klaustermeier's wedding 4.00. By treasurer E. F. W. Meier 200.00. IN Landeck's comm. 12.00. IN Vomhof 1.00. By treasurer E. F. W. Meier 75.00. IN Schmidt's comm. in Rochester 6.46. (S. -389.56.)
 St. Paul, Minn, May 22, '83, T. H. Menk, treasurer.

188 ü. 5th Street.

Entered the coffee of the Southern District:

For the synod treasury: by IN L. Wahl in Mobile, Ala., - .65.
 For the deaf and dumb: By Teacher E. D. Keyl, Sunday School Festival Coll. sr. Pupils of Zion Congregation, 3.20.
 For the Progymnasium in New Orleans: By k. B. Sievers in Cape Girardeau, Mo., Easter coll. sr. Gem., 10.00. By treasurer Roschke in St. Louis from IN Spehr's Gem. in Appleton City, Mon., 2.60, IN Janzow's Gem. in Frohna, Mon., 16.60, IN Michels' Gem. in Franklin Co, part of an Evensong coll., 5.00. By IN L. Wahl in Mobile, Ala., 9.25. By IN Buchschacher in Warda, Tex., s. at wedding of Mr. 1?. Lange 7.00. By IN Klindworth, coll. sr. Bethlehem's-Gem. in Wm. Penn, Tex, 5.00. Joh. Knippa Sr. in Fayette Co, Tex, 10.00. Mrs. Grosch in New Orleans 1.00. Virgins' Association of Zion's congreg. 4.00. IN Timenstein in St. Paul, Minn, 1.00. (S. -73.95.)
 For inner mission in the South: By IN Behnken at Little Cypress, Tex. 8.00. By IN Kilian at Serbin, Tex. 6.25. By k. Geyer that. 3.00, baptismal coll. bet Mr. Dube 2.00. N. N. at Houston, Texas, 5.00. Mrs. E. Holtgräbe at New Orleans 1.00. Confirmands of Zion congreg. at New Orleans 4.50. (S. -29.75.)
 For the Lei St. Louis Orphanage: IN Wahl in Mobile, Ala., .65.
 For the traveling preacher in Texas: By IN Birkmann, sent to the wedding of Mr. Mörbe, 9.00. To Mr. IN Zscho- ches' infant baptism, 2.00, also to CH. Jakobs' child baptism 2.00. (p. -13.00.)
 For old and sick pastors, Joh. Knippa Sr. in Fayette Co, Tex, 3.50.
 For the orphanage in New Orleans: By IN Wahl in Mobile, Ala., 5.50. By IN Klindworth in Wm. Penn, Texas, coll. of Bethlehem comm. that, 4.00, thank offering by wife of Mr. IN Klindworth 2.00, John Knippa Sr. in Fayette Co, Tex, 3.00. branch society of comm. in Algiers, La, 1.25. By Wilder in Spring, Tex-, wedding coll. Lei Mr. F. Bahn, 8.00. (S. -23.75.)
 To St. Louis budget: k. Behnken to Little Cypress, Tex. at 5.00. By IN Wischmeyer at Rose Hill, Tex. coll. sr. Salems-Gem. 4.60. (S. -9.60.)
 On the Springfield household: by IN Wischmeyer in Rose Hill, Tex. coll. sr. Salems-Gem., 4.60.
 On the household in Addison: by IN Wischmeyer in Rose Hill, Tex. coll. sr. Salems-Gem., 4.60.
 To the Fort Wayne budget: by IN Wischmeyer in Rose Hill, Tex. coll. sr. Salem's commun. 4.60.
 For poor students in New Orleans, John Knippa Sr. in Fayette Co, Tex, 3.50.
 For the comm. in Stockton, Cal.: H. Bartling in Addison.50.

ay 31, 1883. g. w. frye, cashier. 38 8t. ^uclrev 8tr.

Incoming to the Coffee of the Western District:

For synod treasury: from Jmmanuels Distr. in St. Louis -37.10. coll. of Gem. IN Mießlers in Des Peres, Mo., 13.50. from IN Schülkes Gem. in Palmyra, Mo., 3.75. coll. of Gem. IN Meyers in New Bielefeld, Mo., 15.35. coll. of Gem. 1?. Spehrs in Appleton City, Mo., 4.00. coll. of Gem. IN Johannings in Brauerville, Mon, 5.00. IN Polack's Gem. in Uniontown, Mo., 8.20. Coll. of Gem. IN Nethings in Lincoln, Mo., 10.00. Louis Kreißler Sr. 1.00. IN Lüker's Gem. in Aroma, Kans., 4.00. Coll. of Gem. IN Falles in Glasgow, Mo., 2.60. IN UmSalmon's Gem. in Prairie City, Mo., 3.25. Coll. of Gem. IN Sauperts in Blumenau, Col., 6.00. 1?. Grimm's Gem. in Washington, Mo., 5.00. (p. -125.75.)
 For inner mission: Jmm.-Distr. in St. Louis 36.01, Dreieinigk.-Distr. 9.15. Thank-offering of I. B. by IN Vetter in Cole Co, Mo, 1.00. Coll. of Gem. IN Birkners in Gordonville, Mo., 5.00. From IN Polack's Gem. in Uniontown, Mo., 4.00. k. Hafner's Gem. at Leavenworth, Kans., 15.50. For Kansas City: coll. of IN Pennekamps' Gem. at Topeka, Kans-, 8.50. IN Matthias' Gem. at Paola, Kans., 9.25. coll. of IN Willes' Gem. at Brownsville, Mo., 11.65. k. Biltz's Gem. at Concordia, Mo., 30.50. Coll. of Gem. IN Lentzschs at Craig, Mo., 5.60. (S. -136.16.)
 For Negro Mission: Gottf. Mertz through IN Mießler in Des Peres, Mo., .50. Thank Offering of I. B. through IN Vetter in Cole Co. on Mo., 100. Lebrer Wambsgaß' school children in Uniontown, Mo., for New Orleans 4.50. Joh. Kreißler through IN Ne- thntz in Lincoln, Mo., .50. (S. -6.50.)
 For mission to Jews: Mrs. Lerche through IN JLen in Far- mington, Mo., 2.50, IN Jben .50. N. N. through IN I. Meyer in St. Louis 1.00. (S. -4.00.)
 For the deaf and dumb: Coll. of Gem. IN Heynes in Lake Creek, Mon., 6.00. Thank Offering of I. B. by IN Vetter in Cole Co. on Mon., 5.00. Joh. Kreßler by IN Nething in Lincoln, Mon., 1.00. (S. -12.00.)
 For new construction in St. Louis: IN Bocks Gem. in Jefferson Co, Mon, 15.20. H. Jahnke in Buffalo, N. Y., 1.00. IN Flax Gem. at Owl Creek, Kans. 10.00. k. Matuschka's Gem. at New Welle, Mo., 2nd T., 55.00. k. Mießler's Gem. at, 4th T., 34.00. IN Roschke's Gem. at Pierce City, Mo., 2nd T., 23.00. IN Vetter's Gem. at Osage Bluff, Mo., 19.75. Dr. Meyer by IN Johanning at Brauerville, Mo., 2.00. I". Bartels' Gem. in W. St. Louis, 3rd t., 100.00. Gem. in S. St. Louis, Mo., 35.00. Coll. of Gem. IN Sauperts in Blumenau, Col., 9.55. IN Birkner's Gem. in Gordonville, Mo., 105.00. Triunity Distr. in St. Louis, 10th t., 596.00. (S. -1005.50.)
 For furnishing student rooms: L. Kreißler Sr. and wife by IN Nething in Lincoln, Mo. each 1.50.
 For IN Brunn in Steeden: 1?. Lentzsch in Craig, Mon., 5.00.
 For progymnasium at New Orleans: IN Meyers Gem. at New Bielefeld, Mo., 5.00. Coll. at M. Bock's wedding by IN Polack at Uniontown, Mo., 3.25. IN Jungck's Gem. at Palma, Kans., 2.54. k. Lehmann's Gem. at Tandy Creek, Mo., 2.45. (S. -24.54.)
 For the Chemnitz, Saxony congregation: By IN Johanning in Brauerville, Mon, 8:00.
 For Lincoln Co. comm. kans.: k. spehrs comm. in Appleton City, Mo., 2.35. By Treasurer Bartling in Addison 8.10. (S. -10.45.)
 For the comm. in Stillwater, Minn: IN Meyers Gem. in New Bielefeld, Mo., 5 a.m. IN Michels' Gem. in Franklin Co, Mo-, 1 a.m. (S. -6 a.m.).
 To the household in St. Louis: By IN Behnken in Cy, Press, Tex., 5.00. Coll. of Gem. U. Wischmeyers in Rose Hill' Tex., 4.60. (pp. -9.60.)

For the comm. in Danbury, Conn. : k. Meyers Gem. in New Bielefeld, Mo., 5.00. IN Sauperts Gem. in Blumenau, Col., 2.00. (S. -7.00.)
 For Macon City comm. mo.: Coll. of IN Heynes comm. in in Lake Creek, mo., 5.00. By Treasurer Bartling in Addison 104.67. Coll. of IN Willes comm.

bet Brownsville, mo., 9.75. (S. -119.42.)

For the congreg. in Omaha: Thank offering of I. B. by IN cousin in Cole Co, Mon, 3.00.

For widow's fund: contributions: IN Vettors in Cole Co, Mo, 3.85. Teachers' Conference in St. Louis 4.50. Gifts: Mrs. C. W. P. and Mrs. B. 1.00 each by IN Pflantz in Mem-phis, Tenn. Coll. of Gem. IN Vettors at Osage Bluff, Mo., 6.40. IN Polack's Gem. at Uniontown, Mo., 4.95. W. Jung-klaus by IN Biltz at Concordia, Mo., 1.00. H. Vogt by k. Michels in Franklin Co, Mon, 8.00. Coll. of Gem. IN Lentzschs in Holt Co, Mon, 5.70. N. N. by IN Mayer in St. Louis 1.00. (S. -37.40.)

St. Louis, June 8, 1883. E. Roschke, Treasurer.

Kür the Lutheran Waiseu-auS at Gt. Louis, Mo., received since April 5: collection Lei of confirmation in IN Profts parish -8.30. From the confirmands of Mr. k. Michels 2.50. Coll. on Fr. Bornings silver wedding by k. Scholz 2.20. By the same, coll. sr. Gem. 3.00. Coll. of Gem. IN Hoyers 6.00. By the school children of Mr. IN Falke 1.25, by the same from the piggy bank of F. u. E. F. 1.40. By Gust. Trömel 1 Brl. Flour. From N. N. by C. W. Behrens 5.00. P. Bopp sen. .50. Dr. I. Pitmann 16.00. Chr. Fink 5.95. I. C. Däumer 2.00. Richter u. Borchberding I Pr. boots. Emil Bachmann I bottle of medicine. C. Steinkamp I Crocket. Frl. A. Bünker for the sales cabinet: I fine bouquet of wool flowers. Mrs. E. Endres 2 pr. extra fine knitted stockings. A. Fedder I bags of plums. Mrs. M. Scher- mann I box of clothing. Mrs. Mohrendorf I package of clothing & .55 from her son's piggy bank. From Fairground Frauen-Verein in St. Louis 3 dresses and 7 pairs of stockings. From IN Otto Hanse's parish: by Mustard 10.05, by Uffmann 10.00. From k. G. Wangerin's parish: by Wil- hardt 1.00, by Huning 8.15, by Th. Günther 8.10. From IN I. A. Mayer's parish by Dopp 5.00. From IN Link's parish by Göhmann 6.50, by C. H. Beidenwieden 29.01. from IN Lenks Gem. in St. Louis by the confirmands 7.40, by pupils of the handicraft school 4.25. from IN Stöckhardt's Gemeinde by teacher Körner 3.00. by IN Bock: by himself 1.00, Ernst Kassel .25. by IN Grimm by Maria Vick 2.00. by I?. Quehl, ges. in Christian teachings, 2.00. By the congregation IN L. Zahns 2 bushels of wheat, I lot of tr. apples, cabbage heads, butter and sausages together with 14.50. By I?. Wesche from W. Mohr .50. from the Gem. IN Zschoches 1.00. from IN Nütze! in West Ely 2.00. from the Gem. IN L. Dulitz' 28.00. from IN B. Sievers' Gem. from the Women's Club : 6 sheets, a dozen. Pillowcases, 10 girls' pants, 10 dresses, 2 shirts, 5 aprons, 8 pr. woolen stockings and 1.25. From W. Wiß- mann by IN Sandvoß 1.00. From Dr. C. G. Rohlfing 1 large lot of separate dresses & toys. Karl Wehking 10.00. From IN Stöckhardt's parish: through Mr. Lindemann, sent at the wedding of his daughter, 12.40. Dankop. Daughter, 12.40. Gratitude offering by a mother in Iowa for recovery of her child 8.00. From the Women's Club in Venedy, Ill: 2 comforters, 12 weed covers, 28 bodices, 19 shirts, 2 aprons, 15 pr. stockings, 10 dresses. From M. Göttler

20 boys' hats. From St. George Sewing Club: 15 girls' pants, 13 dresses, 4 underpants, 6 pr. stockings, 9 aprons, 27 towels, 1 waist. From k. Links Gem.: by Gehner 8.80, by Hackmann 20.00, by Beidenwieden 7.75, by H. F. Göhmann 3.00, from H. F. G. 5.00, coll. at the wedding of W. Behrens 12.25, from Schnelle, Querl u. Bramsch lumber, worth 40.00, which was brought to the orphanage free of charge by Mr. Thias, from H. Schäperkötter 2 Brl. flour. From k. I. A. Mayers Gem. by Dopp 7.65. From k. O. Hansers Gem. by Brockmeyer 4.70. By k. W. Heyne a part of the Pfingstkoll. s. Gem. 7.05. From k. Hüschens, Pfingstkoll., 12.00 u. 1 sack of tr. fruit.

At k. C. C. E. Brandt received: By k. H. C. Rohlfing, coll. on W. Müller's wedding, 9.50. By teacher Glaser from his school children 4.05. By k. Winkler from his confirmands 6.50. By k. Bartels from his church. Gem. 14.00, by s. Konfirmanden 3.25, by the collectors in sr. Gem. 15.00, by A. F. Reller 2.00. by k. Michael Meier 5.00. by k. Janzow from H. Hellwege 1.00. by k. G. I. Müller, on H. W. Müller's wedding, 3.25. By 1? Wickels, on Fr. Wisselschmidt's wedding sent, 3.50. By k. Wescke from Mrs. Mohr 1.00. From Hermann Epmeyer & Jobst Kobus each 2 p. flour. From Heinrich Wrocklage, Karl Haske, Heinr. Dodt, Karl Kleine, Mr. Küfner, Ph. Tiemann, Jobst Krallmann, Balth. Weber, Fr. Lindhorst, F. Mensenbiek each 1 p. flour, I. Zafrow p. flour, F. Twietmeyer 10 lbs. coffee and 10 lbs. plums, Mrs. Twietmeyer 1 lot of separate girls' dresses and 2 hats. Ed. Trampe 5 gall. Apple butter, And. Hallstrom 2 boxes stockings, 1 piece Calico, 1 piece gingham, 1 piece cheviot, 1 piece black cashmere & 2 boxes boys hats. Karl Karls 1 S. Flour.

Warmly thanking all dear friends on behalf of our orphans and wishing them God's blessing

St. Louis, May 23, 1883. I. M. Estel, cashier.

Freestyle the preacher and teacher widow and orphan caste

(of the Illinois District)

have been received:

1. contributions:

From professors: A. Selle -5.00, A. Crämer 4.00. From denkk.: F. Döderlein 10.00; E. Riedel, Th. Buszin, A. H. Brauer, P. Hansen, H. Sicving, E. Mariens, G. A. Müller 4.00 each; C. H. G. Schliepsiek 2.00. From teacher E. A. Eggers 4.00. From Chicago Teachers' Conference 13.50.

2. gifts:

Pentecost coll. of the comm. of k.Brügmann 4.00. From the comm. of k. Waiting 23.00. From the piggy bank of Blessed Arthur Tröller by k. L. Lochner 1.25.

By cashier H. Bartling 173.53 were delivered. (S. -268. 28.)

Chicago, Ill, June 1, 1883. H. Wunder, Treasurer.

Received:

For poor students: By k. Keyl -5.00 for Arps; by k. Brakhage, Dearborn Co, Jnd, from etl. members of sr. Parish, 15.00 for Hurrclbrink; byk. Meyer, Lincoln, Ill, for Ehlen: by comm. 13.43, Ch. Lohrenz 10.00, Bro. Wittkopf 1.00, H. Werth 1.00, widow Max 2.00, F. Filters children 2.00; by k. Sieker in New Uork 60.00 for Herter & 34.00 for Kösel; by I'. Landeck, Hamburg, Minn, sent at the silver wedding of Heinr. Harms, 7.00; by k. Richter, Ellisville, Mo, from sr. Gem. 8.00 for Witt, 5.00 for Temming; by k. Kaiser, Liverpool, O., .50, widow Klooz there .50; by H. Pohlmann of Zions congreg. in New Orleans 10.00 & 12.00 for Lienbardt; by k. Holtermann, Lost Prairie, Ill, by sr. Gem. 4.50, sent at the wedding of H. Schneider u. FrI. Kau- fert, 8.50 (of which 4.50 for Frederking); coll. of Gem. inBloo- mington, Ill, at the introduction of Hr. k. Sapper's 13.40; by k. Schöch, Port Hope, Mich. of which sr. Gem. 5.00 for Seltz. - By women's club in weil. k. Meyers Gem-, Adams Co, Jnd: 3 quilts, 18 shirts, 7 pr. socks, 1 pr. leggings, 1 head kiffen & cover; second shipment: 12 colored shirts, 1 white do., 17 towels, 12 sheets, 8 pr. socks.

For my sick brother, k. M. W.: By I?. Meyer, Lincoln, Ill, by the Women's Club 5.00, Mrs. Bücke 1.00; by 1?. Erdmann Sr. 2.00.

Many thanks to all dear donors!

Springfield, Ill, June 4, 1883.

H. Wyneken.

With heartfelt thanksgiving to God and kind givers, undersigned certifies receipt of the following gifts of love for Concordia Progymnasium at Milwaukee, Wis...:

1) For the household: From Hrn. k. Strascn's community in Watertown: 7 hams, 5 pieces of bacon, 18 sausages, 4 sacks of potatoes, 1950 pounds of flour, 8 rolls of butter & -16.50 in money. From the comm. in Lebanon 10 hams and bacon, 6 pots and 2 bowls of lard, 12 rolls of butter, 15 sausages. From Hrn. k. Wambsganß' Gem. in Adell 50 lbs. butter, 30 doz. Eggs, 890 lbs. of flour, 27 bush. Potatoes. From Hrn. k. Wichmanns Gem. in Freistadt 2 p. potatoes. From Ernst Schneider 1 roll of butter, 1 pot of lard.

2) For poor students: From Mr. k. Wangerin for Dorn 5.00. Wangerin for Dorn 5.00. From the worthy Women's Association of the Milwaukee Tri-Community 5.00. Ges. auf der Hochzeit des Hrn. W. WilkeningZn Eagle Lake 17.34 für C. Nuoffer u. A. Winter.

Correction.

In the last receipt, instead of 6 quilts from the Women's Association in Oshkosh, it should read: 3 quilts from Mrs. E. Wille and 6 from Mrs. R. Plötz. E. Hamann.

As aid for the purchase of a new congregation property for my congregation, which is pressed for the confession of the truth, received with heartfelt thanks: From Dr. C. F. W. Walther -5.00; also by the following gentlemen kk.: C. Eilgelder, Punxsutawney, Pa., 6.00, C. Arndt, Hay Creek, Minn., 5.06, O. Spehr, Appleton, Mo, 2.00, I. Nachtigall, Wartburg, Ill, 7.00, F. I. Biltz, Concordia, Mo., 2.00, I. F. Niethammer, La Porte, Jnd., 2.00, H. Henkel, Logan, Ohio, 11.85, I. Schulenburg, Waseca, Minn." 5.61, C. H. Becker, Hiawatha, Kans., 6.35, P. A. Wcyel, Darmstadt, Jnd. by Mr. B. Umbach 1.00, by Mr. F. Scheute .50, by himself.

.50; O. Clöter, Valley Creek, Minn, 7.50, 4.25; A. Käselitz, Winterrowd, Ill, by sr. Parish and himself together, 4.00; I. Strikter, Proviso, Ill, 10.00, I. G. Präger, Good Hope, Wis. 3.00, A. G. Döhler, Forestville, Wis. 1.00, B. I. Zahn, Waterville, Minn. 4.25. By Mr. Treasurer T. H. Menk from the treasury of the Minnesota and Dakota Distr. 60.50. - The faithful God be richly required!

Stillwater, Minn, May 24, 1883.

L. F. Frey.

With heartfelt thanks to God and the dear givers, the undersigned received the following gifts of love for the church building in Danbury, Conn: By Mr. k. C. H. Becker from St. Paul's parish in Fair View, Kans., -5.10 and from St. Paul's parish in Falls City, Nebr., 6.35. By Mr. k. C. H. W. Stärker of sr. Gem. in Hamlin Centre, N. U., 10.64. By Hr. k. Book of sr. Gem. in Basswood Hill, N. U., 2.50. By Hr. k. Häfner of sr. Gem. in Smallwood, Md., 7.05. By Mr. k. C. C. E. Brandt of sr. Gem. in N. St. Louis, Mo., 5.00. By Hrn. k. A. G. Döhler of sr. Gem. in Forestville, Wis. at 1.00. By Hrn. k. W. Friedrich of sr. Gem. in Waconia, Minn, 5.00. By Hrn. k. Weyel .50; by him from B. Umbach 1.00; by Mr. Fr. Scheute .50. by Mr. I?. H. Albrecht in Bremen, Minn. 1.00 and by sr. Gem. 2.50. By Hrn. k. I. Strieter from sr. Gem. in Proviso, Ill., 6.00. (p. -54.14.)

Danbury, May 24, 1883, W. A. Fischer, k.

D. E. Leo, Treasurer.

For the English Lutheran Mission in the West:

By Treasurer Roschke, of the township of Mr. k. Polacks in Uniontown, Mo., -4.00. From E. H. in Sheboygan, Wis. 1.00. Mr. I. H. Myers in Ambia, Jnd. 5.00. From the same for poor English students 5.00.

For the English student I. T. Moser in Springfield, Jlls.: By Hrn. k. C. L. Janzow in Frohna, Mo., by Mrs. Christiane Weinhold 5.00, Mr. Gottl. Weinhold 2.00, Mr. Martin Weinhold 3.00.

St. Louis, June 9, 1883. c. F. Lange, Treasurer.

509 kranllin ^vs, 8t. I-ouis, LLo.

For poor students received with hearty thanks from "a cheerful giver" at Zanesville, O., -2.00. By Mr. k. Maack from his parish near St. Charles, Mo., 7.05.

C. F. W. Walther.

The undersigned certifies with heartfelt thanks against the kind givers to have received the following gifts for the support of his congregation at Hudson, N. N:- By Mr. k. A. Biewend -5.00. By Mr. Treasurer Birkner 61.75. By Mr. President Beyer from members of his congregation 14.30. By Mr. President Birkner 14.75. Gem. 14.30. By mr. k. G. F. Stutz 10.00. C. I. Renz.

New printed matter.

Time and Opportunity - Sermons by Dr. **W. Sihler**, pastor at St. Paul Lutheran Church in Fort Wayne, Ind. - St. Louis, Mo. Printed by the Lutheran Concordia Publishing House. 188H.

This is, as we have already noted in the previous number, a collection of 43 sermons on free texts, which the dear author has held from time to time during his thirty-eight years in office. The time sermons, which the collection contains, are such, which are directed mostly punishingly against prevailing time sins. Among them are e.g. The sermons on the union between Lutherans and Reformed, which is contrary to the Scriptures and perverted, on the growing laxity in child rearing, on the increasing hedonism, especially drunkenness, on the giving of offence on the part of preachers and Christians in general, on fraternal admonition and punishment, on proper Christian fasting, on the benefits of illness, on after-talk, about Christian home worship, about generosity, about the glory of our dear little catechism, about Christians joining secret societies and remaining in them, about dancing as is customary in the world, about wanting to get rich, about laziness in attending church meetings, about so-called life insurance policies, about increasing carnal security as Judgment Day approaches, etc. etc. The occasional sermons are those that were held on the occasion of special events. These include ordination and induction sermons, pastoral sermons, copulation and funeral sermons, memorial sermons, mission sermons, sermons on penitential and thanksgiving days, on the annual feast of the Young Men's Association, school sermons, sermons on the occasion of severe visitations of God near or far, e.g. by contagious diseases and epidemics and devastating conflagrations, and so on. Dear readers will see from this what a rich treasure is offered to them. This collection of sermons is a most valuable addition to all the gospel and epistle posts, in that many important matters are treated in detail, which are usually only barely touched upon in the sermons on the pericopes. The most glorious thing about these sermons, however, is that everything in them is developed from Scripture itself, that they are rich in experience and, for all the sharp salt they contain, are borne by a truly evangelical spirit. The thickness of the book amounts to 392 pages in large octavo and the price of the same in solid binding is \$1.50.

W. [Walther]

Martin Luther and his comrades-in-arms. A collection of poems by **Ludwig Grote**. Dresden, Heinrich J. Naumann. 1883.

A splendid little book. On 192 pages in paperback format there is a large number of old, but mainly newer poems, which deal with Luther's person, life, fate, work, doctrine, church and time. The collector is himself a poet and has therefore selected only really poetic with fine taste and added at the end quite valuable explanations from history. As Mr. Nau

mann writes, he will soon provide our "Concordia-Verlag" with a good supply. Once this is done, the price will be announced. In Germany, the booklet sells for 1 mark 50 pfennigs. We leave here as a sample of the recorded poems the one entitled "die Bulle, 1520":

On a high throne sits the pope in proud splendor; His dark eye flashes like the weather ray of the night. Now he rises from his throne, And cries, flaming with wrath: "So be damned to the infernal pit, Thou mad monk!" "The thunderbolt of the ban Shall smite thy guilty head! The ray shatters thy heart, that believes not my word! Thou wicked seditionist, thou pestilence of Christendom! Vermaledaite heretic, So be vermaledait!" The sentence is pronounced, the ban is carried out -: How may your heart beat, you bold German man! Well did his heart beat, When the news came to him; But it did not beat with trembling, It beat with anger and shame.

And as the horse, when it no longer bears the sting, at last beats the impetuous harasser to the ground: so he boldly threw off his neck his yoke full of wrathful courage; he ordered the bull to be seized and thrown into the embers.

In the open market into the fire Martini threw his hand; He cried, "Thou monster, let the fire devour thee! Thou hast presumed brazenly to blaspheme God's word, Therefore the fire shall devour thee, That blazes on and on!" And what the pope wrote, That was robbed of the flame, And only a tiny heap of dust is left. But Martini's fire, that still burns forever: It always shines bright and clear in new rejuvenation. W. [Walther]

Church choral songs for mixed choir from ancient and modern times. For use in public worship. Collected and with original contributions by E. Wonnberger. Booklet 2. published by Pilger Bookstore, Reading, Pa. (Price 25 cts., the dozen H2.50.)

This 2nd booklet contains 7 pieces on 18 pages in transverse folio, a chant at the harvest festival by C. Kuntze, at the Reformation festival by D. H. Engel, at Advent by A. E. Grell, at Christmas by L. Hellwig (1773-1838), at the New Year after Ps. 147 by Antonio Scandelli (1588), at the Day of Atonement (solo and choir) by Wonnberger and a Psalm of praise and thanksgiving (Ps. 138) by the same. Recommended to all conductors of small church choirs.

W. [Walther]

Bartholomäus Ziegenbalg oder die ersten Anfänge der lutherischen Mission unter den Tamulen in Ostindien. By August Emil Frey, Lutheran pastor. Missionary library for young and old, vol. II. Allentown, Pa. Brobst, Diehl & Co.

This lovely booklet offers on 111 pages in lively, attractive presentation the most important and interesting from the strange life of the above-mentioned founder of the Evangelical Lutheran Mission in the East Indies at the time of August Hermann Francke. Provided with the portrait of Ziegenbalg and several other illustrations, and in general nicely equipped, this little volume also serves in our opinion very well the purpose of the mission library for young and old. It seems to us especially suitable to awaken in young minds the desire and love for the missionary work, yes, the silent desire and intention to devote themselves to the service of the Lord in his church or in the mission, just as this man did, a thought that cannot be sufficiently stimulated by the rich harvest that is emerging everywhere in our time. The price is 30 Cts. G. S.

The receipt of Mr. I. Birken will follow in the next issue.

Changed addresses:

Rev. II. nv. linde, ^Varsavv, III.

liev. 8i6ok, 175 Lksmuin 8tr., Lulkalo, N. Q

Rev. LI. Llat6U8,

8.12. Oorner 8ali8dur^ L OlasAOw ^ve., 8t. Idouis, Llo.

I'. Iliutse, 577 Line l8lanci ^ve., OdiouAO, III.

Lrust, 285 Orv88 8tr, Baltimore, Alck.

Osear L. (lotsed, Box 272, 8tk.untou, lckaaoupin 6o., III.

Interecl at tde rust OLoe at 8t. Douis, Llo., as seoonck-class matter.

Volume 39, St. Louis, Mon. July 1, 1883, No. 13.

My God, don't reject me! *)

As I am, I come to you, Nothing good I find in me, A poor sinner I stand here: My God, do not reject me!

My heart is full of sins, I did and am not as I should, Deserve only wrath, I know it well: My God, do not reject me!

The guilt rests so heavily on me, And my conscience torments me greatly; Where do I take comfort and help from? My God, do not reject me!

For if I were to say, I am pure, and my guilt is but small, it would be nothing but hypocrisy: My God, do not reject me!

And if I thought: Look, I have done something good, it would only be a false delusion: My God, do not reject me!

The guilt is, alas, infinitely great, therefore also the punishment boundless;
Who will make me free from destruction?
My God, do not reject me!

O Jesus, Your grace and mercy are mightier than my fault; Therefore have patience also with me: My God, do not reject me!

Remember that you have faithfully
Carried the burden of my sins
And I acquired peace and rest: My God, do not reject me!

Remember that Your heart, having mercy on me, broke in the greatest anguish and agony: My God, do not reject me!

Remember that Your precious blood quenched the fires of hell for me and won me the eternal good: My God, do not reject me!

Now you call out to me: "Loaded one, what are you waiting for? Come to me, I will give you rest!": My God, do not reject me!

So then, as I am, I go to Thee, my dear Savior; For gentle and kind is Thy mind: My God, reject me not!

So now I shout with joy, Because God's word gives me grace And God's spirit cries Abba: My God does not reject me! H. F. [Fick]

*) Sent from one of the Bermuda Islands, where the dear poet of this song is currently staying as a patient.

D. Editor.

(Submitted by Dr. Sihler.)

Also a fruit of rationalism and the Union.

Dr. Karl Welcker, Docent of Political Science at the University of Leipzig, has proved with figures how many and which of the higher German nobility have entered the Roman-Papal Church since 1800.

There are 3 princes, 2 princesses, 11 counts, 12 countesses, 13 barons, 3 baronesses, 44 persons in total.

On the other hand, 1 prince, 3 counts, 3 countesses, 1 baron, 1 baroness, altogether 9 persons converted from the Roman Church to the so-called Protestant Church.

How different it looked in the century of the blessed Reformation! There quite a few ruling princes together with their subjects in the higher and lower nobility, councillors and officials, citizens and peasants left the antichristian Roman-Papal church by virtue of the gospel and out of inner conviction of the heart through faith, joined the evangelical confessors and thus formed the Lutheran church.

Primarily through Luther, this chosen instrument of the Lord for the reformation of his church - the formation had been done by the apostles - the pure and clean gospel of the grace of God in Christ, buried under the rubble of the papal statutes and doctrines of men, was brought to light again and shone in apostolic purity and clarity into all lands. On this green pasture of the word of grace, many thousands of poor, lost sheep were pastured by faithful shepherds and watered from this well of salvation to eternal life; for the papal priests, "who eat the fat and slaughter the fattened, and clothe themselves with the wool of the sheep, and rule over them sternly and harshly (by diligently threatening banishment against any disobedience to the pope)," Ezek. 34, 3. 4. - these idolatrous and superstitious slaves of the pope can not help but, also blinded and seduced by Satan, the poor starving sheep.

Christ on the barren gravel steppes of the papal commandments of men and to lead them to "the wells of the statutes of men hewn out by themselves, which after all are full of holes and give no water".

How did it happen, then, that in the first decades of this century already several of those noblemen also converted from the Lutheran church to the Roman one? That was the curse of the scripture-unfavorable belief in reason or rationalism, which at that time still had the undisputed rule also in the Lutheran church, as in the pulpits, so in higher and lower schools and in the press. There, the essential divinity of the Lord Christ, thus also the doctrine of the triune God, on which articles the Christian church is founded and with whose denial it falls away, was denied quite decisively, verbally and in writing. Thus the deniers of these articles, though still baptized, became lying and apostate Christians and, at will, Jews or Mohammedans. By depriving the Lord Christ of his divinity and reducing him to a mere man, they also denied the redemption accomplished through him, which he could only accomplish as God and man in one person.

And in representing him as a mere man, though pious, wise and holy before others, and a model and pattern of virtue for all men and times, they entangled themselves in a ridiculous contradiction, contrary to reason; for how could so wise and holy a man be so destitute of right self-knowledge as to ascribe to himself divine nature, attributes and works? - For so he says, as is well known, "I and the Father are one" (of one being and will). "All authority in heaven and on earth has been given to me." Further, "For the hour is coming in which all who are in the graves will hear his (Christ's) voice and will come forth, those who have done good, to the resurrection of life, but those who have done evil, to the resurrection of judgment." And that He will hold this judgment as the God-Man Himself, He clearly testifies Joh. 5. and Matth. 25.

There all honest rationalists, who take these and similar statements of Christ as words, become cheap.

of the holy scripture, have come to the either-or in their minds and consciences: Either Christ is such, as he testifies of himself, God and man in one person; or he would be the poorest swindler that ever lived, if not a blasphemer, by ascribing to himself, as a mere man, divine being, attributes and works.

With such a new suppression and burial of the gospel by the curse-worthy unbelief of rationalism, even in the Lutheran church, it is not very surprising that many, even from the higher nobility in Germany, who had a sore conscience through the law of God and through various salutary punishments of God, and who could not obtain a healing of it through the hollow moral sermons of their church, turned away from it and entered the Roman church. For in it the triune "God and Christ's divinity are still confessed, even if His merit is so corruptly falsified by the establishment of all kinds of human merit for the attainment of the forgiveness of sins and eternal bliss.

At the same time, it happened several times that some of those noblemen came into personal fellowship and friendship with pious and faithful members of the Roman church, who, being sincere of heart, by a special preservation of the Holy Spirit, held on to Christ and his merit in faith, without being disturbed in conscience by its falsification. Through this preservation, their ears remained purer than the lips of the priests, as has been rightly said several times.

In the 1930s and beyond, the Lord awakened more and more witnesses to the faith of Christ in the pulpit, who until then had existed only in isolated instances, hated and despised, mocked and ridiculed by their unbelieving fellow ministers. After the long winter torpor of the faith in reason, the spiritual springtime of the faith in the Bible and the preaching of Christ according to the Scriptures dawned. In the graceful and comforting, sweet and beatific gospel, the turtledove made its voice heard again in the land, and the hoarse cawing of the ravens, the rationalist preachers, fell silent the longer the more.

Unfortunately, however, this Christ-believing preaching did not have a healthy Lutheran form and did not correspond to the orthodox confession of the Lutheran church. On average, even renowned believers, who had their sermons printed, mixed law and gospel, repentance and faith, faith and works, justification and sanctification in a confusing way. And therefore it happened that no healthy knowledge of the biblical, confessional Lutheran doctrine of salvation was produced in the listeners and readers. Also, with regard to the heart attitude of the believers toward Christ, it was more the morbid emotional faith and the workmanlike nature of the former Pietists and present Methodists than the simple Lutheran scriptural faith in Christ, who clings and clings to the word of grace, even if he feels nothing of this grace in himself, yes, even if the believer feels and it seems to him as if the Lord has turned his gracious face away from him and closed his mercy in anger.

Hence it came about that Lutheran and Reformed preachers who had become believers cultivated brotherhood with one another, and even at times carried on joint missions among the heathen; for the orthodox confessions of the Lutheran Church were not acceptable to their

The people of the city were, for the most part, completely unfamiliar with Luther's writings and had relegated them to the background. At most, they had a certain, outwardly accustomed reverence for him, without knowing his teachings; for even with his small catechism they were hardly particularly familiar.

It was because of this ignorance that they were in a great and regrettable ignorance about the multiple, serious and pernicious heresies of the Reformed Church, which were contrary to the Scriptures.

Under these circumstances, it was not difficult for Frederick William III, King of Prussia, to initiate the so-called union between Lutherans and Reformed in his realm in 1832 and to unite both as a so-called Lutheran regional church under him as the sovereign bishop.

In the sight of God, of course, this union was a work contrary to Scripture and therefore pernicious and reprehensible; for without unity of faith, doctrine and confession, no unity of the visible church is possible. The Reformed, however, did not even remotely think of abandoning the heresies they had held for 300 years against the punishing testimony of the Lutheran church and of entering into the complete obedience to the Scriptures of the Lutheran church; for in that case a Lutheran church would have come into existence in fact and in truth.

As is well known, however, it was precisely the dazzling work and human power of this false union that opened the eyes of a very small number of Lutheran pastors and congregations in Prussia, so that they remembered the confession of their church, studied it diligently, and, thoroughly convinced in their minds and consciences of the heresies of the Reformed Church and of the unnaturalness of the princely abbacy, did not enter into this so-called union, but remained the Lutheran church in Prussia.

(Conclusion follows.)

(Sent in by Pastor R. Herbst.)

"Yes, should God have said? "Gen. 3:1.

(Continuation instead of conclusion.)

Let us now turn to true theology, which bows in filial piety under God's Word, also in the article of election. This true theology has been shouted out and reviled for two years by Prof. Schmidt and Professors Loy and Stelhorn in their papers as Dr. Walther's "over-sugared Calvinism," "innovation," "New-Missourian doctrine," "notion," 2c., so that often involuntarily the sigh rises: "Father, forgive them, for they know not what they do." Nevertheless, the light continues to shine. In this doctrinal controversy, as elsewhere, Dr. Walther has represented true theology. As far as scholarship is concerned, he could probably grow a braid better than his opponents. However, his filial piety towards the word of God forbids him to do so. For this he has the gratitude of all orthodox Christians who hear about the deal. The insults he has had to bear from his opponents for years will be the most beautiful pearls in the wreath and crown that God will one day adorn him with by grace.

We are not imitators; by conviction we speak. By God's grace we have experienced the word on our hearts: "If you have faith, have it with yourself before God." Rom. 14:22. The Synodical Conference is not a copycat either. Neither is the Missouri Synod. If one wants to speak of

the opponents have every reason to be quite modest here. If Prof. Schmidt had not struck the tone, it would be very questionable whether one would have heard a tone from the other opponents at all. - We can confidently say that even if Dr. Walther were to fall into the error of his opponents, which God will mercifully reward him for, true theology would still have its faithful friends who are willing to stand up for it to the best of their ability and to defend it to the death. The Synodal Conference would nevertheless persist and remain with its adopted doctrine of election by grace. But what would happen on the opposing side, in case Prof. Schmidt would turn from his error to the truth - which would be fine -, they may tell themselves. - —

True theology remains with the Word and bends under the Word. It knows itself free from all and any Calvinism. It also does not want to have anything in common with synergistic errors. Thus it sails happily between the dangerous cliffs and gives glory to God alone.

It knows and believes that the holy Scriptures and the church confession know only two causes of election, namely God's grace and mercy and the merit of the Lord Christ. "Therefore it is wrong and unjust to teach that not only the mercy of God and the most holy merit of Christ, but also in us is a cause of God's election, for which God has chosen us to eternal life. (Sol. veel. § 88.)

It knows and believes, the holy scripture and the confession teaches, that God will certainly lead and bring his elect to faith and salvation. "The eternal election of God not only sees and knows beforehand the salvation of the elect, but is also a cause of God's gracious will and good pleasure in Christ Jesus, which creates, works, helps and promotes our salvation and all that belongs to it; on

which our salvation is also based, so that the gates of hell will be able to do nothing against it, as it is written, 'No one will snatch my sheep out of my hand. And again, And as many as were ordained unto eternal life believed.'" (Sol. Decl. § 8.)

She knows and believes that the Holy Scriptures and the Confession teach that the faith of the elect, namely the persevering faith, is a pure, divine gift of grace, and for this reason the election in regard to faith cannot take place at all. "For before the time of the world, before we were, yes, before the foundation of the world was laid, since we could do no good, we were chosen by grace in Christ to salvation, according to the will of God. Rom. 9. 2 Tim. 1. All *opiniones* and erroneous teachings of the powers of our natural will are also put down, because God in his counsel before the time of the world considered and decreed that he himself would create and work in us everything that belongs to our conversion by the power of his Holy Spirit through the Word". (Sol. Oeol. § 44.)

Well then, say the opponents, if you consider the doctrine "in view of faith" to be contrary to Scripture and the confession, then please tell us according to which rule God has made his choice? We answer frankly: we do not know any. We know of two causes of the choice: God's mercy and God's

and Christ's merit. We do not know a rule of election. God has seen and known who will persevere to the end and be saved. But this is not the reason why he chose them. There is not a rule of election in the electing God. God did not foresee any other faith in the elect than the one he decided to give them by grace. God has seen in man from eternity nothing but sin, misery and death. Therefore, the foreseen faith cannot be the cause of the election, but vice versa, the election is a cause that the elect persistently believe. The election and the persevering faith of the elect is a purely divine work. God's election has an effect. He who perseveres in faith and becomes blessed becomes so by God's grace, by God's election, on the basis of Christ's most holy merit. In other doctrines of election, it is always presupposed that persevering faith is not merely a gift of God's free grace. Therefore, get rid of the opponents' little human footprints of a rule of election in regard to faith and human behavior!

But the opponents reply that if you reject our electoral rule, you cannot be serious about the doctrine of universal grace. This is what they try to make the people believe, in order to steal the people's heart. Well, may they flaunt their supposed victories for a while. The dreamed glory is built on sand! - —

Meanwhile, we want to confess our faith. We believe and confess: a general salvation, the general earnest calling, and the grace of permanence for all men. In short, we believe and confess universal grace and the generality of grace in all the delicious breadth of Scripture, and that the means of blessedness are appointed for all men without exception. We also believe and confess that not the doctrine of election by grace, but the doctrine of justification by faith alone is the main doctrine of the holy Scriptures and of our church, and that the doctrine of election "most powerfully confirms the article that we are justified and saved by grace alone for Christ's sake." (The righteous lives by his faith! The slogan of the Reformation. From the submitter. Calendar of the Ohio Synod 1882.)

On the other hand, we reject and hate with all our hearts the false doctrines of Calvinism, namely, that Christ did not die for all men, that the universal calling is not a serious and powerful one, that grace works irresistibly, that a true Christian cannot fall from grace, that the lost are predestined to damnation, that election is absolute. These and other heresies of Calvinism we hate and fight, yes, fight them to the death. And if our opponents are as far from it as we are by God's grace, then their knowledge should be a better one in the doctrine of election. - —

Now we are accused of inconsistency. True theology has always had to put up with this. We do not presume to look behind the curtain of the Holy Spirit. We bow under his word. We do not want to stoop where we have no revelation in the Word. But we believe that the Holy Spirit does not contradict Himself in His Word. The doctrine of common grace and the doctrine of election, as we teach of it according to the Scriptures, do not contradict each other; as nothing in God's Word contradicts each other.

contradicts. If we also cannot find a rule in Scripture that rhymes with election and common grace in such a way that the choice of the corrupt reason that does not want to bow under God's word is and appears to be no longer objectionable and contradictory, this is a matter that we must command God. What we cannot solve is still far from being a contradiction. But we know from God's word: God is love and justice at the same time and will one day know how to rhyme everything in the most beautiful harmony, so that we will have to marvel. In the eternal light we will also recognize more.

Calvin himself calls his absolute predestination an "eerie" mystery. We say: Away with the fable of absolute election! The doctrine of election, as we conduct it according to Scripture and confession, gives us the beautiful, glorious consolation that God has made the conversion, righteousness, and salvation of every Christian so dear to him, and has meant it so faithfully that, before the foundation of the world was laid, he took counsel concerning it, and decreed in his own behalf how he would bring me to it and preserve me in it. (Sol. Deol. § 45.) The very belief that God from eternity alone has chosen us to eternal blessedness out of mercy and for Christ's sake, and has brought us to faith in time through his Holy Spirit and through the gospel, is a sweet and delicious comfort. The true believing Christian can confidently say, "In Jesus's wounds and nail-mark, there rests my election of grace!" For His sake we are chosen. Even a weak child in faith can cling to this rock and be confident. It says: I can only call it mercy, with it my whole heart is said. In faith he is completely sure of his eternal provision or election to blessedness. His baptism into Christ and his faith in Christ, the holy absolution and the holy communion, the pledge of the Holy Spirit and the childlike spirit in him, which cries: Abba, dear Father! and God's promises of grace, truthfulness and faithfulness are to him pure pledge, seal and guarantee of his election to filiation and blessedness.

(Conclusion follows.)
(Submitted.)

Brief report on the second Minnesota and Dakota District meeting.

Our hearts were in a festive mood when, on the morning of May 31, we gathered for Synod in the beautiful new church in Courtland from the far reaches of Minnesota and Dakota and sang the "Allein Gott in der Höh' sei Ehr'" to the sound of horns and trombones. And this mood was heightened by the wonderful sermon of the Reverend General President, Pastor Schwan.

After the usual opening of the synod in the afternoon, the president of the district, O. Clöter, read the synodal address, in which he emphasized the subject matter, the first commandment, and the work of the inner mission in its importance, especially for our district. The number of synod members present was 88. 6 pastors, 2 teachers and 1 congregation were admitted to the synod. In total, ten sessions were held, six of which were devoted to the consideration of the subject matter and four to the transaction of business.

The speaker, Pastor Friedr. Sievers, had posed five theses on the first commandment, the first four of which illuminated and rejected the gross idolatry of 1.) the pagans, 2.) the Jews and Mohammedans, 3.) the atheists and 4.) the Romans; the fifth, however, dealt with the subtle idolatry and, in contrast, pointed to the fulfillment of the first commandment. Fulfillment of the first commandment pointed out. In the introduction to the theses, attention was drawn to the version of the first commandment and the same was defended against unjust and unreasonable attacks on the part of the Reformed and the enthusiasts. Particularly detailed was the proof of idolatry in the case of the Roman sect, which, through its cult of Mary, image worship, etc., robs the highest honor of the Lord Jesus, our only Savior and Mediator, and gives it to Mary, His mother, the saints, relics, and the pope. In the last thesis, it was shown in detail how we, as Christians, always have to fight against idolatry and to learn and practice the fulfillment of this first and highest commandment, the basis and summa of all the others, until our death. The soon to be published synodal report will give a detailed account of this and will be of rich blessing to everyone who reads it and takes it to heart.

In the afternoon sessions, the report on the progymnasium in Milwaukee was discussed, and it was decided to follow the resolutions of other districts and to let it exist as a progymnasium for the time being. The work of the Jewish mission was pointed out to them by a pastoral conference in Illinois, and they were encouraged to support it. For our most northwestern district alone, the work of the inner mission is the most necessary and important in view of the tremendous flow of immigration. This was shown both by the report of the mission committee and by the oral testimony of individual brothers working in the mission field. Nine pastors and one student of theology are working on the extensive mission field in a richly blessed way and more still have to be employed. It is necessary to follow the instruction of the Lord, who says: "The harvest is great, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest." Matt. 9:37, 38. But as the number of missionary workers increases, so do the needs for their maintenance. While last year the committee's estimate was 2500 dollars, it has increased to 4000 dollars for the current year. This should fill us with gratitude to the Lord, who is pleased with our gifts, that he gives us the opportunity to offer them eagerly and in greater numbers. The synodal report will also contain further information about the missionary work.

After electing delegates to the Synod of Delegates and Synodal Conference, accepted the invitation of the congregation at Town

Utica, Winona Co, Minn. to meet in their midst in 1885. May the LORD our God be kind to us and promote the work of our hands betide us, yea, may he promote the work of our hands! G. P. A. Schaaf.

To subordinate oneself to founding or protecting God's order with reason, unless it is founded and illuminated beforehand with faith, is like wanting to illuminate the bright sun with a dark lantern and found a rock on a reed. (Luther XVIII, 1205.)

To the ecclesiastical chronicle.

I. America.

Church library. V. E. Löscher reports of Joh. C. Stöver, pastor in Spottsylvania, Virginia, that he had collected (1735) a small church library of all kinds of orthodox sermons, doctrinal and edification books, but especially "of the holy father **Luther's** writings". The "Lutheraner" of 1856 remarks: "How important it would be, if every congregation would think about getting a good church library! How many a poor preacher would be greatly served by it! And who would benefit from it but his congregation?" Following the procedure of the local Trinity congregation, our Immanuel congregation has also decided to subscribe to Luther's Sämmtliche Schriften, as published by our synod, for the following reasons: 1. We are celebrating the 400th anniversary of Dr. M. Luther's birth this year. The most worthy memorial of Luther is his writings. Therefore, by placing his writings in our midst, we are placing the best memorial to him. The dissemination of Luther's writings builds up the church the most, next to the Bible. Now, however, the edition undertaken by our synod is only possible if many buyers can be found. Therefore, a Lutheran congregation should be willing to take a copy of all of Luther's writings. It is said of every pastor: "The closer to Luther, the better the theologian. So that every preacher, however poor and young, can study Luther, every congregation should have his writings as its own. For these reasons, our congregation has taken the above-mentioned decision with heartfelt desire and willingness. - I am communicating the above decision because I am heartily pleased about it as an important one. Therefore, I would also like all our dear congregations to place Luther's writings in their library in this jubilee year, as a worthy monument to the dear man, as a treasury for their preachers, as a stone for the building of Zion; and this out of gratitude to God, who in Luther has given us such an unspeakably expensive treasure.

Cleveland, O.

H. W.

From the General Synod. Recently a pastor belonging to this synod, "Brother" Hay, preached a sermon at Pottsville, Pa. before a large congregation of Odd Fellows for which he earned the thanks of the lodge brethren. Such denial is not even censured in General Synod! - "Brother" Hay's salary was increased soon thereafter!

The **warning against d'Aubigne's history of the Reformation** in the "Lutheran" pleases the writer of the "Christi. Botschafter", a journal of the Albrecht Brothers, does not like it at all. He is indignant, especially because in the warning, among other things, it was said that d'Aubigne had falsified the story. This, the "Ambassador" thinks, is slanderous. In the issue of May 28 he writes: "Merle d'Aubigne has now been dead for more than 10 years (died in Geneva on October 21, 1872), and certainly cannot defend himself against the accusations of the 'Lutheran'." - That is quite a Methodist moral! So, according to the opinion of the "Ambassador," once a falsifier of history has died, one may no longer call him that, may no longer say anything about his falsification! The "Ambassador" continues: "There one has, as one thinks, rather easy game, and believes unabashedly, following the inner urge, to be allowed to stamp with impunity one of the noblest, most conscientious and most learned historians as a deliberate liar and falsifier, without considering it necessary to specify even the slightest evidence of guilt? We were already called boy was taught in elementary school that such a charge was slanderous." The "ambassador" here betrays his ignorance. The book of d'Aubigne is known far and wide among the Germans, here and in the old fatherland, as a book full of false representations and the latter have been proven many times. And how if the "Lutheran" had also provided the proof - and that already in 1847? How if in the articles of the "Lutheran" the Methodists appear as comrades of the falsifier of history, as now the Methodist Albrecht Brother takes on the falsifier of history? The first article of the "Lutheraner", to which we refer, has the heading: "New sample of Methodist forgery, together with an occasional reference to the forgeries of Mr. d'Aubigne" (Vol. III, p. 137); the other has the heading: "Methodism" (Vol. IV, p. 67. 92).

The pope wants to offer the **papists in the United States** the spectacle of a plenary council next year. The archbishops are therefore to meet in Rome this year to hear the pope tell them what is to be decided at the council.

Indulgences. In a Roman church in the state of Ohio, Schreiber found this following on a tablet:

"Indulgences of the Holy Missionary Crenz.

A. Perfect indulgences.

1. on the anniversary of the erection of the Mission Cross (April 30).
2. on the feast of the cross invention (May 3).
3. on the feast of the Exaltation of the Cross (September 14), or on the Sundays following the three feasts mentioned, when, after having received the holy sacraments in a worthy manner, one visits the Missionary Cross and prays in any church in accordance with the opinion of the Holy Father. (Pius IX, March 27, 1857.)

B. Imperfect Indulgences.

1. 300 days of indulgence if 5 Our Fathers, 5 Hail Marys and 5 Glory be to the Father are prayed before the missionary cross in honor of the 5 holy wounds of Jesus. (Pius IX, September 2, 1848.)

2. an indulgence of 7 years and 7X40 days, if there one prays 7 Hail Marys repentantly in honor of the seven Sorrows of Mary. (Pius IX, March 17, 1851.)

All of these indulgences are "assignable to poor souls" (namely, in purgatory!) "with the exception of the latter.

Luxerion MsLionis

!>. Jacob Klitz."

What an insult to Christ, who alone by his bitter suffering and death has purchased for us the plenary indulgence of all our sins and punishments, temporal and eternal, and who continues to freely bestow the same in Word and Sacrament upon all poor sinners who desire to be freed from sin and punishment! And what deceit is played upon the poor souls! Woe to the evil shepherds in the Roman church. To them the word of the Lord applies: "Woe to you shepherds, who kill and scatter the flock of my pasture!"

Preserve us, O Lord, in thy word, and prevent the murder of the pabst and the Turk, who would overthrow Jesus Christ, thy Son, from thy throne.

H. W.

II. foreign countries.

Luther celebration. As we see from a German newspaper, Mr. Adelbert Überloo, Royal Director of Music in Berlin, has composed a so-called "Luther March" for the pianoforte for the upcoming great Luther celebration in Germany. The march can be obtained from A. Frantz in Demmin. The price

is 1 Mark and 50 Ps. - Even the German Emperor, as King of Prussia, has issued a decree and published it in the "Staatsanzeiger" (State Gazette), according to which Luther's birthday is to be honored in all Protestant churches and schools by a church festival to be celebrated on November 10 and 11 of this year. - Among all the regional church ordinances concerning the celebration of Luther, which have been published so far, the most beautiful is the one issued by the reigning Prince Reuss of the younger line. It reads as follows: "We Henry the Fourteenth, by the Grace of God reigning Prince Reuss of the younger line, Count and Lord of Plauen, Lord of Greiz, Kranichfeld, Gera, Schleiz and Lobenstein 2c. 2c., hereby decree that the forthcoming four hundredth anniversary of the birth of Dr. M. Luther, the German man called by God to the work of church reformation, shall be celebrated in all churches and schools of Our country as a general festival of jubilation and thanksgiving. Accordingly, November 10, Luther's birthday, is to be celebrated in the higher educational institutions and in the elementary schools with songs and lectures as a great school festival and is to be prepared beforehand in the lessons by teaching about the history and the blessing of the Reformation. November 11, the day of the Reformer's baptism, which falls on the 25th Sunday after Trinity, is to be celebrated as a main church holiday with festive services in all churches and to be solemnly rung in the evening before. The clergy of Our country will, as far as possible according to local conditions, use the time before the jubilee celebration to awaken, strengthen and reinforce the love for the Church of the German Reformation and the loyalty to the confession of the Fathers anew by appropriate lectures on the life and work of Luther, as well as on the nature and meaning of his mark, in the side services or in special church meetings. We trust that the church patrons, as well as the church and school boards, will willingly cooperate with the clergy and teachers in order to make the Luther anniversary a worthy and blessed celebration in all communities of the country. Our Ministry, Department for Church and School, is instructed to provide the church and school authorities with the necessary instruction. Gera, May 12, 1883, Heinrich XIV Dr. Bollert."

A lawsuit because of the rejection of a member of the congregation from Holy Communion, as a result of his refusal to register for it beforehand. The Evangelical Lutheran Messenger of Peace from Alsace-Lorraine of May 27 reports, among other things, the following. Recently, a pastor of the Alsatian regional church had announced the celebration of Holy Communion and the related confession in the usual manner and, as usual, connected it with the request that those who had been absent from the church and the sacraments for a long time and now wanted to rejoin, should register especially for pastoral consultation. Disregarding this request, a man came to confession who had kept away from the church and the sacrament for a long time, and even attended church services outside with a certain show. He had therefore at first stubbornly resisted the usual invitation. And yet, if only this had been the case, the priest would still now have reached out his hand to the man and once again lovingly asked him to come to the consultation. The man in question, however, had already expressed his defiant intention beforehand and even threatened in shameful, unmentionable words that if a special request for consultation was made to him, he would comply with it, but if the opportunity presented itself, he would rudely abuse the priest. Far, then, from any desire for what a penitent sinner might have in the

The man had come to confession without the slightest awareness of what was at stake in the reverend sacrament and its unworthy enjoyment, indeed with open defiance and a deliberate search for scandal. Under these circumstances, the priest thought it most advisable to disregard the man when shaking hands, and to bear witness to him by refusing to shake hands that he could not be admitted to Holy Communion. When the man approached the altar with the others, the priest withdrew his hand as he approached without making the slightest remark. The whole thing went on so calmly and quietly that no one noticed it, and later it was not possible to exorcise even a single witness who would have noticed the event, except the immediate successor. Thereupon the rejected man sued his pastor for insult in court, and the court of lay assessors, to which the matter was referred for trial, finally rendered the verdict that it considered the insult proven and therefore sentenced the pastor for insult to three marks or one day's imprisonment and all costs. However, at the express request of his ecclesiastical authority, the pastor appealed to a higher court. This time the plaintiff had another advocate, namely a Jew, who confessed that he was a free spirit. And the latter declared, after the facts had been established by witnesses, that he was in the habit of representing only those things of whose correctness he himself was convinced. If the matter lay as it had been presented, if the witnesses and especially the one who had proved the shameful invective were unimpeachable, then he would have to admit that he understood the priest, indeed, then he himself would have to say: "The priest is right". But perhaps the matter could be put in a different light, through other witnesses, and he therefore moved that the hearing be adjourned. Obviously, this motion was only a clever attempt to draw the client out for the time being in the best possible way. The Court also denied the motion because there was not sufficient reason to do so. Thereupon the attorney induced the plaintiff to withdraw his suit at the last hour. Whereupon the Court ordered the plaintiff to pay all costs incurred to date, including the costs of the priest's attorney. We understand that this outcome has been regretted by some, and many would have preferred, in the interest of the issue, if the trial had reached its conclusion and a formal judgment had been rendered in the matter; which has been rendered impossible by the withdrawal of the suit. However, this does not seem to us to be of any importance. By the fact that here the plaintiff was ordered to pay all costs to date, and even the costs of the opposing counsel, which would otherwise have been considered private costs, were to be borne by the plaintiff, the judgment of the court of first instance was, if not in all respects, nevertheless factually nullified, and a completely opposite judgment was rendered. - From all this we see at least this much, that even in German national churches there are still pastors who even today follow the words of the Augsburg Confession: "This custom is held among us (Lutherans), not to administer the sacrament to those who have not first been interrogated and absolved". (Art. XXV.)

W. [Walther]

Mixed marriages in Prussia. The "Ev.-Luth. Friedensbote" of May 13 writes: The Uniate Oberkirchenrat in Berlin has reminded the clergy in Prussia with regard to mixed marriages that such mixed marriages as are married in the Catholic Church are to be excluded from marriage in the Protestant Church; for if the Roman Church performs the marriage, it does so only on condition that all the children of this marriage are brought up in its fold.

will be. This could have been known long ago; but it is good that at least now people are opening their eyes. The indifference in matters of faith and confessional differences, however, has been nurtured and brought up for many years by the false union. Recently, the chief church councilor of Baden still speaks of the Catholic sister church! In Prussia, Protestant men who have all their children educated as Catholics cannot hold any church office and also lose the right to vote in church. Quite right! But let it be done likewise to those who bring up their children in the united Protestant unbelief, or who are themselves in this delusion and error! But one still leaves the pastors of this color untouched!

Bible Schools in Holland. In Holland, the government still excludes the Bible from school; but Christians almost everywhere maintain their own Bible schools at great sacrifice, proof that they hold on to this treasure. In a village of 6000 inhabitants, a Bible colporteur found about 500 children in the school with the Bible, where all pay for the instruction. In the free school without the Bible there were about 300.

Enemies of the Bible. In Catholic Tyrol, Bibles are not allowed to be colocated. In Styria, monks go from house to house seeking out the holy scriptures and taking any copy they find. (Friedensb.)

The British and Foreign Bible Society has distributed 96 million and 117,629 Bibles since its founding. Last year its income was 112,428 pounds sterling, or more than half a million dollars.

In Portugal, a Protestant was sentenced to 18 months in prison for refusing to confess to a Roman priest.

By William, Landgrave of Hesse,

Dr. Winkelmann tells in his Leichpredigt that he once had the following dream: Christ led his elect, dressed in beautiful white clothes, into his kingdom, but he, the prince, followed a little from afar to watch, and noticed that he was naked and bare, and was therefore very ashamed. Jesus stood as if he wanted to go forbaß. But the prince cried out, "O my Lord Jesus! stand still, O stand still!" Then Christ said, "Him that cometh to me I will not cast out," and took him by the hand, and led him, and clothed him also in white raiment. This was a divine dream of consolation and death.
(Elsasser Messenger of Peace.)

The impiety of the priests

was so great in Spain at that time that Pope Paul IV had to issue a bull to the archbishop of Seville (it begins: 6um siout oupsr oet.) that he would like to punish more severely the priests who committed fornication with women in the confessionals or even carried it out (such evil-doers are called ooutessarii sollioitantes). Around the same time, the Inquisition flourished there against the Lutheran heretics. Pope Pius IV in 1564 and Clement VIII as well as Paul V in 1612 and Gregory XV in 1622 repeated such bulls. The latter even had to forbid boy rape in the confessionals. There came such a large number of females who indicated their clean confessors and governors of conscience that the Inquisition tribunal at Seville could hardly write down the names of such boys in 30 days, although 20 secretaries were appointed for this purpose, who did nothing but write them down. It was necessary to set 2 more appointments, each of 30 days, not to mention that some distinguished

Ladies, in order not to disgrace their and their husbands' honor, remained silent and did not even report, otherwise the number would have become even larger. It was thought that the Inquisition would now have its hands full. But before they knew it, the tribunal covered up all such wickednesses and let them go unpunished, because no doubt they would not have had stakes enough to burn such hell fires on. The canonists (teachers of canon law) joined in and sought to gloss over the papal bulls in such a way that one could not easily harm such a hellish confessor. But against the "Lutheran heresy" was proceeded with such cruelty that such a thing is not heard among men. (Elsassian Messenger of Peace.)

Subject of the protest

against L. in No. 12 of the "Lutheraner" Pastor Weinbach writes us: "that page 94 above in the second line, in the sentence: 'why did you say when presenting the profession received' etc., the little word 'not' was switched on by an oversight of Mr. **Pastor** Dorn (in Johannis- burg). L., however, said that the profession came from Ohio, and let the people believe that it came from a congregation of our synod (Ohio State). It was just this ambiguity and insincerity that caused great offense among the superintendents."

Receipt and thanks about furnishing the living rooms in the new seminary.

With heartfelt thanks to God and the kind donors, we hereby inform you that our rooms in the new seminary are all furnished. The following gifts have arrived with the last receipt:

The Saxon Free Church in Germany-50	.00
The men's choir of the Jmmanuel's congregation in Chicago for Seb. Bach-50	.00
By Fr. Streckfuß of Minnesota Pastors. for a "Minnesota" room (paid)	-50.00
By Mr. P. I. I. Walker of Wisconsin Pastors for a "Wisconsin" room (paid)	-50.00

Through Mr. H. Weseloh from individual members of his
Cleveland community (paid) -18.50
Subsequently, from Mr. A. Senne of Buffalo (in the
whole now already paid -69.00) -5.75

For a room, dedicated to the memory of the blessed Prof. Biewend
dedicated by Messrs. Pastors: Querl -1.00, I.
Bühler -10.00, W. Bartling -5.00, A. Biewend

-5.00; from the Concordian -2.00, together -23.00 From the Virgins' Association of the Trinity Community here -50.00 dL. The donations listed in the
last number as gifts from 2 unnamed

Baltimoreans listed -50.00 are dedicated to the memory of the bl. G. W. Keyf, a faithful former pastor there.

If we have the money for the furniture in our hands by August 1, it will be soon enough. - Many a friendly inquiry and request has
been received by us whether we could not mention something else for the embellishment of the seminary in the "Lutheran", since
some are too late for a room and yet would like to contribute something extra with pleasure. Only on the basis of these unsolicited,
voluntary and friendly requests do we take the liberty of informing you that three larger chandeliers are needed for the somewhat
church-style auditorium, which together with the remaining gas equipment in the halls and corridors come to about -800.00;
furthermore, that we have not yet been able to do anything at all for the installation and furnishing of our small but valuable seminary
library. - We would receive donations for one or the other purpose with heartfelt thanks.

C. I. Otto Hanser.

Ordination and introductions.

By order of the Reverend President of the Iowa District, Candidate P. Meinecke was ordained and inducted at the Lutheran Zion Parish at Arcadia,
Iowa, on June 14, 1883.

Fr. Schug.

Address: Rev. Llewellyn,

Arcadia, Carroll Co., Iowa.

On the 4th Sunday after Trinity, Mr. ? I. Sieck was inducted into his new ministry at St. Andrew's Parish, Buffalo, N. Y., by Aug.

Senne.

Address: Rev. Leolc,

175 Lüermon St., Lukkalo, N. Y.

By order of and with the assistance of the President of the Concordia Synod, the Rev. E. Mahl- Lerg was installed in office by the undersigned on the 3rd Sunday after Trin. at Emanuels Parish, founded by me, at Braddock, Allegheny Co, Pa. F. W. Richmann.

Church dedications.

On the 2nd Sunday after Trinity, June 3, the new Lutheran Trinity Church was dedicated in Rockville, Conn. with a large attendance. In the morning preached Mr. ? W. Frey, in the afternoon Mr. ?. A. Biewend in the afternoon, and the undersigned in the evening. In the English service not only were all the seats occupied by Americans, but the throng was so great that a not insignificant number turned back again and hetmging. The church is 40X70 feet with a 95 foot steeple. - In expressing my heartfelt thanks once again to the kind donors who have taken care of us in our distress, I take the liberty of remarking that we still owe -3000.00. N. Sörgel.

On the 3rd Sunday after Trin. the Lutheran St. Paulus congregation at St. Bernhardt, Platte Co, Nebr. could consecrate their little frame church (20X30 feet", adorned with porch and turret, to the service of the triune God. The dedication sermon was preached by Mr. ? A. Leuthäuser held the consecration sermon. In the afternoon Mr. ?. H. Fischer preached. The consecration prayer was said by the undersigned.

I. Hoffmann.

On the 2nd Sunday after Trinity, the Lutheran congregation at Linnwood, Osage Co., Mo., dedicated their newly built church to the service of the Triune God. In the morning Mr. ? A. W. Müller of Beaufort, Franklin Co. preached in the morning, in the afternoon

R. Hüschen.

On Sunday, June 17, the newly built little church of the Lutheran congregation at Ltncolnville, Marion Co, Kansas, was dedicated to the service of the Triune God. Pastors F. W. Mueller and I. H. F. Hoyer preached on the occasion, and the undersigned offered the Weth prayer.

C. H. Lüker.

Mission Festivals.

On the occasion of the Northern Nebraska District Conference, the congregation in Omaha, Nebr. celebrated its Mission Festival. ?. Hofius preached on external, ?. Fischer on inner mission. The collection was -70.00. W. Harms.

On June 10, as the 3rd Sunday after Trinity, the two congregations in Huntington County, Ind. celebrated a mission festival in Huntington. Prof. F. Zucker preached on external missions in the morning, and Dr. Sihler on internal missions in the afternoon. The collection was -35.10. St. Hassold.

The Synod of the Middle District will meet, s. G. w., on the first Wednesday in August, that is, August 1, 10 a.m., at Zion Church (pre. Lrio Lvcilolivur 8ts.) at Cleveland, Ohio.

The subject of the discussion is: "Our Lord JEsus Christ before His Incarnation and His Revelation in the Old Testament."

The undersigned will arrange quarters for all who have reported to him before July 15. Those arriving take Varäso-Ltrssd vars and go to the church.

C. M. Zorn.

Announcements.

Undersigned hereby brings to your attention that Mr. McDer - mid, former Presbyterian minister, has come forward for colloquy and desires possibly to enter the ministry of the Lutheran Church.

883, I. L. Crämer, Pres.

It is hereby announced that Pastor Th. Finck, formerly a member of the Iowa Synod, has applied for membership in our Synod. C. Strasen, President.

Warning.

A certain person of tall stature, blond face, about 45 years old, giving himself different names and pretending to be a school teacher from Hamburg, goes around begging for support. He can feign decency and modesty as few can. He tells an adventurous story; refers to Dr. Walther, Prof. Selle, President Schwan and other outstanding men of the Synod. Jnfallible characteristic of this man is: A nose broken in the middle. One should beware of this person!

Sugar Grove, O.

H. Rauh.

To the message.

Let it be known to all members of our Synod that, pursuant to a resolution of the Eastern District, the New Uork Pastoral Conference has provisionally employed Mr. Daniel Landsmann as a missionary to the Jews in the city of New Uork. On July 1, God willing, he will begin his work. Thus, all friends of Israel who have the conversion of the Jews at heart are now urged to now also strongly support this mission with their prayers and gifts.

In particular, we take the liberty of recommending to the dear congregations whether they do not want to designate a part of the collections for the mission to the Jews at this year's mission festivals. All donations should be sent to the treasurer of the Eastern District, Mr. I. Birkner, 139 liVMiam 8t., Nerv äörk.

But let the Lord speak his Yes and Amen to this mission and let many, or at least some, of Israel find salvation in Jesus of Nazareth, the King of the Jews. For there is salvation in no other, neither is there any other name given unto men, whereby we must be saved, but in the name of Jesus Christ.

On behalf of the Executive Committee

New Uork, June 18, 1883. fr. king, chairman.

E. Bohm, Secretary.

For your consideration.

In a few weeks the seminary library will be installed in the new building. It is therefore necessary that all the borrowed books be sent to us. **The sooner, the better.**

G.

Conference displays.

The Southern District Conference of Iowa will meet, s. G. w., August 7-9, at Boone, Iowa - Timely registration is hereby kindly requested by the kutor looi, I. P. Guenther. C. A. Bretscher.

The Arkansas and Tennessee Conference will hold, s. G. w., its meetings from July 10 to 12 at the church of Mr. ?. P. Germann at Fort Smith, Ark. F. W. Herzberge r.

Quincy Special Conference July 17-19 in Hannibal, Mo. G. Wolf.

The Northwest Teachers' Conference will meet, God willing, July 17-19 at St. James Church School (?. Bartling) in Chicago. One takes a Webster Av. and Centre St. car north to Fremont street. One block south on this is the church. Registrations are requested at the address:

?. KriuZel, 77 WMorv 8tr., vilcuZo, Ill.

Proceeds to the Iowa - District treasury:

For the synod treasury: From?. Ehlers' St. John's congregation in Audubon Co. -12.35. ?. Grafelmann's congregation at Sherrills Mount 9.50. ?. Reinhardt's congregation at Vinton 5.50. ?. Wiegner's compound at St. Ansgar 5.00. ?. Horns Gem. at Maxfield 7.80. ?. I. Deckmann (contribution) 2.00. ?. Baum- höfener's comm. at Homestead 9.65. By ?. Studt, reimbursed travel money, 5.00. ?. Mallon's comm. at Magnolia 2.00. ?. Rabe's Gem. at Webster City 13.58. ?. Bretscher's Gem. in Hanover Township 6.00. ?. Weber's St. John's congregation near Victor 6.70. ?. Aron's gem. at Atkins 7.20. ?. Beyers Gem. in St. Clair Township 3.65. By ?. Zürrer by H. Richter Sr. 1.00. (Summa -96.93.)

For new construction in St. Louis: By ?. Crämer, 1st Sdg. of St. Pauls parish at Fort Dodge, 120.00. By ?. Strobel of Lina Strobel 5.00. By ?. Stephen of sr. Gem. at Waverly 25.50. By ?. Mattfeld in Manson, from etl. parishioners 10.00. By ?. Brandt by Heinr. Knost 10.00. By ?. F. v. Strohe, 4th Sdg. of St. Joh. parish, 16.00. By ?. Mattseld by Fr. Ramthun 1.00. By ?. Crämer, 2nd Sdg. of St. Pauls-Gem. in Fort Dodge, 149.00. (S. -336.50.)

For Negro mission: By ?. Grumm from St. Johannis-Gem. in Äuena Vista Co. 14.10. By ?. Strobel from the Frauenverein sr. Gem. 5.00. By ?. Deckmann from sr. Trinity congregation at Audubon for Little Rock 4.00. By ?. Mattfeld from the collection bag of the congregation .64. by ?. Zürrer from Ernst Richter 1.00. (p. -24.74.)

For the Negro Church in New Orleans: By ?. Grafel- mann in Sherrills Mount by N. N. 2.00.

For Heathen Mission: By ?. Grumm of St. Jo- Hannts congreg. in Buena Vista Co. 14.10.

For the deaf and dumb: Through ?. Mattfeld by Franz Wendt 1.00. ?. Horns Gem. in Maxfield 8.00. By ?. Reinhardt by Mrs. Bröndel 2.00. By ?. Baumhöfener, s. at the wedding of Joh. Steinmetz, 2.58. By ?. Brandt, from the Women's & Virgins' Association of the community at Clarinda 4.00. By ?. Greif of Kirchenwald 5.00. By teacher Hild from the savings bank of his school 1.00, by Aurora Steinmetz .25. By ?. Zürrer from Mrs. Richter sen. 1.00. (p. -24.83.)

For inner mission: Through ?. Brandt, sent in Passion services, 4.36. ?. Büngers St. Joh. and Ckristus congreg. 12.00. ?. v. Strohes St. Johannis- Gem. 22.00. ?. Herrmann's congreg. 6.25. ?. Strobel's parish 7.00. ?. Baum- höfener's parish 43.00. By ?. Stephan at Waverly by F.

Mummelthei 2.00, on W. Knief's wedding ges-, 9.21. l'. Rei- singers Gem. in Milton 8.50. U. Maaß' Gem. in Fenton 7.00. By ? . Matt field from the bell bag sr. Gem. in Centre Township, Calhoun Co. .85. by U. Guenther, coll. of his town comm. in Boone 11.42, from Bro. Bläß in Harrison Township 1.00. IL. Brammer's gem. in Lowden 11.10. U. Alexander's gem. in Calamus 6.40. 1?. Händschke's Gem. in Sumner 7.75. by ? . Weavers of N. N. 2.00. ? . Reinhardt's parish 7.00. By P. Brust from Mrs. A. Wiedmer 2.00. P. Ret- singers parish 8.25. ? . Stephen's Gem. at Waverly 14.16. k. Grumms St. John's Gem. at Lyons 5.25. P. Studts Gem. at Luzerne 9.10. ? . Grif's Gem. in Davenport 8.58. k. Strobel's comm. 3.85. ? . Brammer's parish 9.21. ? . Weber's St. John's congreg. 6.70. By ? . Brust of the congregation in Sher- rills Mount 5.15. By ? . Seßler of the congregation at Grand City 2.50. By Dietrich Fricke 1.00. By P. Horn's congregation 5.75. By P. Wiegner's congregation 5.50. By F. L. Weiss of St. Paul's congregation at Fort Dodge 12.60. Collection on occasion of synod 35.62. (p. -274.06.)

For Jewish mission: Through ? . Weber of N. N. 2.00. By Zürrer, coll. on Hartwig Meier's wedding, 3.25. (p. -5.25.)

For old & sick pastors and teachers: By ? . Strobel by W. T. St. 2.00. ? . Mertens 3.00. By ? . Turner by N. N. 1.00. By P. Zürrer by H. Richter sen. 1.00. (S. -7.00.)

For the orphanage in Addison: By ? . Reinhardt by Mrs. Utech 2.00. By Fr. Guenther by s. School children 5.00. ? . Reinhardt's parish 5.00. By ? . Greif von Kir- chenwald 2.50. By ? . Zürrer by Mrs. Richter sen. 1.00. (p. -15.50.)

For the orphanage near St. Louis: By Fr. Crämer, ges. at the baptism of the twins of Mr. L. Will, 3.00. k. Wiegner's Gem. at Rock Creek 5.00. By ? . Gülker, coll. sr. Jmm.-Gem. 9.20, by Maria Heiden, Dor. Hons- bruch, Mina Schluntz, Anna Bremer, Fr. Zorn, P. Gülker each .25; A. Gülker .30; C. Plagmann and Meta Moding each .50. by P. Greif of Kirchenwalb 2.50. (S. -22.50.)

For poor students: By ? . Brandt from Mrs. Müller in Page Centre for Stephan in Fort Wayne 1.00. l>. Herrmanns Gem. for the same 3.00. By 1^ Baumhöfener, ges. at the wedding of Mr. Sckürmann, 7.55. By Fr. Zürrer of Jakob Meier on the south side, thank offering, for student Fr. N. Berkhalter in Springfield 3.00. By ? . Günther by Fr. Peter, thank offering to sr. Wife, 1.00, by Mrs. Hile 1.00. (S. -16.55.)

To the household in Addison: ? . Zürrers St. Joh.-Gem. 8.60.

For l>. Niemeyer: By P. Zürrer ges. auf d. Hochzeit des H. Richter jun., 13.75. P. Bayers Gem. in St. Clatr Township 4.75. P. Ehlers' Gem. bei van Meter 4.80. (p. -23.30.)

For widow Crämer in California: Through Fr. Zürrer from Mrs. Richter Sr. 1.00.

For the Gem. tn Chemnitz, Saxony: ? . Aron's Gem. 9.50.

For the congreg. at Danbury, Conn: P. Strobel's Gem. 5.00. P. v. Strohe's Gem. at Monticello 21.00. By k. Mertens from individual parishionerscm 3.00. (S. -29.00.)

For the congregation in Stillwater, Minn: By Strobel from women's club s. Gem. & etl. friends 5.00. ? . by Strohes Gem. bet Monticello 21.00. (S. -26.00.)

For the Omaha, Nebr. congregation: By ? . Chest of H. Vogel 1.00. By F. L. White of St. Pauls Gem. in Fort Dodge 12.60. (S. -13.60.)

For the congregation at Rockville, Conn: By F. L. White of St. Paul's Parish, Fort Dodge 12.60.

For the comm. tnMacon City, Mon: Fr. Brandt's comm. at Clarinda 6.00.

For furnishing the rooms in the seminary in St. Louis: N. N. 50.00. By ? . Zürrer by H. Richter sen. 2.00. (p. -52.00.)

Monticello, Iowa, June 15, '83, H. Tiarks, Treasurer.

Incorporated into the Illinois District Caste:

(Conclusion.)

To the household in Springfield: By ? . Noack tn Dal- ton of B. 10.00.

For poor students in Springfield: By P. Wagner in Chicago for D. Kosche 15.00. By 1?. Noack at Dalton by B. for Huber, Witt and Wäscher 10.00. By 1?. Heinemann at Okawville by H. Jacobs for A. Merz 5.00. ? . Lochner's Gem. in Chicago for W. Walter 25.00. By ? . Miracle in Chicago by the women in sr. Gem. for D. Kosche 6.00. By P. Hahn in Staunton, sent at H. Lich's wedding for Faulstich, 5.00. (p. -66.00.)

To the household in Fort Wayne: By P. Noack in Dalton from B. 10.00.

For poor students in Fort sWayne: By l?. Noack in Dalton of B. for G. Koch 10.00. By ? . Schuricht in St. Paul for Karl Albrecht from the Women's Association 3.25 and wedding coll. at H. Möller Jr. 10.25. By ? . Heinemann at Okawville by Fr. Rennegarbe for Schäfer 5.00. By k. Buszin in Meredosia for the Möller brothers: thank offering by Mrs. N. N. 5.00, N. N. 2.00. From Chicago: by l>. Hölter of the Women's Association for E. Tappenbeck 10.00; by P. Reinke for Joh. Meyer of the Young Women's Association 15.00, for H. Bohl of the Young Men's Association 10.00 and of the Young Women's Association 10.00, for W. Sckönfeld of the Young Men's Veretn 10.00 and of the Young Women's Association 10.00. (S. -100.50.)

To the household in Addison: by P. Noack tn Dalton of B. 10.00. by Treasurer H. Tiarks tn Monticello, Iowa, 8.60. by P. Burfeind in Rich of widow M. Stünkel 1.00. by Treasurer E. F. W. Meier in St. Louis 10.67. by Treasurer G. W. Frye in New Orleans of P. Wischmeyer's comm. tn Rose Hill, Tex. 4.60. (S. -34.87.)

For poor students in Addison: By ? . Noack in Dalton byB. 10.00. By ? . Döderlein in Homewood by sr. Gem. 2.30, Hch. Bensemann 2.00. ? . Great Gem. in Addison for Guft. Pfaff 10.00. By Fr. Wunder in Chicago for Th. Deff- ner of the Virgins' Association 5.00, Anna Unger 5.00. By ? . Engelbrecht tn Chicago from the Women's Association for A. Eichmaun

15.00. By ? . Waqner in Chicago from the Women's Club for N. Erdmann 8.00. (ch. K57.30.)

For the Progymnasium in Milwaukee: Pentecost Festival Coll. of ? . Great Gem. in Addison Aug. 28 (half). By ? . Burfeind in Rich by widow M. Stünkel 1.00. ? . Beck's Gem. in Jacksonville 12.25. 1? . Hartmann's Gem. at Woodworth 20.65. ? . Frederking's comm. at Dwight 13.00. By ? . Steege in Dundee: Whitsunday coll. 11.27, by N. N. 1.00. ? . Castens Gem. at Burton 10.90. ? . Knief's Gem. at Golden 7.25. For salary of professors: ? . Ottmann's Gem. at Collinsville 21.00. ? . Wunders Gem. at Chicago 37.50.

Through ? . Lochner in Chicago: Coll. on the 1st day of Pentecost from sr. Gem. 22.52, sr. Branch in Town Lake 3.75. For building debt: ? . Schröders Gem. in South Litchfield 12.70 and 9.00. For college maintenance: ? . Hölters Gem. in Chicago 29.01. (S. K240.88.)

For the student A. Winter in Milwaukee: By ? . Brewer in Crete, part of wedding coll. at H. Dünsing 6.00.

For ? . F. Brunn in Steeden: I? . Hansen's Gem. in Worden 8.00.

For? . M. Wyneken: ? . Baumgarts Gem. in Darmstadt 7.50. ? . Chr. Kühn in Belleville 1.00. Teacher F. Fa- thauer in Eagle Lake 1.00. Teacher I. Kappel in Proviso 1.00. H. B. in Addison 1.00. Teacher I. P. Johnson in Chicago 1.00. (S. K12.50.)

For sick pastors and liver: By ?-Heinemann at Okawville by Fr. Rennegarbc 5.00. By ? . Lochner in Springfield by L. Vogel 2.00. ? . Schröders Gem. at South Litchfield 13.30. ? . Bergens Gem. in Prairie Town 11.00. ? . Muller in Kankakee 1.00. (p. S32.30.)

For the widow's fund: By ? . Schuricht in St. Paul from Mrs. Louise von Beben 5.00. By ? . Bergen in Prairie Town from T. R. 1.00. By ? . Schroeder in South Litchfield, half of wedding coll. at H. Monke, 9.00. By ? . Dröge- müller in Arenzviue from N. N. 50.00. By ? . Knief in Golden by Mrs. W. Flesner 2.00. ? . Mennickes Gem. in Rock Island 10.00. Mrs. ? . Flaxbeard in Dorsey for happy. Delivery 5.00. Thank offering for happy. Delivery of Mrs. Kar. Gilster in Cbester 3.00. Contributions from the ??.: E. A. Brauer at Crete, Schmidt at Schaumburg, Wehrs at Oak Glen, Holtermann at Lost Prairie, Schmidt at Freeport 4.00 each, Nuoffer at Eagle Lake 3.00, Witte at Pekin, Bangertcr at Peoria, Muller atCbester 2.00 each, H. Schaefer at Renault 1.00, Schieferdecker at Neu-Gehlenbeck, Mennicke at Rock Island, Landgraf at Decatur, Lochner at Springfield 5.00 each; of teachers, Albers at Eagle Lake, I. and Ch. H. Brase at Crete, Tisza at Danville 4.00 each, Jung at Collinsville, White at Okawville 2.00 each, Möller at Rock Island 8.00, Läufer at Schaumburg 3.00. (P. \$164.00.)

For the deaf and dumb: By ? . Noack in Dalton by B. 10.00. By ? . Schroeder in South Litchfield half of the wedding coll. by H. Monke, 9.00. By ? . Hansen in Worden by F. Schmidt 1.00. ? . Erdmanus Gem. at Red Bud 8.80. By 1?. Grüber in Bethlehem: from Mrs. Johanne Wolf, G. Bandlow, Agnes and Paul Völker each 1.00. By ? . Lochner in Chicago, coll. on the 2nd day of Pentecost, 8.35. (S. H40.15.)

For the orphanage near St. Louis: By ? . Bergen in Prairie Town, wedding coll. bet W. Zirges, 3.00. By ? . Hansen in Worden by Fr. Gerdorn .50. By ? . Grüber in Bethlehem by Karl Wichmann 2.00, G. Bandlow 1.00. (p. H6.50.)

For student orphans from Addison: Pentecostal coll. of? . Brueggemann's Gem. in Lyonsville 9.73.

For the Saxon Free Church: ? . Nuoffers Gem. at Eagle Lake 15.00.

For the Gem. at Rockville, Conn.: ? . Nuoffers Gem. at Eagle Lake 10.00.

For the community in Stillwater, Minn: By? . Lewerenz in Effingham by G. I. Tjardes 1.00. ? . Gräfs Gem. in Blue Point 3.70. (S. H4.70.)

For the community in Danbury, Conn: By ? . Lochner in Springfield from M. Timm, Miss Nagel, I. Hammon, Ladage, E. Hoffmann and G. Scholl each .50, Mrs. Krüger and I. Birnbaum each .25, F. Harbaucr .75, from the piggy bank of C. Lange's children .70, from the Women's Club 5.00, from Marie Dörr, G. Pfau, C. Schütte, I. Breßmer, B. Gotsch and ? . Lochner each 1.00. By ? . Lewerenz in Effingham by G. I. Tjardes 1.00. ? . Gräfs Gem. at Blue Point 3.50. (p. \$20.45.)

For the Chemnitz community, Saxony: Through ? . Lochner in Springfield by M. Timm, Miss Nagel, I. Hammon, Ladage, E. Hoffmann and G. Scholl each .50, from the piggy bank of C. Lange's children .80, Mrs. Krüger and I. Birnbaum each .25, F. Harbaucr and I. Neu each .75, Marie Dörr, G. Pfau, C. Schütte, F. Sell, I. Breßmer and B. Gotsch 1.00 each, at a baptism 1.00, Prof. A. Crämer 5.00, ? . Lochner 4.00 and Frauenverein 5.00. Half of the Ascension Festival coll. of ? . Schieferdeckers Gem. in Neu-Gehlenbeck 7.50. By ? . v. Schenck from the Gem. in Pecatonica 9.00. ? . Kühn in Belleville .50, Mrs. A. S. that. .50. (S. S44.30.)

F ü r the comm. in Macon City, Mo.: By ? . Wolbrecht at Okawville from N. N. 5.00. ? . Great Gem. at Härlein 25.00. By ? . Engelbrecht at Cbicago by Joh. Range 1.00 and W. Ganske .50. ? . Frederking's Gem. at Dwight 10.05. ? . Gräfs Gem. at Bluc Point 3.50. Pentecost coll. of ? . Heumann's comm. at Farina 13.65. By ? . Ponitz in Sigel of etl. members of sr. Gem. 5.00. ? . Heinemann's community at Okawville 18.00. ? . Pissel's community in Benson 4.00. ? . Roeders Gem. at Arlington Heights 14.87. half of Pentecost coll. of ? . Brunn's Gem. in Strasburg 4.10. (p. \$104.67.)

For the Gem. in Omaha, Nebr.: By ? . Lewerenz in Effingham by G. I. Tjardes 1.00 and by John Lunow of the Gem. that. 7.97. (S. H8.97.)

For the Gem. in Planitz, Saxony: half of the Ascension Festival coll. of ? . " Schieferdeckers Gem. in Neu-Gehlenbeck, 7.50. ? . Kühn in Belleville .50 and Mrs. A. S. there .50. Pentecost Festival coll. of ? . Eißfeldts Gem. in South Chicago 9.00. (p. K17.50.)

For the comm. in Lincoln, Kans.: By ? . Brewer in Crete, part of wedding coll. at Heinr. Dünsing, 4.00. Half of Whitsun coll. of ? . Brunn's Gem. in Strasburg 4.10. By ? . Succop in Chicago by C. Betzel 20.00. (p. \$28.10.)

Addison, Ill, May 31, '83, H. Bartling, Treasurer.

Revenue to the Michigan District's coffers:

For the synod treasury: Pentecost collections from Bay City congregations \$26.15. From Sebewaing congregation 18.34. Wyandotte congregation 4.25. Port Hope congregation 9.64. Dallas congregation 3.00. Comm. in Frankenmuth 32.10. Comm. in Lake Ridge 3.68. Comm. in Richville 9.00. Comm. in Lenox 7.50. Comm. in Ameltd 8.50. Comm. in Saginaw City 15.45. Comm. in Frankenlust 22.87. C. I. White 5.00. (Summa \$165.48.)

To the seminary building: By ? . Karrer from Gem. in Leland 2.00. Gem. to Tandy Creek 8.43. Bro. Burke Sr. in Sebewaing 2.00. By ? . Sievers Sr. from I. G. Schwab 1.00. Aug. Kesemeyer 5.00. I. G. Gchringer 2.50. (S. K20.93.)

For the construction fund: Gem. in Monitor 3.00.

For the Negro Mission: By ? . Schröder by W. Stein 2.00. A. Härdlein .50. comm. in Monroe 8.00. Mrs. Katz 1.00. A. Rummel 1.00. (S. K12.50.)

For inner mission: Through teacher Wagester from the mission box s. Schüler 2.95. Gem. in Monroe 7.00. Mrs. Eichbauer 1.00. Through ? Sievers, at I. Heumann's wedding s., 6.80. ? . Hüglis Gem. in Detroit 21.46. (p. G39.21.)

For the Emigrant Mission: Mrs. Katz in Monroe 1.00. By ? . Bernthal of N. N. 1.00. For New York: parish in Richville 3.35. For Baltimore: parish in Ameltd 3.71. For New York & Baltimore: parish in Frankenlust 12.67. For M. Neumeyer's baptism of a child 4.00. For F. Sievers' birthday celebration 4.00. (p. \$29.73.)

For the widow's fund: Gem. in Monroe 8.00. ? . K. L. Moll's congregation in Detroit 15.35. congregation in Adrian 8.80. congregation in Fräser 8.10. By ? . Düver by Mrs. A. Karcker 2.00. By ? . Partenfelder, thank offering by Mrs. Eickeineyer, 5.00. ? . Hattstädt 4.00. Teacher Gruhl 4.00. (p. H55.25.)

For-the-deaf-mute: By ? . Hahn, at Hofmeister's wedding s., 7.01. Mrs. L. Schmidt in Monroe 1.50. At Wölzlein's wedding in Frankenmuth s. 9.70. By cashier Frye 67.70. (S. H85.91.)

For sick pastors and teachers: congregation in Fräser 8.10. congregation in Frankenmuth 22.20. (p. G30.30.)

For the Gem. in Chemnitz: Gem. in Frankenlust 14.00. ? . Hüglis Gem. in Detroit 2.50. Gem. in Monitor 3.30. Women's Club in Adrian 7.30. (p. S27.10.)

For the orphanage in Addison: By teacher Wagester from s. Schüler 3.25. Arthur and Auguste Wagester .75. By ? . Sievers by A. K. 1.00. (S. K5.00.)

For St. Louis hospital: comm. to Sandy Creek 5.57.

For poor students in Fort Wayne: Gem. in Petersburg for Ebr. Drögemüller 7.00. On I. M. Henmann's wedding ges for Müller 3.30. M. Henmann's wedding for Müller 3.30. On Alfred Bach's wedding in Sebewaing for Müller 8.72. (p. K19.02.)

For poor students in Addison: On I. M. Heumann's wedding s. for Winterstein 3.30.

For the community in Stillwater: By ? . Düver by Joh. Beland 1.00.

For the comm. in Stockton: comm. in Frankenlust 14.61.

For mission to the Jews: By ? Schroeder of N. N. .50. Detroit, June 15, 1883. C. Schmalzriedt, Treasurer.

Entered the caste of the Eastern District:

For the synod treasury: From ? . Ahner's congregation in Pittsburgh H41.00. congregation in New Bergholz 7.66. congregation in Ellicottsville 6.50. congregation in Marttsville 6.00. congregation in St. Johannsburg 11.09. ? . Stutz's parish in Albany 30.00. St. Peter's parish in Baltimore Co. 6.00. parish in Long Green 5.57. E. Dornfeld 2.00. Martini parish in Baltimore 18.84. ? . Lindemann's comm. in Pittsburgh 28.00. comm. in Kingsville 2.50. teacher A. Brauer 2.00. ? . H. Walker 2.00. Bützow teacher 5.00. Philadelphia congreg. 10.00. Wolcottsville congreg. 9.00. ? . Frey's congreg. in Albany 23.25. congreg. in Richmond 5.00. congreg. in Town Ashford 4.40. congreg. in Smallwood 4.25. St. Paul's congreg. in Baltimore 25.00. teacher Holiday 4.00. ? . H. Hanser 2.00. teacher Brust 4.00. comm. in Washington 18.00. comm. in Tonawanda 11.10. comm. in Otto 7.42. comm. in Little Valley 4.90. comm. in Hamlin 9.34. ? . Ahners Gem. at Pittsburgh 39.25. Gem. at Washington 20.76. Gem. at Martinsville 4.57. (S. K380.40.)

For the widow's fund: Mrs. N. N. by ? . Ahner, thank-offering for happy recovery. Recovery, 3.00. ? . Sander 2.00. Widow B. in Bergholz 1.50. N. N. in Bergholz 2.00. Teacher I. List 3.00. Thank-offering by Mrs. W. Gr. 5.00. ? . Walker 5.00. teacher Hölter 5.00. teacher Feiertag 1.00. G. Hampf in Long Green 5.00. ? . Frincke Sr. 4.00. ? . H. Hanser 4.00. ? . Lübker 4.00. ? . King 4.00. ? . Keyl 4.00. Gem. in Bayonne 10.25. (p. H62.75.)

For college construction: ? . Ahner's congregation at Pittsburgh, 38.00. congregation at Paterson, 14.40. congregation at St. John's, 31.50. congregation at Olean, 66.50. Trinity congregation at New York, 80.00. F. M. by ? . Bernreuther 1.00. Jmm. comm. in Baltimore, 5th Sdg, 51.00. comm. in Donkers 12.12. Mrs. ? . Föhlinger for furnishing a room 50.00. I. Präger by ? . Hein 1.00. Gem. in Bergholz, 1st Sdg., 70.00. Gem. in Ashford 4.00. Members of the Gem. in Long Green 9.00. From Washington by G. E. 10.00, H. H. 3.00, I. R. 1.00, Br. 4.00, N. As. 1.00, P. R. 1.00, M. S. 5.00. (S. H453.52.)

For the orphanage near Boston: Teacher W. Engelbert 1.00. Gem. in Neu-Bergholz 2.40. Gem. in Ellicottsville 4.50. Mrs. Marg. Stahl through ? . King 5.00. N. N. by dens. 1.00. Gem. in Haverstraw 2.55. Mother Gram in Tonawanda 5.00. N. N. in Farmersville 1.00. Miss N. in Baltimore by ? . Stürken 4.00. N. N. through dens. 3.00. Thank offering from Mrs. Menkens through dens. 2.50. Gem. in Port Richmond 12.25. W. Dornfeld 1.43. Widow B. in Bergholz 1.50. By Treasurer Schmalzriedt 7.37. (S. H54.50.)

For the orphanage at Mount Vernon: Gem. in Port Richmond 6.00.

For the orphanage near Pittsburgh: I. M. in Farmersville 2.00.

For college maintenance: St. John's parish in Williamsburg 16.50. Parish in New Uork 8.50 & 11.50. Parish in Olean for St. Louis 4.19. Gem. in Allegany for Springsield 4.84. (S. K45.53.)

For the deaf and dumb: Gem. in Cohocton 6.60. Gem. in Port Richmond 5.83. V. Kemper in Pittsburgh 10.00. Gem. in Town Boston 7.64. (S. K30.07.)

For the mission in Eric: St. Matthew's Parish in New Uork 50.00. G. Hampf in Long Green 8.00.

For inner mission: N. N. through ? . H. Hanser 2.50. N. N. in Farmersville 1.00. G. Heyer through ? . King 1.00. Through ? . Storming by: Mrs. N. 4.00, Mrs. Bürger 5.00, Mrs. Garbade 1.00, Mrs. Jmwalde 2.50, Mrs. Eilstvm 1.00. Gem. in Bayonne 14.25. (S. K32.25.)

For inner mission in the West: A. F. W. Fedder in Sharpsburg 2.00. Marie Bernreuther and Mrs. Fries from Mission Corner 3.00.

For Engl. mission: L. Kirn .75. I. List.25.

For heathen mission: Gem. in Olean 3.47. N.N. in Farmersville 1.00.

For New Uork Progymnasium: Jmm. comm. in Baltimore 29.00. comm. in Ashford 6.00. comm. in Eden Valley 12.00. comm. in Washington 9.00. (S. K56.00.)

For poor students in Addison: Gem. in Olean 3.82.

For poor students in St. Louis: Cong. in New Bergholz for Chr. Otto 6.26. Cong. in Long Green 5.00. Coll. at Mrs. Hausrich's funeral in Wolcottsville 1.00. G. Hampf in Long Green 5.00. Cong. in Washington 2.00. (Summa K19.26.)

For poor students in Springsield: Gem. in Olean 3.82.

For poor students in Fort Wayne: G. Heyer by ? . King for Merz 1.00. For Drees: Sunday school ? . Heplers 4.00. By ? . Beyer 5.00.

For the Rockville congregation: New Bergholz congreg. 4.25. Treasurer Schmalzriedt 10.00. Treasurer Menk 3.50. Washington congreg. 11.15. (S. \$28.90.)

For Danbury congreg. by Treasurer Bartling 16.00. by Treasurer Tiarks 26.00. Treasurer Schmalzriedt 5.00. Treasurer Menk 6.50. Richmond congreg. 3.00. (S. H56.50.)

For the Gem. in Planitz: By ? . Sieker from Mrs. Well- brock .50, Mrs. Salatin 1.00. Kindtaufkoll. at Melch. Zeb in Cohocton 4.13. G. Gravenhorst 10.00. By cashier Tiarks 9.50. ? . King 5.00. (S. K30.13.)

For the community in Chemnitz: community in Allegheny City 18.90 & 1 20penny piece. Gem. in New Uork 50.35. Gem. in Smallwood 12.28. (p. K81.53.)

For the Macon City, Mo. comm. in Ellicottsville 3.87.
 For the comm. in South Bend, Ind: Gem. in Ellicottsville 3.50.
 For the comm. in Stillwater, Minn: Gem. in Richmond 3.00.
 For emigrant mission in Baltimore: Through cashier Schmalzriedt 6.74 u. 3.00.
 For Mrs. ?. Schmidt: Wedding record at F. Metzler in reserve 7.18.
 For sick pastors: By ?. Stürken by Mrs. Jmwalde 2.50. Thank offering by Mrs. Menkens 2.50.
 New York, June 4, 1883. I. Birkner, Treasurer.

Incorporated into the Wisconsin District Caste:

For the widow's fund: From the ??...: I. G. Nützel, C. Damm, C. Seuel, E. G. C. Markworth, F. Keller each H4.00, A. E. Winter 2.00, Kotbe2.00.
 From the teachers: A. Ehmann 3.00, Schanz 2.00, F. H. Meyer 4.00, A. Brandenstein 4.00. From ?. Wambsganß' congregation 11.07. Thank-offering of Mrs. H. A. Läufer in Portage 5.00. Collection at the time of the synod in the Dreieinigk.-Gem. in Sheboygan 27.82. (Summa K80.89.)
 For the Milwaukee progymnasium budget: F. K. at Oshkosh .50.
 For teachers' salaries and maintenance of the Progymnasium in Milwaukee: school fees from Nolte 20.00, from Mathias 2.00. ?. Ledebur's St. John's parish in Mequon 2.68. Cross parish in Milwaukee 14.25. ?. Damms Parish in Bloomfield 7.00. ?. Winter 1.00. ?. Seuels Branch in Lewiston 2.65. ?. Diehls Gem. 4.00. By ?. Markworth von Lindstädt.25, F. Winkelmann .25, collection at wedding of Jda Jakobs 2.63, of Marie Gruenwald 4.23. ?. Rehwinkel's parish 2.00. ?. Hudt- Ioffs parish in Belle Plaine 5.12. ?. Schütz's parish 3.00. H. Ostwald 1.00. ?. Schumann's Gem. in Waterford 3.00. Jmm. Gem. in Milwaukee 42.42. (p. \$117.48.)
 For the construction and debt repayment costs of the Progymnasium in Milwaukee: St. Stephen's Parish in Milwaukee 45.00. From the parish of ?. Wesemann in Grafton 7.00. E. Schumann in Oshkosh 2.50. Congregation of ?. Schwan in Pella 5.00. Community of ?. Wambsganß in Adell 50.00. Joh. Tukall 2.00. By ?. Markworth by K. Borgardt 1.00, K. Sander .50, K. Flunker .25. comm. in Manteufel 7.50. ?. H. Sprengeler .75, John Goetz in Milwaukee 15.00. ?. Mueller's Gem. in Jackson 9.00. (p. \$144.50.)
 For the community in Planitz: Mrs. Pritzlaff in Milwaukee 5.00.
 For the deaf and dumb: ?. Georgiis Gem. in Cedarburg 6.00. Wedding coll. at H. Rade in Milwaukee 2.20, Mrs. Wash .50, N. N. 100.00. Women's Club in Reedsburgh 5.00. (S. K113.70.)
 For Negro mission: wedding coll. at Ad. Trupke 8.00. ?. Schwan's Gem. in Pella 5.00. (p. \$13.00.)
 For the Negro Church in New Orleans: Gust. Heinecke in Sheboygan 1.00.
 For Wisconsin District Inner Mission: ?. Geor- giis Gem. in Cedarburg 3.00. Thank offering of Mrs. ?. Präger 1.00. ?. Wesemann's Gem. in Grafton 11.94. Wedding coll. at Jul. Manske 2.60. ?. Leßmann's parish in Berlin 10.30. ?. Ledebur's St. John's parish in Mequon 3.24. ?. Georgii's parish in Fredonia 1.32. ?. Pröhl's congreg. in Augusta 14.50. Mrs. Pritzlaff in Milwaukee 5.00. ?. Rehwinkel's comm. 4.00. (p. P56.90.)
 For the orphanage in Addison: From the school coffee of the comm. in Hartland 1.00. C. G., W. Br. and N. N. in Oshkosh .25 each. Mrs. I. in Sheboygan 3.00. ?. Seuel's Maid's Club in Portage 5.00. (S. P9.75.)

For the orphanage near St. Louis: N. N. in Calumet 2.00. Women's Club in Reedsburg 5.00. L. R. das. 1.00. (S. -".00.)
 For the comm. in Danbury, Conn: Gem. in Cedarburg 5.40. ?. Keller's Gem. in Racine 4.95. (p. -10.35.)
 For pupils Hinz in Addison: By ?. Löber 10.00.
 For synodal reports: Teacher Ehmann 2.00. ?. Winter 2.00.
 For ?. M. Wuneken: Coll. at the wedding of H. Miller u. Klara Eißfeldt 13.10.
 For Student Chiminger in Springfield: F. Kipp in Milwaukee 3.50.
 For the comm. in Rockville, Conn. Keller's comm. in Racine 4.95.
 For P. Herbst's Gem. in Columbus, O.: ? Rohrlack 2.00. ?. Barth .50.
 For poor & sick pastors: F. K. in Oshkosh 1.00.
 On the seminary building in St. Louis: From the Gem. of ?. Wesemann in Grafton 1.00. E. Schumann in Oshkosh 2.50. ?. Arnold's parish 6.00. ?. Kothes lower parish 22.00. Three-unit parish in Milwaukee 200.00. (p. -231.50.)
 For poor students in Milwaukee: From the school box of teacher Ehmann 2.00.
 To the household in Addison: ?. Rohrlack's Gem. 10.00. To the household in Springfield: 1?. Schütz'Gent. 5.00. For furnishing the seminary in St. Louis: 1?. Ebert's Gem. in Hartland 2.17, in Shawano 1.83. Postoral conference in Wisconsin for room "Wisconsin" 50.00. (S. -54.00.)
 For the synodal treasury: ?. Erck's parish in Wausau 6.25. ?. Präger's parish in Granville 5.00. ?. Eberts church in Hart-land 8.00. ?. Grothe's parish in Reeseville 10.00. ?. Wesemann's parish in Grafton 5.00. 1?. Nützel's congreg. in Oshkosh 06.17. St. John's congreg. in Plymouth 11.17. ?. Hiebers Gem. at Sheboygan Falls 7.50, at Wilson 5.25. ?. Ledebur's congregation at Mequon Niver 7.68. ?. Gökringers Gem. at Sheboygan 21.25.
 Strasens Gem- in Watertown 36.93, in Lebanon 8.62. ?. Reuschel's St. John's comm. 1.10. ?. Wambsganß' Gem. in Adell 14.47. ?. Osterhus' Heil. Geist' parish 10.50. ?. Keller's community in Racine 15.21. ?. Kothes upper parish 6.50. ?. Schütz's congregation 5.00. ?. Schumann's Gem. in Watersord 5.65. (p. -208.14.)
 Milwaukee, June 22, 1883. c. Eissfeldt, Treasurer.

For the preachers' and teachers' widows' and orphans' fund

(of Iowa District)

have been received:

1. contributions:

From the??: F. Brust, Ph. Dornseif, A. C. Dörffler, C. F. Herrmann, I. Horn, I. Hesse, Th. Mattfeld, C. R. Niesel, I. Seßler, E. Zürrer each -4.00; C. F. W. Brandt, W. T. Strobel each 5.00; F. Eblers, Th. Mertens each 3.00; V. Goßwei-ler 2.50; C. F. W. Maaß, G. Mezger 2.00 each; H. W. Rabe 8.00. By teacher G. H. Bergmann u. H. Engholm 2.00 each.

2. gifts:

Grandfather N. Hanken near Monticello 1.00. ?. Seßler's comm. in Sheridan Township 6.79. - ?. Guenther's comm. at Boone 7.72. Through ?. I. L. Crämer, two-thirds of the collection taken at Mr. W. Telschow's wedding, 6.40. Thank offering by Mrs. S. Grumm at Monticello 2.00. By ?. Händschke, Pentecost coll. sr. Gem., 6.08. ?. Zürrer's St. John's comm. 13.66. By ?. Zürrer by H. Richter sen. 1.00. (p. -119.15.)
 Monticello, June 25, 1883, F. v. Strohe, Treasurer.

With heartfelt thanks to God and the kind givers, the undersigned received: By ?. Th. Wickmann in Freistadt, Wis. for G. Wichmann from Mr. C. Wetzet -2.00, I. Dobberfuhl 3.50, from the Women's Association 10.00. Through ?. C. H. Lüker from his parish for E. Scheibe 5.00; by ?. W. Zschoche for the same the Christmas collection sr. Gem. 10.85; for H. Maßmann by ?. F. Wambsganß from the Jungfrauen- Verein sr. Gem. 10.00, Weihnachtskü. 27.68, by G. Schell- haas 5.00, F. Schellhaas 2.00, G. H. Jürgen 1.00; for I. Neubert of the women's association of the Gem. of ?. Niemann 10.00; by ?. C. Groß for poor students by the women's association of ?. Gem. 20.00, from other members 8.00; by ?. A. Reinke from the Virgins' Association of his congregation for W. Schönfeld 10.00, from the Young Men's Association for H. Bohl 10.00; by ?. A. Brömer for I. Klausung from W. Klausung 5.00, and from F. Schuh 1.00; by ?. Jüngel for s. Sohn from the collection bag of sr. Gem. 22.85, from H. Otte 2.00, from H. Knocke 1.00, from I. Meier 5.00; from the Gem. in Columbus, Ind. for G. Fischer 16.32, from the Women's Association for the same 6.60; by ?. Jüngel for his son 23.50, given at the wedding of Mr. W. Aufdem- berge, by Mr. I. G. Walther for his son 6.00, wedding coll. at Mr. Jakob Moßner's children in Frankenmuth, Mich.; by vr. Sihler for poor pupils 5.65, s. at the wedding of Mr. F. Wichmann; by ?. F. Ottmann for s. son 5.60, ges. at wedding of Mr. C. Flick in Coüinsville, Ill; by Mrs. Feth of the Women's Association of the comm. of ?. Zorn in Cleveland for A. Sallmann 10.00; by the Women's Association of the Gem. of ?. Niemann for I. Neubert 10.00; by ?. F. A. Traut- mann for G. Fischer from the women's association of sr. Gem. 4.35, from the Gem. 11.65; by ?. Kretzmann for s. brother from I. Dönsel- mann 5.00, from W. K. 2.00, from F. D. 1.00.

Fort Wayne, June 13, 1883.

H. Dümling.

Received **for the English Lutheran Mission in the West:** By Mr. C. H. Sieving, part of the mission festival coll., the local Kreuzgemeinde and the congregations of Carondelet and Minertown, -16.30. By Mr. Missionary A. Bähler, coll. at services in Perryville, Mo., 3.55. By Mr. ?. C. L. Janzow of I. St. Salem in Perry Co, Mon, 2.00. By the same for poor English students in Springfield 1.00.

St. Louis, June 22, 1883. c. F. Lange, Treasurer.

509 ?ranL1in Xve., 8t. l'ouis, ülo.

For poor students received through Mr. ?. C. Groß -6.50, coll. on Mr. Fr. Scheimann's wedding, and 3.15 on Mr. ?. Umbach's wedding. Günther.
 With heartfelt thanks to God and the dear givers, the undersigned received the following gifts of love

on the construction of the church in Danbury, Conn:

By Mr. Treasurer E. Roschke -9.75. By Mr. Treasurer I. Birkner 24.71 and from himself some dozen hymnals and a beautiful agendas. Through Hrn.-? Fr. Tramm from his. Gemeinde in Rondout, N. A., 7.67. Through Mr. ?. F. I. Th. Jungck of his congregation in Palmer, Kans. In response to various friendly inquiries, I hereby announce, to our and hopefully all our friends' delight, that we intend, God willing, to lay the cornerstone of our new church on Sunday, July 8 of this year.

On behalf of the community

Danbury, June 23, 1883, H. A. Fischer, Rev.

D. E. Leo, Treasurer.

Since the beginning of this year, the following monies have been received by me into the relief fund for poor Wisconsin sophomores: Through ? Heyner in Mondovi: collection of his. Gemeinde zu Canton, -3.25; from Mich. Olbert 1.95; Louis Thalacker .50; A. Lauterbach .50; Mrs. L. Bonewald 3.00; Friedr. Bolle 2.00. Durck cashier C. Eißfeldt in Milwaukee 4.35 and 2.99. Durck ?- E. Aulick in Ellisville, ges. at wedding of Gust. Kanopp, 7.00. By?- Markworth of sr. Gcm. in Caledonia, February collection, 1.71. May collection, 1.39. By?. Rohrlack, 2.00. Surplus of a collection on occasion of Synod meeting at Sheboygan, Wis. 8.50. (Summa -39.14.)

May the good Lord be a rich repayer to the dear givers and awaken more and more hearts to cover our poor Ptwphe- ten students with their gifts of love.

Racine, June 21, 1883.

C. F. Keller.

We have received the following gifts of love for our church building: From Boston: From Amalia Cellarius -1.00, W. Krebs .50, Katb. Muller .35. from W. Becker in Uork, Pa. 5.00. from the congregation in Proviso, Ill, 13.50. congregation in Merten, Conn. 22.00. from some of the members in?

Bethke's congreg. 5.00. congreg. in Bass Wood Hill, N. U., 2.50. By treasurer Grabl 117.46. By treasurer Birkner 133.05. By treasurer Bartling 6.40.
May the faithful God be a rich recompense to all dear givers.
Rockville, Conn. 18 June 1883, John Hetzler.

For poor students received with heartfelt thanks by Mr. ? Weseloh in Cleveland, O., from Mrs. Brinker -5.00, as well as from the esteemed Young Men's Association there 5.00 (both especially for student Drögemüller). By Mr. ? Fr. Cämmerer at the wedding of Mr. W. Finck in Orleans, Nebr., among poor "homesteaders" 5.05. By Mr. ? Graf in Blue Point, Ill, a collection of his. Parish in the amount of 10.15 & a Kindtaufkoll. at Mr. C. Becker 2.05 (both for Kohn).

C. F. W. Walther.

From the Women's Association of Trinity Church for the hospital-12 quilts, 3)^ dozen pillowcases, 1)^ dozen sheets. From the Virgins' Association of the Trinity Church: for carpets in the hospital-50.00; for doctor's expenses of the student Kössel in Springfield 10.00; for furnishing a room in the seminary to the memory of the late Otto Hermann Walther, the first pastor of the congregation 50.00. C. I. Otto Hanser. I. Otto Hanser,

For our church building further received: Mr. ? J. Nachtigall -14.00 (6.00 from his congregation as part of the Christmast coll. Parish as part of the Weihnacktskoll., 1.00 from N. N., 4.00 the same, 3.00 from Mr. W. Bödecker), as well as from several Hessian compatriots from Sk. Louis 30.00^ Mark 122.50. Likewise from Mr. ? A. W. in Chicago Mark 80.

Many thanks to the kind donors.

Allendorf an der Lumda.

H. Stallmann, ?.

For the church building of his second congregation in the Lutheran Colony on the L. R. & Ft. S. Railroad from C. F. Penzel -25.00, G. Reichardt 10.00, J.^E. Geyer 5.00 (all from Little Rock) and from B. Krebs 5.00, I. Pommrenke 1.00, N. N. 4.00, members of the St. Pauls-Gem. here, certifies with heartfelt thanks F. W. Herzberger,

Lutherville, Johnson Co, Ark.

Missionary.

New printed matter.

Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. Joh. Georg Walch. - **Thirteenth Volume** First Section. The **Hauspostille** according to Veit Dietrich. New revised stereotype edition. St. Louis, Mo. Concordia Lutheran Publishing House (M. C. Barthel, Agent). 1883.

With heartfelt thanks to God, we hereby inform our dear readers that our Concordia publishing house has succeeded in completing a new volume of Luther's works according to Walch in the present Lutheran jubilee year, namely one of Luther's most famous and most magnificent popular writings, namely his **Hauspostille**. After Luther's Small Catechism, there is no other writing of Luther's which has found such a wide circulation among the Lutheran people as his Home Postil. It has been translated into the languages of almost all countries in which there is a Lutheran church, so that in earlier, better times, there were only a few Lutheran houses in the whole world in which Luther's house postilion was not to be found and was not used, especially in the Sunday house services. And rightly so. There is no sermon book that is more suitable for home services than this very postilion. Although even the most learned theologians do not exclude this delicious book from the

Although the Lutheran family can learn to read it, which is why it has often been translated into Latin for foreign theologians, it is written in such a childlike way that even, as Luther used to say, "Hans behind the door" and the child who is just learning to spell can understand it quite well. Therefore, this book should not be missing in any Lutheran family; after Bible, catechism and hymnal, Luther's Hauspostille should be the first book of all Lutherans. The sermons contained therein were preached by Luther to his own household members and transcribed by his faithful table companion, the later famous Nuremberg preacher Veit Dietrich, reviewed by Luther himself, approved by him as correctly transcribed and published with his preface for the first time in 1544. The present new edition surpasses in correctness and decoration all those that have come out so far. It is not an old edition that has been only slightly embellished and spruced up for the jubilee year, but a new edition in every respect, which, however, reproduces the old content unchanged and unaltered. It comprises 1343 columns or 672 pages in large quarto. The price of a copy, bound entirely in bright mottled leather like the earlier volumes of the complete works, is only \$2.50. Those, however, who cannot afford to purchase the complete works of Luther, can obtain copies, with leather spine only, though likewise exceedingly clean and solidly bound, and gilt-titled, for only \$2.25. - May God, who helped us to produce this beautiful jubilee publication, now open many hearts that long for it, many hands that reach for it, many eyes that read it with joy, and many souls that find salvation in it as the treasure in the field. That we here in America have dared to undertake such a splendid popular edition of all of Luther's works and have so far had such splendid success with it, is a matter of great wonder, as one can see from the newspapers of the most diverse countries, and rightly concludes from this that there must be a Lutheran people here who not only bear this name, but know in whom they believe, have come to a living knowledge of the truth of Luther's teachings and therefore also love their Luther, read him eagerly and understand him quite well. O may the Lord continue to pardon our beloved Lutheran people in America in this way, so that they will also stand firm here in the land of the sects like a rock in the middle of the waves of the sea, and whole multitudes from among them will sail away daily confident and in peace on the pure sweet gospel of grace brought to light again by Luther. O dear Lutheran brethren, let the unbelievers and unionist religionists scoff at the words "pure doctrine" and mock: remember, pure doctrine is nothing other than a straight path to salvation. Therefore, as dear as your blessedness is to you, let Luther's pure teaching be and remain dear to you. So you will also have to enjoy it one day in the hour of death, but especially on the day of judgment, where nothing will be valid but Christ's blood, death and righteousness. May God help us all by grace! Amen! W. [Walther]

Proceedings of the Second Annual Meeting of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c., St. 1883.

The Southern District has done well in making the doctrine of justification the subject of its doctrinal hearing. For this doctrine is the "highest and noblest". "In this article," says Luther, "everything hangs and stands, and draws the others all along with it, and everything is to be done for this one, so that whoever errs in the others certainly does not have this one right either, and even if he holds the others and does not have this one, it is still all in vain. Again, this article also has the grace, where one perseveres in it with diligence and earnestness, that he does not fall into heresy, nor run against Christ nor his Christianity." However, no one can unlearn this teaching. We therefore believe that many of our readers will welcome, read and study this report with joy, in order to be properly encouraged in the knowledge of this doctrine. They will not regret it. The right knowledge of this doctrine alone makes healthy, joyful Christians. - In addition to the discussions on the doctrine of justification, the synodal report also contains theses on association by the Reverend President Schwan with an introduction by Professor Hoppe.

The report comprises 96 pages and can be obtained from Concordia-Verlag against payment of 30 cents. G.

Changed addresses:

Rev. b'. HerLderKer, iMtlierviUv, "soltu8ou 6o., ^rk.

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Only letters containing notices for the Bulletin are to be sent to the Re- daction, but all other letters containing business, orders, cancellations, monies, etc. are to be sent to the address: „ I.utk. tioivorOia-VerlaA" (IÄ. 6. Rurtkel, ^Zeut), 6oiner oi MILMI Street L Inäiunu brenne, 8t. I^emis, Llo. to be sent to. - In Germany, this sheet can be obtained from Heinrich I. Naumann, 36 Prtnatsche Strasse, Dreedon.

Lntereck at bde kosb Otllee from 8b. I-ouls, Mo., L8 866OL<Z-6IL88 matter.

Also a fruit of rationalism and the Union.

(Conclusion.)

It is not my intention now to describe in more detail how the so-called sovereign chief bishop and the authorities of his united state church suddenly abandoned "the spirit of moderation and mildness" against these faithful Lutherans, which they had diligently used in the past to win the ignorant Lutheran pastors and congregations for this so-called union; For these pastors were deprived of their office by the sovereign and the chief bishop at the same time, were partly put in prison, or were persecuted by the police like criminals against the civil law, when they were on their way to provide the small scattered group of their faithful church children with Word and Sacrament.

It is now only my intention to show briefly how, apart from the rationalism of the earlier decades, also the unionism of the later time is partly to blame for the fact that not only those noblemen but also many others have become the prey of the Roman-Papal Church.

First of all, those unclear, emotional sermons described above, in which neither law nor gospel comes into its own, are not conducive to helping the repentant hearers to a firm heart well grounded in God's Word and rooted in it.

Moreover, the preachers of the united state churches were forbidden from above to preach not only against the false teachings of the Reformed, but also, before the outbreak of the so-called Kulturkampf, against the false teachings of the Roman church. And although God's word commands the preachers to punish false teachings and to shut the mouths of the contradictors, those cowardly servants of men obeyed their earthly prince against the will of Christ, their heavenly King and Lord. And therefore their listeners remained in a miserable ignorance about the many pernicious and soul-murdering:: Heresies of the antichristic Pabst Church.

Moreover, it has its cunning agents scattered all around the country, the brood of vipers and viper breed of the Jesuits, who have a fine nose and like to make themselves at such, especially from the higher classes, who in addition to that ignorance also have a weak character and are easily seduced by the dazzling appearance of this church of lies, its unity, its ceremonial, its wealth and display of power and get as loose flies into the web of this giant spider.

Summa, had there been Lutheran preachers of the same confessional fidelity in Prussia before the dawn of the so-called ecclesiastical union in the largely Lutheran provinces of Saxony, Pomerania, Silesia, Westphalia and East Prussia, as those in the first and seventh centuries, whose sermons were also full of core and marrow and who, according to doctrine and doctrine, maintained the healthy Lutheran way of preaching - these with their congregations would have resisted like one man the union-addicted request of their Landesherm, and this pretended union would have been quite impossible.

On the other hand, it is part of the curse of this apparent, deceptive union that it, as it arose from ignorance and doctrinal indifference of the Lutheran pastors and congregations, has in turn strengthened this indifference; for it tramples underfoot, for example, the word of God in Isa. 66:2, where it reads: "But I look upon the wretched, and the brokenhearted, and the fearful of my word," of which reverent timidity the 119th Psalm is also full.

Of this fear, which also produces a tender conscience about the true meaning of every scriptural word, there is nothing to be felt among the ministers of the united state churches, even in such scriptural passages as establish articles of faith. For the unionist preachers are quite indifferent as to how their congregations hold, for example, in the doctrine of the Holy Communion. For the unionist preachers are quite indifferent to how their congregations hold the doctrine of Holy Communion, for example, whether they agree with the scriptural obedience of the Lutheran church, which accepts the words of institution in simple faith, as they read, or whether they fall into the disobedience of the Reformed church, which does not accept these words as they read, but instead, contrary to their natural understanding, imposes a meaning on them, which, also contrary to 2 Cor. 10:5, is contrary to natural reason.

and corresponds. Where is the righteous fear of God's word, which to them, as the papist priests blaspheme, is a waxen nose that can be shaped in one way or another?

And even if some of these united preachers teach Lutheran communion in the pulpit and in Christian teaching, and teach their confirmands in this way, they are very careful not to explicitly and emphatically testify to and punish the Reformed heresy as such, for they are more afraid of the punitive word of their superintendent or consistory for such impropriety than of the punitive word of God for such omission. And indeed, in such a naming and punishing of the Reformed false doctrine, they would at the same time raise a punishing testimony against themselves, and their sleeping conscience could easily wake up; for this would then reproach them, how they, with their scriptural knowledge of the doctrine of the Lord's Supper, could nevertheless remain in the service of a church in which the false doctrine of the Lord's Supper has equal rights, or where it is declared from above to be indifferent and unimportant what one thinks of it?

How differently did hundreds of Lutheran pastors behave at the time of the deceptive interim in the 16th century and under the persecutions of princes who had become Calvinists in the 17th century! For these hundreds of faithful servants of the church preferred to be pushed out of their office by the rape of their secular princes and so-called chief bishops and to be driven into misery with wives and children, than to have consented to the ambiguous and slippery declarations of the Interim or even to the Calvinist doctrine.

Therefore, these faithful witnesses of the past will come out at the Last Judgment against the unfaithful Lutheran preachers of the present day, and condemn them, who have entered and remain in the gaukelsack of the deceptive union cheerfully and well, as it were with flying banners and tinkling games, and in obedience to their worldly princes have renounced obedience to their spiritual and eternal King and have broken faith with His Word.

Or does God's Word no longer have the same

sense and meaning than before, and no longer binds consciences to the same obedience?

Thirdly, the pernicious effect of the union could not fail to be that - quite apart from the state-church suppression of the Lutheran confession and the actual devouring of the Lutheran church together with its worldly goods - this confession was completely extinguished in the hearts and consciences of the state-church unionist pastors, insofar as it still existed at all.

This was necessarily caused by the above-mentioned doctrinal indifference, first of all to those words of Scripture which themselves establish articles of faith, but which inevitably extended further and further from there; for he who does not believe such a word of Scripture as it reads, does not, strictly speaking, believe anyone as firmly and certainly as he should, especially where it does not establish any actual article of faith for the salvation of the soul. Moreover, it is open and obvious that, just as none of the learned so-called Lutheran theologians in Germany any longer believes in the literal inspiration of the Holy Scriptures from the Holy Spirit, the state-church unionist preachers willingly follow them in this.

The confession of the Lutheran Church, however, stands firmly on this inspiration, and because all articles of faith for the salvation of souls are founded on this divinely inspired word of Scripture, as on a rock, the truly Lutheran Church also holds steadfastly to this confession of hers against all rape from without and against all false teachings from within.

Wherever - be it teachers or listeners - this confession lives in the heart and conscience, it gives rise to confessional, manly Lutheran characters who do not let themselves be moved like a reed by the wind of strange and diverse teachings. And indeed, where such Lutheran pastors stand on the pulpit, and publicly and especially with proof of the spirit and power testify to the truth for salvation and at the same time punish false teaching and perhaps also do this in writings - it will happen only very rarely and they are not to blame if this or that of their listeners or readers, whether they are of high nobility or not, fall to the lying, antichristian papst church.

But where are such manly Lutheran characters to be found among the preachers, even in the so-called Lutheran regional churches of Germany? They are just not there. And even the few who still preach Lutheran doctrine "according to the example of the wholesome doctrine" are not man enough to firmly oppose their reverend ecclesiastical superiors, who still tolerate open deniers of Christ, these murderers of souls, in the pulpits without having made a verbal and, where necessary, also a written retraction.

Instead of leaving such national churches, whose highest authorities tolerate such poisoners in the pulpits, who spiritually kill the poor people, by which these superiors actually trample on the ethereal confession, which they should protect and cultivate, these characterless Lutheran preachers remain quite calmly in constant communion and church fellowship with their highly- or rather, because of such protection, unworthy consistories and their protégés, who officially strengthen unbelief and increase spiritual death. Nor does it matter much to these Lutheran preachers that they remain in this twofold communion with the so-called "Protestant Unificationists", these new-fangled spiritual vermin and vermin who, in a veiled and slippery way, really protest against all articles of faith and against whom the former rationalists are still honest people; for these do not hide their unbelief against Christ, the God-Man, under the colorful tinsel, the tinsel and cat's silver of Christian-sounding phrases borrowed from philosophizing human reason, as this wretched rabble does.

Summa, even these better Lutheran preachers are men without character with regard to the actual preservation of the Lutheran confession; and it is of no help to them before God that they shift the responsibility solely to their ecclesiastical authorities. Each of them has to answer to God for his own person that he continues to pull at the foreign yoke with the unbelievers against God's word and will and does not go out from them. Each one of them must give account before God that he does not depart from those who cause division and offense apart from the doctrine (thus also against the doctrine) that he has learned, but rather does the opposite, namely continues to cultivate communion and church fellowship with those from whom he should depart.

What good is it, even though the Lutheran confession, albeit now in a very weakened form, is still on the paper of the church constitution, if it is actually denied and suppressed and the upper church authorities, who are supposed to protect and preserve it against the ravaging wolves, the false teachers who do not spare the flock, are themselves blind watchmen and mute dogs who should not even bark, let alone bite?

So it is and remains the case that even the better Lutheran preachers, who really still lead the Lutheran doctrine in the pulpit, are not manly Lutheran characters and in this no equal sons of Luther and just as little of his confessionally faithful descendants in the 17th century; For there was, even from above, a conscientious doctrinal discipline, so that not every Lutheran pastor was allowed to preach what he liked and what was good for him; and the fraternal punishment of the preachers among themselves was not lacking either, which is hard to find now.

It is precisely the creeping poison of unconfessional unionism, this diabolical deception of the 19th century, which pervades our entire time in the ecclesiastical sphere and, with the sole exception of the orthodox Lutheran Free Church in the kingdom of Saxony

and on the Rhine, does not allow Lutheran, manly characters with a strong, resolute will to arise in matters of the confession.

This doctrinally indifferent unionism also influences the other preachers in the so-called Lutheran regional churches, so that they do not lead the correct Lutheran doctrine and correctly separate "the word of truth", law and gospel, but mix both together. And therefore, even if they preach Christ, the doctrine of justification by grace alone, for his sake, through faith with the exclusion of works, does not attain a clear, healthy form; and therefore, again, no healthy, Bible-based, just as rightly believing as rightly believing Christians are produced, but only morbid, emotional Christians, righteous Pietists and Methodists, but no Lutherans who are faithful to the confession.

Thus, the Lutheran Church itself in the so-called

In the so-called Lutheran state churches, because of the suppression of their confession, it has no form or beauty; in the unionist state churches, however, it has already been devoured. And unfortunately, the preachers of both churches are not capable of resisting the ever-increasing apostasy of the poor German people from God's Word and the Christian faith, and of putting a stop to the resulting, terribly increasing moral corruption and wildness. Truly, both would not exist to such a terrible and great degree and extent in the cities and in the countryside if Lutheran preachers of old grist and grain still stood in the pulpits in non-Papaline Germany, who knew how to lead God's word, according to the confession, with proof of the spirit and the power and with joyful opening of their mouths.

How does the Roman Pontifical Church behave in the face of this unconfessional and characterless deformity of the so-called Lutheran regional churches and the unionist state churches, especially since the largely unjust May laws of the Prussian state authorities of 1873? It stands firm and immovable in its partly just demands in its abbot and his representatives in the Prussian Diet and has in fact already achieved victory; and it is only the arrogance of the Prussian government that prevents it from revising and partly repealing these pernicious laws of the overarching state power.

What wonder, then, if such and such wavering and, in the best case, merely sentimental Unionists and sham Lutherans are attracted by the solid figure of the Pabst Church and, with their boundless ignorance of the many scripturally contrary, false doctrines of that church and under special circumstances, are induced to leave their church, which provides for them very stepmotherly and has hardly any claim to filial adherence, and enter the so-called Catholic Church, be they of the higher nobility or not?

With regard to the Union, it certainly remains the same: it - and why not also the apparent Lutheran church? - is the bridge either to revealed unbelief or - to the papacy; because this shall, according to 2 Thess. 2, 8, remain until the last day.

(Sent in by Pastor R. Herbst.)

"Yes, should God have said? "Gen. 3:1.

(Conclusion.)

This very doctrine, as we hold it according to Scripture and confession, gives the believing Christian the beautiful, glorious comfort that God has "so well and surely willed to preserve his blessedness, because it could easily be lost through the weakness and wickedness of our flesh, or be torn and taken from it by the wiles or violence of the devil and the world, that he has decreed the same in his eternal purpose, which cannot be filed away or overthrown, and has placed it in the almighty hand of our Savior JESU Christ, from which no one can snatch us, Jn. 10, wherefore also Paul saith Rom. 8: "Because we are called according to the purpose of God, who then will separate us from the love of God in Christ?" (8ol. veol. H 46.)

"For the Spirit of God bears witness to the elect that they are God's children, Rom. 8." "Because God in His will and nature is immutable

For this reason, when his children fall from obedience and stumble, he calls them again to repentance by the word, and by this means the Holy Spirit will be strengthened in them for conversion." (Sol Decl. § 74. 75.)

The papists teach differently. They curse the teaching that a Christian can be completely sure of his salvation. "They say that you should know that you are a sinner and such a sinner that you can by no means be sure of your salvation. So the whole world has been drowned in such doubt and other erroneous opinions of God." (Walch II, 1985.)

Luther, on the other hand, teaches: "If you believe (in Christ), you are called; if you are called, you are certainly provided. (Walch X, 2049.) "If you hear this, and are baptized in his name, and love his word, you are certainly provided for, and quite sure of your blessedness." "He that doubts believeth not." "Yes, you say, but I do not know whether I can remain in the faith? Well, then, accept the present promise and provision." "Look at the wounds of Christ and His blood which He shed for you, and from them the promise will shine forth to you." "And therefore he saith also unto thee, Thou art my sheep, because thou hearest my voice; and no man shall pluck thee out of my hand, John 10:29."

Now it is certain that it is purely impossible that God should become a liar with his promises to his elect. "From such knowledge must surely come great joy and delight, that God is immutable, and that he works according to immutable necessity, and cannot deny himself, but faithfully keeps his promises." But if a Christian is challenged in regard to his election and future blessedness, he only says freshly away: "I am a Christian"; "I am a Christian"; "Satan, do not make me doubt, the Son of God has come into this world to destroy your work and doubts; then the challenge ceases, and the heart comes again to peace, rest, and the love of God". (Walch II, 260-267.)

Thus we confess and believe an unmistakable assurance of faith in election and salvation. Phil. 1, 6. Paul says: "And I am of the same good confidence, that he which began the good work in you will perform it until the day of Jesus Christ. He is of good confidence that our faithful and true God will bring to completion the good work of the beatification of his Philippians that he has begun. What kind of certainty of faith would that be, which is supposed to be dependent or conditional on "if we ourselves will perform well", or on a future good behavior, which man himself is supposed to perform. This is basically neither faith nor certainty. For then no one can be really certain of his blessedness even for one hour, since no man knows what may happen to him in the next hour when it depends on him. Then a Christian would have to be uncertain over and over again whether he will be blessed. Then good night with all joy of faith! From such a certainty of faith, conditioned by an "if", we hear the old: "Yes, God should have said". One thing Einsender cannot rhyme here either, namely, how the opponents cannot grasp what the children in the catechism so cheerfully confess: "I believe an eternal life." We believe and confess: Yes,

God has said, in His Word and Sacrament just often enough, that in faith we should be completely certain of our future blessedness, and this to the praise of His glorious grace. Every true believing Christian can confidently say: "I know in whom I believe, and I am sure that he is able to keep my salvation until that day. 2 Tim. 1:12.

Such certainty of faith gives neither false peace nor false security. This is a matter of self-righteous and rational people. The true Christian knows his weakness and his infirmities and is constantly in battle against the enemies of his blessedness. He knows how false security has deceived many and that faith cannot stand with wanton and willful sins. He knows the prayer, "Create in me, O God, a clean heart." He knows the exhortations, "Watch and pray, lest ye fall into temptation." "Create your blessedness with fear and trembling." "Hold fast to the word and to prayer." "Grow in grace and Knowledge of our Lord and Savior JEsu Christ." "Take all the more care to establish your calling and election" 2c. and do not ignore them. But this, like all demands and threats of the law in general, does not affect his certainty of faith in regard to his blessedness. As his earthly life, so much more his spiritual life, he puts into God's hand. He trusts his faithful God, who converted him by His grace, to preserve and keep him also by His grace. He is careful not to tempt God with all diligence. But he believes, believes with complete certainty, God will keep him in faith until
ans. end. He believes it because God has said that he will do it, because God will do it with his promises.

The first thing that is certain is that the people have bound themselves to the faith. Such certainty without doubt, that is certainty of faith. For this, God's chosen children give glory to God alone.

Away with the tempting voice: "Yes, God should have said", where God has placed the articles of faith in His Word Himself. Plug your ear against the cunning voice, no matter how sweet it may seem and how plausible to your reason. There is corruption in it. Keep it with the true theology, which bends reason under God's word and is raised to the banner by the synods of the Synodal Conference. In this, God strengthen us!

Christ's active obedience.

Among the false doctrines spread by the Methodists is their teaching that Christ's actions and life serve us as an example and pattern, but do not belong to the work of salvation. They do not consider it a part of Christ's high priestly office that he rendered the most perfect obedience to the divine law, that with his perfect obedience he satisfied God's wrath and healed our disobedience, and that we can take comfort in his obedience against our sin and evil conscience.

The "Christian Ambassador" of July 2nd brings an article in which he says that Christ "entered as our substitute" only "after the last and most difficult test in Gethsemane had been passed". Even this bitter suffering of the soul in Gethsemane is not considered by the "messenger" as "atoning for sins", not as "enough"! And of Christ's actions and life he says: "Not a few Christians are of the opinion,

Christ, he says, was our substitute all his life; he fulfilled in our stead the law which we profaned and broke, and at last offered his life as an atoning sacrifice for us; all that he did and suffered, from the manger to the grave, was done in this capacity, was the righteousness of Christ imputed to the believer." And - it is frightening - this opinion the "Messenger" declares to be an error!

It is horrible to argue like this against God's clear word! Match. 5, 17. Phil. 2, 7. 8. Rom. 5, 19. 8, 3, 4. Gal. 4, 4. 5.

It is appalling to rob Christ of His honor, to diminish His redemptive work, and to deny Him an important piece of His work!

It is terrible to rob the poor souls of a high, glorious comfort, which, besides the suffering obedience, the active obedience of the Lord JEsu also brings them.

It will not be unwelcome to dear readers to read some glorious words of Luther about the necessity and importance of this piece of Christ's ministry and the glorious comfort that lies in it. He writes:

"The main thing and the reason for the gospel is that you receive and recognize Christ before you take him as an example, as a gift given to you by God and as your own, so that when you see or hear him do or do something, you do not doubt that he himself, Christ, is yours with such doing and suffering, on which you may rely no less than if you had done it, yes, as if you were the same Christ. Behold, the gospel is rightly discerned, that is, the abundant goodness of God, which no prophet, no apostle, no angel has ever been able to explain, no heart can ever sufficiently wonder at and comprehend. This is the great fire of God's love for us, from which the heart and conscience become joyful, secure and satisfied; this is called the Christian Preach faith. Such a sermon is called a gospel, which in German means a cheerful, good, comforting message. (Kirchenpost. Ein kleiner Unterricht, was man u. s. w. Erl. A. 7, 8.)

"The infant Jesus allows himself to be circumcised like another infant. Why? Because he is without sin and does not need to be

circumcised to become a child of God, for he is one before. But it is because he is to be called Jesus and to be a Savior, who is to help against sin and evil conscience, against death and all misfortune that follows from sin. For this reason he is circumcised and submits himself to the law, so that he will leave nothing behind that God has ever commanded men to do, so that when we see our uncircumcised hearts and the abominable disobedience in us, we will not therefore despair, but hold fast to Christ and say, "I am, alas, a great sinner and have not done the will of my God, but for this reason I will not despair of God and his grace. For what I have not done, Christ has done for me, and the law cannot accuse him of not having done the least thing. Therefore let the law leave me alone, neither condemn me nor accuse me. For I am not alone; Christ is with me; to him I cling, who has paid for my sin and given me his innocence and righteousness. In spite of the law and the devil, that they overthrow this **comfort to** me." (Hauspost. Ev. Neujahr. Erl. **A. 1, 319.**)

"When the law comes and accuses you of not keeping it, point it to Christ and say, 'There is the man who did it, on whom I cling, who fulfilled it for me and gave me its fulfillment,' then it must be silent. If sin comes and wants to strangle you, point it there to Christ and say, 'As much as you can do to him, you can do to me, because I am in him and he is in me. If death comes and wants to eat you, say to him: "Dear death, if you know the man there, go and bite his tooth out, he has made your bite sour enough for you once; if you have a craving, rub yourself against him again. I belong to the man, I am his, he is mine, and where he stays, there I also stay; you have nothing to do with him, you will also leave me satisfied. If the devil comes and wants to have a part in you, and hell wants to devour you, point him to Christ, and you will be able to satisfy him. (Church Post. Ev. Thomast. Erl. A. 15,59.)

"Then the law is known, when I learn from it that I am damned, and now see that there is no hope nor comfort, I cannot help myself, but must have another to save me. Then it is time for me to look around for the one who can do it, and that is Christ Jesus, who for this very reason became man and is like us, so that he might help us out of the mud in which we are stuck. He loved God with all his heart and subjected his neighbor as himself and his will completely to the will of his heavenly Father, thus completely fulfilling the law in all respects. I could not do that and yet I should do it. Therefore he takes care of me, and what he has fulfilled in the law he gives to me freely, his life he gives to me freely with all his works, so that I may put on it as a good that is mine and given to me." (Church Post. Ev. on 18 Sonnt, after Trin. Erl. A. 14, 148.)

"That we may know the more fully how Christ was put under the law, we are to know that he was put under it in two ways. First, under the works of the law: he was circumcised, sacrificed in the temple, and purified; he was subject to his father and mother, and such like; and yet he was not guilty, for he was lord over all the laws; but he did it willingly.... Secondly, he also willingly submitted himself to the punishment and chastisement of the law. Not only did he do the works he was not obligated to do, but he also willingly and innocently suffered the punishment the law inflicts and judges those who do not keep it. Now the law judges all those to death, damnation and condemnation who do not keep it, as St. Paul introduces Gal. 3, 10, Deut. 5, 27, 26: Cursed be he that keepeth not all the words of the law, to do them?

See, this is what the Son of God did under the law, to redeem us who were under the law. And he did it for our good, not for his need; he showed us love, kindness and mercy; as St. Paul says Gal. 3, 13: Christ redeemed us from the curse of the law when he became a curse for us," as if to say, "He put himself under the law and its judgment for us, so that all who believe this may also be redeemed from the law and its judgment.

Now behold, what an exuberant richness the Christian faith has, to which all the

These works and sufferings of Christ are given to him as his own, so that he may rely on them as if he had done them himself and they were his own. For as it is said, Christ did them not for himself, but for us. He had no need of them; he gathered the treasure for us, that we should cleave unto it, believe, and possess it; to which such faith brings with it the Holy Spirit.

What more shall God do? How can a heart abstain from becoming free, joyful, airy and willing in God and Christ? What work and suffering can it encounter that it does not surrender to, singing and leaping with love and praise to God? But if it does not do so, then there is certainly a lack of faith. For the more faith there is, the more such joy and freedom; the less faith, the less joy." (Church Postilion. Epist. on the Sunday, after Christ. Erl. A. 7, 270 f.)

(Submitted.)

One correction.

From German church papers I see that the events in the Norwegian Synod have recently been misinterpreted in many ways. For the sake of truth, I would therefore like to ask the "Lutheran" to include the following correction.

In the church paper of Columbus, Ohio, the other day, to my great astonishment, I read the following: From the 25th of April to the 9th of May, a full fortnight, the general pastoral conference of this synod was assembled at Madison, Wis. Over one hundred pastors attended the same. The majority of the same came as real or supposed adherents of the Missourian doctrine of election by grace, and went home as confessors of our, the old Lutheran, doctrine. Thus, God blessed the testimony of our dear, tireless brother, Prof. F. A. Schmidt, and his fellow confessors. At the end, in order to see how the assembly now stood, several short questions were put to it for answering by vote. The first question was: "Does the election to the infallible attainment of blessedness include at least an eternal predestination of individual sinners to the infallible attainment of blessedness in the hereafter?" This question was unanimously answered in the affirmative.... A fifth proposition, put by the actual leader of the Missourian Norwegians, Koren, himself, "Diele predestination presupposes perseverance in faith in those to whom it applies," was adopted by 94 votes, that is, almost unanimously. (NB. Question or sentence 2, 3 and 4 contain essentially the same thing as the fifth sentence). - This is printed by "Herold und Zeitschrift" and makes the following remark: "A year ago it seemed as if Prof. F. A. Schmidt and his followers would be forced out of the Synod, and that they in their great majority would stick to Dr. Walther; but according to more recent

appearances (namely, after what has happened in Madison) the contrary will probably come true. - —

According to this, the majority of the Norwegian pastors, who were formerly in agreement with Missouri, are said to have become of a different conviction as a result of the negotiations in Madison and to have declared their support for Prof. Schmidt; and this they would have indicated by agreeing to the above sentences at the conclusion of the conference.

As certain as it is that Ohioans would like nothing more-

than such a breakdown of the doctrine of election by grace in our synod, so strange is it that they feel prompted by the events in Madison to raise their cries of triumph now. It is all deception. We stand in the doctrine of election by grace now, as before, and hope by God's grace to stand so always. The undersigned also cannot but see that we are not the cause of this deception, but that it is self-inflicted, and that Ohioans must therefore answer for it themselves, if they also make other people believe that we have denied the doctrine of the reviled Missourians.

As for the first, that the mentioned vote should have taken place at the end, in order to see how the individual participants of the conference now stand, this vote was not taken at the end of the conference, but on Monday, the 30th of April, thus on the 5th day of the negotiations of the fourteen-day conference. So reports our "Kirketidende", which the Ohio - report writer had at hand, because he refers expressly to it. So this error can only be self-inflicted. But even if the vote on those two sentences had taken place at the end of the negotiations, it is by no means said that we would have changed our position; for apart from the fact that the wording of the sentences does not contradict the right doctrine of the election of grace, the "Kirketidende" clearly shows how we want the sentences to be understood. By the way, as far as the wording of the sentences is concerned, in the first sentence instead of the word "at least" there should be the word "in any case". This inaccuracy in the translation wants to complicate the understanding of the sentence, because all the weight is on the word.

To explain the two propositions quoted, and to prove that we have by no means abandoned our former doctrine by agreeing to the same, I need only quote the following propositions of Koren, the "real leader of the Missouri Norwegians," as the Ohio Reporter calls him. These sentences were also dealt with at the Madison Conference, and, well to be noted, these sentences were dealt with at two of our District Synods after the Madison Conference, without Prof. Schmidt and his followers calling attention to the fact in a single word that what was enunciated in them had been abandoned at Madison. Thus, Fr. Koren's sentences read:

(1) If the election of grace or election is to be understood as a mere determination of which individual sinners are to be saved, i.e. such a pattern as is mentioned in Concordia XI, 9, which is not the biblical and symbolic concept of the election of grace, then it would be right to say that faith and constancy in faith to the end must precede election, namely as a gift of God's free grace and as an effect of God by virtue of an eternal decree on these same individual human beings. In this sense it would be right to say that the election to beatitude has faith as its precondition.

2. if, on the other hand, the election of grace or election is understood according to the presentation of the holy Scriptures, not as a mere determination of which individual sinners are to be saved, but as a concept which comprehends in itself God's decision, according to His mercy for the sake of Jesus Christ, through the revealed salvation determined for all men, to save all men.

If the faith of those who are to be blessed is to be included in the order of salvation, it must be said that faith belongs to the decision of election as a necessary part of it, and that the constant faith worked in time through the means of grace is a consequence of election.

From this it can be seen that in those two much-discussed sentences of Madison, the choice of grace of the holy scripture and the confession is by no means to be stated and explained. With those sentences one rather only wanted to agree with the truth that man must have faith before he can be saved, that the justification is the first, the glorification the second according to Rom. 8, 30: "but whom he has justified, them he has also glorified", and as this was the right order in time, so it was also in God's counsel in eternity. That they wanted it to be understood in this way, they testified loud and clear before accepting those sentences. But, one might think, how does one come to especially agree to such a simple, although important truth? This may seem strange to those who are not familiar with the controversy in our synod, but the reason is no other than that we are constantly accused of denying this truth and falsifying the order of salvation.

In the same article, the following is reported from the Norwegian Synod: "Finally, the news is quite pleasant under the circumstances, that two of the three districts of the Norwegian Synod, even the Iowa District, whose long-time president is Pastor Koren, have just decided almost unanimously to leave the Synodal Conference. - It is true that we have left, but not, as the Ohio Synod did, because the Synodal Conference was leading a false doctrine of the election of grace. On the contrary, because we saw that the mere resignation in and of itself would be understood as if we had resigned because of doctrine, all the districts of the Synod expressly resolved that by resignation no judgment should be passed on doctrine, and in two districts, lest some other reason should be imputed to us, it was particularly stated as the reason for resignation that if we were separated from the Synodical Conference we hoped to be more easily united among ourselves. That this reason cannot be a mere pretense will be obvious to anyone who considers how easy it is to make even serious Christians fearful by citing a number of detached quotations about the mysterious doctrine of the election of grace from writings that cannot be read in context because of the foreign language.

A fellow believer in the Norwegian Synod.

(Submitted.)

Beloved Christians!

On the occasion of our district conference in Omaha, I learned from the treasurer of our Nebraska district that the treasury of the Inner Mission had a small deficit. I hurriedly tried to bring this sad news to all my fellow ministers in the state and asked them to inform their congregations. I cherish the good hope that when they hear of this, they will be able to help: The

The poor parishioners of the Inner Mission are already reporting that, after receiving this report, they immediately decided to take up a collection for the Inner Mission's treasury. I can already report that my poor congregation, after receiving this report, immediately decided to take up a collection for the treasury of the Inner Mission. Will you, dear congregations of Nebraska, not all follow this example?

But I thought that even outside Nebraska there might be some who would remember us just now, if they only knew that we were in need of help, and that is why I took recourse to the "Lutheran", in order to make all Christians of our synod acquainted with our need through him. So what I want to tell you is this: Our missionary treasury is empty. Why I do not keep this secret to myself, but also entrust the same to you, I do not need to say. But in order to encourage you, dear reader, to soon and most joyfully offer a gift for this purpose, I would like to draw your attention to the wonderful success of the Mission in Nebraska.

Hear and marvel. In 1880, according to the synodal report, Nebraska had 26 pastors of our synod, and this fall, s. G. w., our number will already exceed 40. Not quite 4 years ago a traveling preacher was stationed in A. He was supposed to travel the whole state, but he found so much work in <one part of it that he could not even think of the whole state.... Of the churches planted in this field, 5 pastors have already been called, and each of them has more work than he should have. This fall, the sixth will join them, and a large sphere of activity will be assigned to him as well.

That our mission has had such splendid successes has, however, been greatly helped by the rich harvests of the last few years; for they have given disreputable Nebraska such a reputation that immigrants are now flocking to us in bright heaps. Who shall now take care of them? Who shall bring them here the one thing that is needed? Shall we keep silent when they cry, "Come over and help us"? or shall we write to them: We cannot help you, for our missionary treasury is empty? Shall we abandon them to the sects and name Lutherans? Truly, that would be irresponsible before God and man. Precisely because these false teachers are here and seek to devastate the garden of God, we have all the more duty to take care of the threatened souls with all diligence. But this can only happen if we get ahead of the false teachers in seeking out and serving the scattered fellow believers. Once our fellow believers have fallen into the hands of false teachers, it is rare that they recognize them as false prophets and renounce them. In the course of the last few years, this has happened more often, but it has also happened that whole settlements have fallen prey to the enthusiasts, because these settlements were not visited by us.

Can we Lutheran Christians now justify it if this happens even further, since we have often been able to prevent it by sending out traveling preachers? Do not be dissatisfied, dear congregations, if your pastor travels now and then, seeks out fellow believers and brings them the bread of life; no, rather be glad that he has missionary zeal, for through him you serve the brethren. Do not even leave it to your pastor alone, no, you also work.

in this regard. When you meet with fellow countrymen in town or on visits, don't just talk about the temporal, but also try to get to the spiritual. Those who want to hear God's word, but do not know where to find it pure and clear, point them to a faithful Lutheran pastor. Those who have become unfaithful to their church and cling to false prophets, remind them of their apostasy and inculcate in them the word of Christ: "If you abide in my word, then you are my true disciples. So if every Christian would missionize on his part, our mission would be able to show much greater blessings. But, beloved, even if we do all this, we have not yet fulfilled our missionary duty. We can and should do more. Do we not owe it to ourselves to bring the Word of God to our fellow believers who are scattered and far away from us? You don't have to say, "They may settle where there are already churches," or, "They may call themselves a pastor." You also know that ability is a big word here. And if the addiction to riches has driven them into the wasteland, then it is even more necessary to hurry after them, because then they are heading straight for the abyss of hell. If the children of the world hasten to the aid of a man who is heading for temporal ruin, how much more should we Christians hasten to the aid of those who are in danger of falling prey to eternal ruin. Your Savior also demands this of you when he says, "Preach the gospel to every creature." And St. Peter urges you to do so in the words, "Ye are the chosen generation . . . That ye should preach the virtues of him that called you from darkness unto his marvelous light."

You can also fulfill these words, among other things, if you help that traveling preachers can be sent out. Let us willingly serve the Savior, who loved us even unto death, also here. Joyfully let us offer gifts for this purpose according to our ability, since we have the most glorious blessing of this work before our eyes.

Now then, dear Christians, since we have time, let us do good to everyone, but most of all to our comrades in faith.

With kind regards

of the Nebraskans.

(Submitted.)

The Michigan District

of our synod held its sessions this year at the congregation of the Rev. H. Koch at Grand Rapids, Mich. from June 20 to 26.

The opening sermon of the General Praeses Schwan was faith-strengthening and powerfully encouraging for further cheerful and faithful work, watchfulness and care in the house of the Lord. According to the synodal resolution, it is to appear in print soon. The synodal speech of the honorable district president was also suitable to inspire new loyalty and zeal in teaching and life. The fact that so many synod members attended was also highly encouraging from the outset. There were 42 pastors, 35 teachers and 39 congregational deputies; only 4 pastors and 5 teachers were absent, and only 5 congregations had not sent any deputies. Almost all of the excuses were recognized as valid. Newly admitted to the synodal association

were 2 pastors, 4 teachers and 3 congregations. The number of standing members of this district amounts to 141 at present. Two candidates for the preaching ministry and several for the school ministry will soon be inducted into office in the midst of this district, and we could probably use a dozen more. May God awaken many godly and gifted young men and boys to be trained for the service of the Lord in church and school; for great is the harvest and few are the laborers! Let us also, dear Christians, diligently ask the Lord of the harvest to send laborers into his harvest!

The Synod held ten sessions from Wednesday afternoon to Tuesday evening. Pastoral and teacher conferences were held in the evenings. Two written works were before the Synod for discussion. One, "Theses on the Holy Sacraments in General and on Holy Baptism in Particular" by Rev. K. L. Moll, had already been the subject of discussion earlier, and this time Theses 6, 7, 8 were discussed in detail and thoroughly in several morning sessions. These show how both the doctrine of the enthusiasts that the holy sacraments are only signs of grace and not also true means of grace by which divine grace is really offered, communicated and sealed, and the doctrine of the papists that the sacraments are "*sine bono motu utentis, ex opere operato*" i.e. They then explain how all sacraments, since they have divine promises of grace, require above all faith and are therefore beneficial only to those who receive them in faith, while to those who do not receive them in faith they are a stench of death unto death. The other work, by Past. G. Markworth, containing 5 theses "on mutual support associations within Christian congregations" followed the previous one by Past. Hügli on "secular worker support associations." According to God's Word, a Christian with a good conscience cannot belong to such a secular association, as such, but even within a Christian congregation special support associations are quite unnecessary, indeed, evil. The church, the support association founded by Christ, must take care of all its needy members in such a way that a special association can no longer find anything to do within its boundaries. It is sad and a sign of the last times that this is no longer the case in our Christian communities. It is true that if such special mutual support associations within Christian congregations do not want to be love institutions, but are purely civil, business connections and contracts, then they are not sinful in and of themselves, but even then they are not to be recommended, rather they are to be warned against. Unfortunately, there was not enough time to thoroughly discuss the last two sentences as well. However, all theses with their execution by the thesis writer are to be included in the synodal report.

From the more businesslike discussions only the following: Our traveling preacher reported quite pleasant things from his work in office. Many Gemeinlein find already collected and a wide, open and hopeful field still lies before him. The employment of a second traveling preacher would be urgently necessary, but at present still impossible for us. - The great need for workers in the Lord's harvest was brought to the attention of the synod members by the

We are earnestly asked and admonished to do everything possible to remedy this situation, especially to transport suitable people to Springfield and Addison for training in preaching and school ministry and, if necessary, to support them adequately during their studies. Mere physical poverty should not make it impossible for any young person among us to study. No one has ever suffered hardship. The young men and boys should only come confidently. - With regard to the mission to the Jews, which is to begin soon, it was decided to support this highly important work, for the execution of which God has already given us a suitable missionary, most faithfully with prayers and gifts. - A petition concerning the mission to the Gentiles is to be presented to the next Synod of Delegates for discussion. - With regard to the 400th anniversary of Luther, the Synod decided to recommend to the congregations that they celebrate it either on November 10 or the following day (Sunday), and that they take up an extraordinary collection for our educational institutions. - The delegates to the Synod of Delegates were elected, as well as the delegates to the Synodal Conference.

To God be praise and glory for His great undeserved grace. May He further bless the work of our hands for His own sake.

J. F. Müller.

To the ecclesiastical chronicle.

Luther's House Postilla. The "JVorkman" says that the edition published by our Concordia-Verlag is "the most perfect edition that has ever left the press", and that the layout leaves nothing to be desired in terms of beauty, comfort and durability.

Quakers are losing more and more limbs. Young people are ashamed to go about in the old flamboyant Quaker garb. Most attend Episcopal churches.

Contempt for baptism among sects. To the examples given earlier we add another from the Methodist sect. The pastor of the Arch Street Methodist Church in Philadelphia, Rev. O. H. Tiffany, employed since 1880, stated in his annual parochial report of May 5 that he had baptized 5 infants and 3 adults during the past year. The congregation numbered about 700 "regular" members! Since his employment in 1880 until May 5, 1883, he baptized a total of 39 persons, 30 children and 9 adults!

A so-called communion service of the Utah Mormons is described in the „*Presbyterian*.“ We gather from the

report the following: In front of the platform on which the officers were seated was a long table and beside it barrels of water. On the table were plates and baskets of bread, pitchers and cups. While prayers were being said and sung by a choir, 10 to 12 elders broke the loaves of bread into pieces. After singing again and saying a prayer of thanksgiving, the distribution of the bread began. It was first passed around among the officials (the apostles, 70 elders and other dignitaries) and then among the large crowd. The distribution took a considerable time. During it, Brigham Young, Jr. gave an account of a recent missionary journey. After the distribution of the bread was completed, he paused in his talk so that a prayer of thanksgiving could be said over the water. Then he continued. Meanwhile, the water was passed around. Each of the officials had a pitcher to fill the cups. There

many drank to quench their thirst, the officials often had to rush to the barrels to refill the jugs. Throughout the action, there was no trace of devotion or reverence. When the speaker made witty remarks, there was often loud laughter. - Who is not horrified by this desecration of the saint!

How one once issued a free pass to a slanderer.

The magistrate Z. in K. was once informed that a certain citizen of his town did not cease to pour out the most venomous vituperative words about him. He wrote a sheet of paper with the following content: "I hereby inform everyone that the citizen N. N. has received unlimited permission from me to blaspheme against me as often and as much as he likes. Thereupon he sent for the man and handed him the paper with the words: "My dear friend, I have heard that he sometimes feels an irresistible desire to blaspheme against me. Since this could cause him inconvenience according to the law, I have issued this document to him, with which he can prove to anyone who wants to challenge him that he is completely within his rights, even if he should blaspheme against me.

Ordination and introductions.

On the 3rd Sunday after Trin. candidate Martin Cämmerer was ordained and inducted by the undersigned on behalf of the Honorable President of the Illinois District at Chandlerville, Ill. A. D. Greif.

Address: Rev. IU. Ouemmorer, (üdanälörvillo, 6a88 Oo., Ill.

On behalf of the Honorable Presidency of the Jowadistrict, on the 6th Sunday after Trin. Rev. H. W. Bähr was installed by the undersigned in his congregation at Dexter, Iowa.

Ms. Ehlers.

Address: Rev. II. Uaoür, Doxior, vallas 60th, lo>vu.

On the 4th Sunday after Trin. by order of Mr. Präses Wunder Mr. Pastor H. W. Rabe was introduced in the Lutheran congregation in Warsaw, Ill. by

W. Hallerberg.

Address: Rev. II. ^7. raven, liVarsurv, Ill.

On the Sten Sunday after Trin. on behalf of the Presidium, Fr. E. Saupert was installed in the midst of his congregation at Lanesvttle, Ind.

A. Saupert.

Address: Rev. L. Lauport,

I-aLSsvillo, Uarrison Oo., lu6.

Church dedications.

On the 6th Sunday after Trinity, the Lutheran Zion congregation in Hamilton County, Nebr. celebrated the happy dedication of their "newly built" church. Mr. F. H. Iahn preached in the morning in German and Mr. G. Weller in the afternoon in English. G. Bürger.

On the 6th Sunday after Trinity, the Lutheran congregation at Freistatt (near Pierce City), Mo., was able to dedicate their beautiful new church to the service of the Most High. The church is 36X56 feet, not including the altar niche, with a steeple 80 feet high. Preaching in the morning was Mr. I>. Germann. Mr. U. Obermeyer preached a German sermon in the evening in addition to the English sermon in the afternoon. The consecration prayer was said by John Noschke.

Mission Festivals.

On the 4th Sunday after Trin. the Lutheran Trinity Church in Washington County, Kansas, celebrated its mission feast. Mr. Pastor A. Baumhöfener and undersigned preached. The collection after deduction of travel expenses was -48.10.

E. A. Frese.

On the 5th Sunday after Trin. the congregations of Bei - videre, Goodhue and Hay Creek celebrated their community mission festival in the midst of the congregation of the undersigned. The festival preachers were Messrs. kU. Stülpnagel and Karl Schmidt. Collection -70.00. Chr. Mäurer.

On June 10, the congregation in Stringtown, Mo. celebrated its first mission festival. Invited neighboring congregations were prevented from attending by persistent rain on the feast day. Festival preachers were ?? C. E. Brandt of St. Louis and W. Sandvoß. The collection was -35.05. I. A. Proft.

The Lutheran St. Paul's congregation at Cohocton, N. U., celebrated this year's mission festival on June 24, in which a number of members of our neighboring congregations at Wells-ville and Basswood Hill also participated. The Kolletke betrng -35.11. Festival sermons were preached by Hr. 1'. Geo. Book and

E. I. Sander.

On the 6th Sunday after Trinity, the congregations of Sheboygan Falls, Town Wilson, Town Herman and Sheboygan celebrated their annual mission festival in Sheboygan. Speakers in the morning were ? R. Pieper and Prof. Pieper, in the afternoon Pastors Herzer and Sagehorn. The collection was -123.92.

I. G. G.

On the 3rd Sunday after Trinity, the Lutheran congregations in Noble County, Ind. celebrated their annual mission festival in a wood near Kendallville. Schlesselmann preached in the morning and the undersigned in the afternoon. The collection was -62.00.

G. M. Schumm.

A humble request to the singing choirs in our synod.

Who among us has not seen with great joy from the "Lutheran" with what rare zeal and God-pleasing cheerfulness the funds for the furnishing of the living rooms in the new seminary have been collected and sent in, so that already after a few weeks the open hands that still wanted to give had to be resisted with the cry: "It is enough". - And who among the lovers of our Lutheran church music has not been pleased to see among the cheerful givers a singing choir dedicating a room to the memory of the great Lutheran organ musician Sebastian Bach? Surely, this is to indicate that in a Lutheran seminary singing should also be cultivated in the most careful way. After all, the Lutheran Church is the "singing" church, for to it, as to no other, God has given the most anointed singers, poets and composers, our dear father Luther at the head. This has awakened the thought in the conference of teachers of St. Louis and vicinity assembled in Mascoutah, Ill: not merely a Bach room, no, the seminary should also have an **organ**. Chicago deserves the honor of having given the impetus to this idea: but we want to try herewith to give this delicious idea its proper form, its full expression. For what is a Bach without an organ! - But how should this beautiful idea be put into practice? Our proposal is that all existing choirs within our synod should kindly lend us a helping hand with a mite of their love. - How do you feel about this proposal, dear synodal choirs? Will you let the thought be beautiful, the execution delicious? How uplifting it will be when in the Aula, this chapel for the morning and evening services of our dear students, the majestic sounds of a good organ accompany the singing of our magnificent chorales! What joy of heart for all guests, when on the day of the inauguration Luther's heroic hymn: "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God") resounds under mighty organ accompaniment! And how easy it is to bestow this blessing, to erect this monument of love and gratitude to God! If the singing choirs in our Synod raise from five to ten dollars each, which I am sure will be difficult for no one, it will be enough to purchase a beautiful organ for the seminary. The conductors of singing choirs present at our conference are firmly convinced that their choirs will welcome this plan with joy.

Well then, consider this important matter and write soon reekt - or best send quite soon your cheerful contribution to Mr. Pastor Orto Hanser, 1811 ? ultou 8t., 8t. Louis, Llo.

In the name and on behalf of the Conference of Teachers of St. Louis and VicinityA . C. Burgdorf.

I. G. Kunz.

H. Erck.

The Middle District Synod will meet, s. G. w., on the first Wednesday in August, that is, August 1, 10 a.m., at Zion Church (Cor. Erie and Bolivar Sts.), Cleveland, Ohio.

The subject of the discussion is: "Our Lord JEsus Christ before His Incarnation and His Revelation in the Old Testament."

The undersigned will arrange quarters for all who have reported to him before July 15. Those arriving will take Garden Street Cars and drive to the church.

C. M. Zorn.

For your consideration.

Those traveling to Cleveland for the Middle District Synod and paying in full may travel back for one cent a mile on all railroads entering Cleveland. C. M. Zorn.

Announcement.

Undersigned hereby brings to your attention that Mr. McDer- mid, former Presbyterian minister, has come forward for colloquy and desires possibly to enter the ministry of the Lutheran Church.

Fort Dodge, Iowa, June 18, 1883, I. L. Crämer,

Pres.

Conference - Ads.

The pastoral conference of the northwestern district of Minnesota will meet, s. G. w., July 27-30, at Mr. ? Kollmorgen. A. Pfotenhauer.

The general conference of all united local conferences of the East will meet, s. G. w., on August 14, 15 and 16 of this year in the parish of Mr. President Beyer in Williamsburgh. - It is requested that you register in good time with Mr. Grützmacher, teacher in Williamsburgh, or with the undersigned for the purpose of quartering. I. A. H. L. Wedekind.

310 D. 114tii 8t., ä5ork Oit^.

Wisconsin Pastoral Conference will meet, s. G.w., August 28-30 in Oshkosh. - Timely registration desire of local pastor and resolution of conference.

I. Schlcrf.

The Dodge-Washington Co. mixed conference will meet, s. G. w., at the home of Mr. ?. Holst at Horicon, Wis. from July 30 to August 1. E. May hoped.

Correction.

The Northwest Teachers' Conference will meet in Chicago July 2 4-26. F. Kringlel.

Incorporated into the Illinois District Caste:

For the synod treasury: By I. Johnson of?. Katt- hain's congregation in Hoyleton 86.00. By C. L. Winte, Pentecost colckte of?. Eirich's congregation in New Minden, 19.47. By?. Merbitz's congregation in Beardstown 9.00. ?. Müller's parish in Ehester 5.50. (Total 839.97.)

To the new building in St. Louis: ?. Strieters Gem. in Proviso 20.00. By ?. Merbitz in Beardstown by Heinr. Krukewitt 5.00. By ?. Schallertn Red Bud by F. Böcler 1.00. By ?. Miracle in Chicago by L. Frenke 5.00. By ?. Reinke the. by Christ. Karneboge 5.00. Mrs. N. N. 1.00. By ?. Große in Harlem by W. Ahrens 1.00. ?. Müllers Gem. in Ehester, 2nd z., 34.50. By Fr. Blumenkamp of the Drei- etnigk.-Gem. in Osnabrück 5.00. By ?. Schliepsiek of the Jmm. congregation in Dwight 11.00. (p. 888.50.)

For inner mission: ?. Switches Gem. in Red Bud 5.30. By ?. Miracles in Chicago by C. Mickow 10.00. ?. W. v. Schenck's congregation in Algonquin 7.25. Part of mission festival coll. in Addison 57.26. One third of mission festival coll. by ?. Great Gem. in Harlem 9.00. By Student Lugenheim of the Gem. in Union Township 5.00. By ?. Wagner in Chicago: by A. Beduhn 1.00, N. N. 1.00, N. N. 1.00, by the Gem. 23.00. By ?. Schmidt in Schaumburg by Christ. Teyler 1.00. ?. Hölters Gem. in Chicago 13.10. (Summa 8133.91.)

For mission in Kensington, Ill: By ?. Noack in Dalton by Mrs. D. 1.00. By ?. Schwartz in Mount Carroll by W. Däggert 2.00, I. Richter, I. Sauer, H. Schreiner, H. Weber & H. Weitzel each 1.00, A. Haag & N. N. each .50, M. Hart- mann .40, E. Müller.35, I. Birkenstock and G. Lehr.25. ?. Hölters Gem. in Chicago 5.00. (p. 815.25.)

For Negro mission: part of mission feast coll. in Addison 28.64. One-third of mission feast coll. of ?. Great comm. in Harlem 9.00. (S. 837.64.)

For Jewish mission: one-third of the mission festival coll. of ?. Great comm. in Harlem 9.00. By ?. Döderlein in Home- wood by D. Nietfeldt 1.20. (p. G10.20.)

For poor students in St. Louis: Through ?. Bartling in Chicago for Th. Kohn from the Jungfrauenverein 25.00. Durck ?. Hölter das. for Drögemüller from the Virgin Society 8.00. By U.H.Brue for Drögemüller from an unnamed & M. Wügnier in Howick, Ont. each 2.50, from W. Huth in Carrick, Ont. 1.00, Father Pretzow das. .50. (p. 839.50.)

For poor students in Springfield: By ?. Noack in Dalton from R. for Huber u. Witt 10.00. By ?. Hölter in Chicago from the Young Women's Association for Stephan 7.50. By ?. Reinke in Chicago from the Young Men's Association for Heinr. Bode 15.00. (p. 832.50.)

For poor students in Fort Wayne: From Chicago: By ?. Bartling for E. Albrecht u. W. Kohn from the Jungfrauenverein 15.00, from the Frauen-Verein 9.00, from the Gem. 18.00; by ?. Hölter for O. List from the Jungfrauen-Verein 7.91; by ?. Succop for A. Schülke of the Young Women's Association 26.00 and for Th. Dub- pernell of the Young Women's Association 29.00. By ?. Miracles from the women in his community Community for C. Köbel 3.00. ?. Large congregation in Addison for W. Bäder 15.00. Durck?. H. Bruer for C. Drögemüller from an unnamed and M. Wügnier in Howick, Ont. 2.50 each, W. Huth in Carrick, Ont. 1.00, Father Pretzow that. .50. (p. 8129.41.)

For household in Addison: half of wedding coll. at Louis Plaß in Addison 9.50.

For poor schoolgirl Addison: ?. Great Comm. in Addison 20.00. By H. Meyer of ?. Heyne's Cross Comm. in Lake Creek, Mo. for H. Charle 13.00. From Chicago: by ?. Hölter for M. Groß of the Young Fr. Veretrn 7.50; by ?. Wagner for N. Erdmann of the Women's Club 3.00; by ?. Succop for F. H. Wilde of the Young People's Association 9.00, for Christ. G. Pfaff from the Young Women's Association 10.00; by ?. Engelbrecht for Ernst Riedel from the Jungfr.-Verein 10.00. (S. 872.50.)

For the student Grambauer in Milwaukee: By ?. Wagner in Chicago from the Women's Club 8.00.

For the progymnasium in Milwaukee: ?. Feltens Gem. in Washington Heights 7.00. By ?. Eißfeldt by H. Wüsten- feldt in Whiting 1.00. For construction: by ?. Wunder in Chicago by Mrs. Kirchhofs 1.00. ?. Strieters Gem. in Proviso 25.00. For teacher salaries: by ?. Reinke in Chicago by Gem. 45.00, by Mrs. N. N. 4.00. (p. 883.00.)

For ?. M. L. Wyneken: By ?. Merbitz in Beardstown, ges. at ?. Werfelmann's wedding, 11.20. ?. Blankens Gem. in Buckley 6.00. By teacher Fathauer, s. at Wm. Scheiwe's wedding in Eagle Lake, 21.15. ?. Schieferdecker's church in Neu-Gchlenbeck 12.00. ?. Great Gem. in Addison 5.00. By ?. Hölter's in Chicago by Mrs. E. T. 2.00. (p. 857.45.)

For the widow's fund: contribution of ?. G. Th. Gotsch in York Centre 4.00. ?. Schalters Gem. in Red Bud 5.00. (p. 89.00.)

For the deaf and dumb: By ?. Gräfin in Blue Point, Kindtaufkoll. at Fr. Ziegler's, 2.10.

For the orphanage near St. Louis: By ?. Switch at Red Bud by his confirmands 7.10, by F. Böcler 1.00. By ?. Heinemann at Okawville by Mrs. Dor. Rennegarbe 2.00. (p. \$10.10.)

For student orphans from Addison: By ? Hölder in Chicago by Mrs. N. N. 2.00.
 For the Gem. in Macon City, Mo.: Through ? switch in Red Bud by F. Böcler 2.00. ? Bangerter's Gem. in Peoria 3.25. (p. 85.25.)
 For the Gem. in Lincoln, Kans.: ? Bangerter's gem. in Peoria 3.25. By ? Heyer in Jefferson by Max Jaaks 1.00. By ? Wagner in Chicago 7.00.
 By ? Succop's Gem. in Chicago 63.50. (p. 874.75.)

Correction.

In my receipt ("Luth." No. 13) read under the heading: "For poor students in Springfield": By ? Wagner in Chicago for D. Kosche from the Women's Association 815.00; and under the heading: "For the Widows' Fund": From Mrs. ? Flachs- bart for glückl. Delivery 3.00, not 5.00.

Addison, Ill, July 1, 1883, H. Bartling, Treasurer.

Incoming to the Koste of the Middle District:-

To the seminary building in St. Louis: From ? Schmidt's parish at Elyria, 85.00. ? Michael's congregation near Fort Wayne, 5th c., 50.00. ? Diemer's parishes 9.00. ? Schumms comm. at Kendallville 10.00. ? Evil's Gem. at Ridge 9.00, Mrs. Tröger 2.00. (Summa 885.00.)
 For poor students in Fort Wayne: 1) for Dunkel: Women's Association in ?.. Niemann's Gem. in Cleveland 10.00; 2) for Morhart: ? Hitler's Gem. in Minden 10.00; 3) for Drögemüller: ? Weselohs Jünglingsverein in Cleveland 11.00; 4) for Mertz: by ? Seuel in Indianapolis 15.00. (Summa 846.00.)
 For inner mission: ? Great's congreg. in Fort Wayne 40.00. From ? Zorn's Gem. in Cleveland 5.58, Unnamed 5.00. (S. 850.58.)
 For sick pastors & teachers: ? Diemers Gem. at the Ridge 6.35.
 For Negro mission: ? Diemers Gemm. 4.54. 8th Fettes in Akron 2.00. Miss N. N. in Cincinnati 1.25. I. Fischer in Cleveland 3.00. ? Detzer's gem. in Huff 4.80. N. Sieger in Willshire .50. wedding coll. at W. Hille by teacher Hafner at Fort Wayne 4.50. (p. 820.59.)
 For poor students in St. Louis: wedding coll. bet A. Wendt by ? Diemer 4.85. ? Kolbe's Gem. in Independence 12.50. (p. 817.35.)
 For Seminarian Kirsch in Addison: women's club in ? Meyers Gem. in Adams Co. 21.82.
 For the synod treasury: ? Zage's parish at Fort Wayne 23.32. ? Schmidt's Gem. at Elyria 12.47. Mrs. I. Schaper at Columbia City 2.00. Rector Schick at Fort Wayne 2.00. ? Huges Gem. in Vincennes 17.00. I. Leininger Sr. by ? Diemer 1.00. ? Hitler's compound in Minden 11.00. ? Kolbe's congregation in Independence 29.50. ? Ernst's compound in Euclid 9.75. ? Michael's compound at Fort Wayne 12.80. (p. 8120.84.)
 For the deaf and dumb: ? Detzer's Gem. in Huff 7.59.
 For the widow's fund: ? Stocks Gem. at Fort Wayne 11.94. N. N. at Vincennes 1.00. Mrs. Anna Mulzer at Huff 1.00. Wedding Coll. at Reinking at Willshire 4.50. (Summa 818.44.)
 For the orphanage near St. Louis: ? Brömers Confirmands in Cincinnati 1.75.
 For the Bible Society in St. Louis: Mrs. Marg. Ries in Huff 1.00.
 For the Danbury, Conn. congregation: ? Rank's James Gem. at Sugar Grove 2.25, its Trinity Gem. 3.25. ? Hitler's congregation at Minden 5.00. (p. 810.50.)
 For the Gem. in Chemnitz: ? Diemers Gem. at Archbold 3.56.
 For the Gem. in Planitz: Dr. Sihler's Gem. in Fort Wayne 106.00. ? Zorn's Gem. in Cleveland 52.33. (p. 8158.33.)
 For the Gem. in Briars Hill: ? Schmidt's Gem. in Elyria 12.70. ? Lothmann's parish in Akron 22.00. ? Dank worth's church in Cleveland 25.50. ? Zorn's Gem. that. 100.00. (p. 8160.20.)
 Fort Wayne, April 30, 1883, C. Grahl, Treasurer.

For poor students received with heartfelt thanks from a pastor of our synod 825.00. C. F. W. Walther.

Revenue to the Nebraska District's coffers:

For the synodal treasury: By ? I. Meyer from sr. Bethlehem-Gemeinde -1.45. By ? H. Fischer from sr. Gemeinde 13.37. By ? A. Baumhöfener 2.00. (p. -16.82.)

To the seminar construction: By? A. Bergt sun. of Kaspar Möller 10.00, G. Albers, H. Schürmann, I. Bune, F. H. G. Meyer, Fr. Saß 5.00 each. (S. -35.00.)

For the orphanage near St. Louis: By ? H. Fischer by Mrs. Viergutz .25. by ? A. H. Cämmerer, thank offering from Präuner, 3.00. (p. -3.25.)

For the widow's fund: By ? H. Bremer from s. Zions Gem. 4.80, from himself .20. By ? Harms from s. Gem. 7.00. ? Biedermann 4.00. ? A. Baumhöfener 1.50. (p. -17.50.)

For the orphanage in Addison: By ? H. Fischer from Mrs. Viergutz:25.

For heathen mission: By? I. Meyer from Mrs. N. N. 6.20.

For inner mission: Through ? H. Cämmerer from sr. Gem. at Battle Creek 15.00. By ? G. Grüber, coll. on Karl Neujahr's wedding 3.75. ? E. I. Frese 1.00, Mrs. Bur-lage 3.00, A. S. in P. 2.00. By ? I. Meyer from his Bethlehem congregation 1.55. By ? H. Fischer from F. Hellbusch, F. Wilkins each 5.00, Elisa Hellbusch, M. Reimers each 1.00. By ? Harms by sr. Jmm.-Gem. 7.75. By ? E. I. Frese from Omaha Missionary Festival 70.00. By ? C. Huber, coll. at pastoral conference, 17.60. By ? A. W. Bergt from H. Agena 5.00, Mrs. Gottelar 1.00. By I'. Biedermann by Mr. Werner 5.00. By ? Hilgendorf, Dankopfer by Grote-lüscher 5.00, Louise Frese 1.00. By ? A. Baumhöfener from s. Dreieinigk.-Gem. 26.50. By ? E. A. Frese in Hanover, Kans. mission festival coll. 24.05. (S. -201.20.)

For the community in Omaha: By ? G. Citizen of sr. Wife 1.00. By ? A. W. Frese from sr. Gem. in Port Hudson, Mo., 9.00. By Treasurer H. Tiarks in Monticello, Iowa, 1.00. By Mr. Treasurer E. F. W. Meier in St. Louis 31.00. ? H. Cämmerer 2.00. By cashier T. H. Menk in St. Paul, Minn. 5.00. By ? I. Hoffmann of Mrs. Korgeweit 1.60, by himself.40. By ? A. Baumhöfener from C. Rieckmann 3.00. By ? H. Fischer from F. Hellbusch 5.00. By treasurer H. Bartling 8.97. By ? A. W. Bergt from sr. Gem. 10.00. By ? I. Roschke by sr. Comm. 7.00. ? I. Strasen 2.00. By ? A. H. Cämmerer, wedding coll., 8.30. By ? I. G. Weller from Fr. Scheumann 5.00, H. Reiling 3.00, W. Scheumann 1.25, C. Abrahams, B. Baal, A. Dähling, W. Burgenger 1.00 each. (p. -108.62.)

For the comm. in Stillwater, Minn: Durck ? Hofius of s. Jmm. comm. in Sheridan 7.00.

Omaha, July 2, 1883. f. c. festner, cashier.

Entered the caste of the Western District:

For the synod treasury: From Trinity District in St. Louis -8.35. Collection of the congregation of ? Griebels in California, Mo., 5.25. From ? Krämer's congregation in Humboldt, Kans., 4.90. Coll. of Gem. ? Profits in Stringtown, Mo., 3.35. By H. Pretz of the congregation at Pilot Knob, Mo., 10.00. (Summa -31.85.)

For inner mission: N. N. through ? Hafner in Leavenworth for Kansas 5.00. Mission festival coll. of the Cross congregation here and the congregations in South and West St. Louis 122.25. Surplus of the mission festival coll. of the congregations of ? Profits in Stringtown, Mo., 10.45. Half of the mission festival coll. of the parish ? Freses at Han-over, Kans. for Kansas, May 24. coll. of the branch congregation ? Menkes at Richland, Mo., for Kansas 5.00. For Kansas City: ? Krämer's Gem. in Humboldt, Kans., 13.25. Joh. Bredehöft in Independence, Kans., 3.00. Mrs. B. B. by ? Cousin in Cole Co, Mo, 2.00. (S. -185.00.)

For heathen mission: Mrs. B. B. through ? Cousin in Cole Co, Mo, for Tamul candidates to purchase Dr. Walther's Postil 3.00.

For mission to Jews: ? Stöckhardt Gem. in St. Louis 8.25.

For emigrant mission: Mrs. B. B. through? cousin in Cole Co, Mon, 1.00.

For the deaf and dumb: Coll. of the Gem. ? Janzows in Frohna, Mon., 17.25.

For poor sick pastors: Mrs. B. B. through? cousin in Cole Co., Mo., 2.00.

To new construction in St. Louis: Jmm.-Distr. in St. Louis 761.00. D. Hollrah by ? Gräbner in St. Charles, Mo., 1.50. ? Kösterings Gem. in Altenburg, Mo., 4th z., 109.00. by ? Nütze's parish in West Ely, Mon., 15.00. Parish in Kirkwood, Mon., by Prof. Günther, 2nd quar., 12.00. ? Stöckhardt parish in St. Louis, 8th p., 330.00. Mr. Schickenberg through I. A. Meier dahier 4.00. From Dretnigkeitsdistr. dahier, 11th p., 322.00. (p. -1551.50.)

For the Chemnitz, Saxony congregation: Coll. of the Chemnitz congregation ? Janzows in Frohna, Mon., 20.00.

For the comm. in Lincoln Co, Kansas: by Treasurer Bartling in Addison, Ill, 94.75.

For the comm. in Macon City, Mo.: By I. Birkner in New Uork, 3.87. By Treasurer Bartling in Addison, Ill, 5.25. (S.-9 Dec.)

For the widow's fund: W. Waltke through ? Brandt in North St. Louis 3.00. I. St. in Salem by ? Janzow in Frohna, Mo., 2.00. (S. -5.00.)

St. Louis, July 8, 1883. E. Roschke, Treasurer.

For the orphanage in Addison, Ill,

Received since January 28, 1883: From congregations 2c. in Illinois: from Chicago: by ? Engelbrecht from August Rossow -.25 u. .25, from congregation 5.00, Chr. Piper .50; by ? Reinke from Frauen-Verein 7.00, Mrs. Sophie Ditt-mann 1.00, David Bauermeister 5.00; by ? Hölder from Frauen-Verein 6.00, Mrs. A. Kelle 2.00, Frauen-Verein 20.00, by Gem. 33.36; by ? Bartling by Mrs. Wilke 2.00, Mrs. A. Lange 2.00, Miss Louise Zorn 1.00, Karl Runge 1.00, Mrs. Wilke 2.00, Jakob Küchler 1.00; by ? Succop by A. Schnake 5.00, N. N. 3.50, Joh. Blankenschön .50; by ?

Wagner of the comm. 45.00, Widow Kloth .50, W. Heyn 1 00, Emma Walk 2.00, Clara Walk 2.00, Paul Walk 2.00 ; by ? L. Lochner, Palm Sunday coll., 48.06; by ? Miracle by N. N. 1.00; by ? Stretch Foot by C. Bachmann 1.00 u. N. N. .50. By ? Great Gem. in Addison: Karl Strauschild 5.00, H. Mesenbrink 2.00, Dr. I. G. Franke 1.00, half of wedding coll. at Louis Plaß 9.50, by Herm. Lührs 24.15, by L. Balgemann 18.10, by F. Stünkel 39.00, by W. Grote 38.30, by W. Buchholz 45.25. From the orphan box in the orphanage 12.36. From? Brügmann's parish at Hersher Station: Weihn.-Koll. 5.00, Osterkoll. 7.00. By? Frese in Champaign Kimgelbeutelkoll. 1.00. By ? Heumann's comm. inFarina 7.80. By ? Martin at New Bremen, wedding coll. at W. Köhle 5.10. By ? Schröder at South Litchfield, coll. at H. Veit's wedding, 7.70. By ? Röder at Arlington Heights from D. Lührs 5.00, from the comm. 27.17. By ? Döderlein in Home Wood, half coll. at C. Richter's wedding, 6.03, from the comm. 14.53. By ? Karth in New Brunswick, thank offering from Mrs. Louise Sievers, 3.00. By ? F. M. Grosses Gem. in Hartem: half of Easter coll. 18.17, N. N. .50, half of Pentecost coll.

16.14, Mrs. Will 1.00. By ? Fruchtenicht in Elgin from Mrs. Henr. Volstorff 2.00, by some members of the community 2.10. By ? Kollmorgen near Nashville by Father Weber 2.50. By ? Hicbers Gem. in Town Nick 4.95. From ? Nuoffers Gem. in Eagle Lake: wedding coll. at John Tegtmeier, 16.11 u. byDietr. Meyer 2.00. From ? Beck's Gem. in Jackson v ille 6.65. From ? Krebs' Gem. in Aur ora 25.75, Mrs. Kath. Heinrich 1.00. From ? Gotsch's Gem. in Uork Centre 25.13. By ? Schieferdecker in Neu-Gehlenbeck, thank offering for recovery, by N. N. 5.00. Communion coll. by ? Koch's congregation in Wheaton 1.78. By ? Strieter's congregation in Proviso 26.00. By ? Gehrken's parish in Clay- ton 2.25. By ? Burfeind in Rich from widow M. Stün kel 1.00. By ? Brewer in Brecher by Mrs. N. N. 2.00. By Mrs. G. Kölling 2.00. By ? Grupes Gem. in Rodenberg 7.02. By ? Schmidt in Schaumburg, coll. at Mrs. Nedeker's wedding, 6.71. By ? Ansorge in El Paso, coll. at Falk's wedding, 1.75. By Mrs. Rademacher in Des Plaines 2.00. By ? Pifsel in Benson by N. N. 4.00. By ? Brueggemann's comm. in Lyonsville 6.27. From orphan's box by ? Sieving's comm. in Ottawa 6.55. By ? Namelow's parish in Elk Grove 11.00. From ? Brauer's Gem. in Crete: by I. O. Pipcnbrink Jr. 8.15, I. O. Pie- penbrink sen. 37.45. (p. -740.34.)

From parishes 2c. outside Illinois: From Joh. Heirkamp in Dayton, Iowa, 1.00 (also formerly 45 lbs. of butter). By cashier Schmalzriedt in Detroit 16.80, 18.80 & 5.00. By ? Pankow in Norfolk, Nebr, by G. Röhrke 1.00. By cashier Menk in St. Paul 6.82 and 23.35. By cashier Tiarks in Monticello, 7.35 and 7.00. By cashier Neldner in Chemnitz, Saxony, from the collection bureau of Messrs. Hähle-Winkler in Burgstadt .60. by Paul Kühnert in St. Louis .40. by cashier Birkner in New York 20.75. by cashier Eißfeldt in Milwaukee 86.14, 56.59 & 20.00. by ? Heid in SouthBend, Ind. s. at E. Domke's wedding, 5.45. By ? Wunderlich, wedding coll. at C. Studt,nann's in Tolleston, Ind., 3.50. By Mrs. A. S. in Papillion, Nebr., 2.00. By ? Volkert in Belle Plaine, Minn. 1.00. (S. -283.55.)

From children: Acknowledged in the children's sheet 354.17.

For purchase of a piano: From Mrs. C. Koch in Chicago .50. Through ? Lochner the. 5.00. From the piggy banks of Willie, Lillie and Rosa Diener the. as a Christmas gift 9.88. (p. -15.38.)

For board money: From H. F. R. for Franz Neifert 7.00. For Wilks from uncle in Chicago, Ill, 10.00. From I. N. Raithel there for Gross 35.00. From H. Börst the. 1.00. From Mrs. Vogel the. 10.00. (S. -63.00.)

Addison, Ill, June 20, 1883, H. Bartling, Treasurer.

For the ev. - luth. hospital in St. Louis

received with heartfelt thanks: From the solitary Virgins Association of the Trinity District for the purchase of a carpet in the reception room -50.00. Through the collectors of the congregation of Mr. ? Brandt in North-St. Louis 20.00, of Trinity Distr. 15.10, of Cross Distr. 11.90, of Jmm. Distr. 22.20, of Zion Distr. 41.35. By Mr. F. Streutker 5.00. By I. Kreißler in Lincoln, Mo., 1.00. By Mr. Karl Lange 1 doz. Spoons, 2 doz. Knives, 1 doz. Forks, according to invoice, 4.70. From Mrs. Schramm, doz. Bed quilts, doz. Bed sheets, 1 dozen. Pillow cases. From Mr. Tenzer, 4 dozen. Fruit cans, 12 quart cans of catsup, brl. Pickels, 10 gallons of wine vinegar & a washing machine.

May the faithful God, the rewarder of all good, bless it to the benevolent givers in body and soul.

F. W. Schuricht, cashier.

For the Lutheran orphanage near St. Louis, Mo., received since May 23: By? Biltz in Concordia, Mo., collection on F. Ehler's silver wedding anniversary, -9.35, from Harry Rode- kohl 2.00, Fran Alund 1.00, Joh. Runge .50. Pentecost coll. of congregation ?.. B. Sievers' 13.00. From ? Meyers Gem. in East St. Louis by Bro. Klauenberg 2.00. From W. Pepmüller in Franklin Co, Mo., 8.00. From Unnamed by Teacher H. Keller 1.00. Coll. on Teacher H. Clüvers wedding 6.10. From Cross Distr. in St. Louis: by Teacher Körner 3.00, by Schumann 13.90. From Jmm.Distr.: by the collectors Huning 9.90, Günther 7.20, Wilhardt 1.75. From the Christ congregation in St. Louis by Dopp 7.90. From Helene and Elisa Weber each .25. Collection and other income at the annual festival for the orphans' square 789.74. From Dr. Harnisch, for happy delivery of his wife 789.74. Delivery of sr. Wife, 5.00. By ? Grimm in Washington, Mo., thank offering from Mrs. Hesse, 5.00. From Julius Schrader 2.00. From H. Jeude 1 bag of trimmed apples. From John Ullrich 2.50. By ? Dröge from Mrs. Schlegel 1 quilt, Miss Anna Schlegel 4 aprons. By ? Roschke at Pierce City, Mo.: from sr. Gem. 6.00, coll. at R. Malzahn's wedding, 8.75. By ? Matthias at Paola, Kans. by I. Prothe 5.00. Nachtr. to Orphans' Festival coll.: by N. Jüngel .50, G. Volck 2.00, Ed. Jung- hans 2.00.

Received by ? Brandt: From teacher G. Just the godmother's gift for his deceased little daughter Klara 1.75; from N. N. for the collection at the orphan festival .25; Mrs. T., thank-offering for happy delivery, 4.00; coll. on teacher Papke's wedding 10.30; from Mrs. Kaiser 10.00, Mrs. Kollmann 5.00, Mrs. Ste- ding 2.00. Kollmann 5.00, Mrs. Ste- ding 2.00. From the confirmation candidates of Mr. ?. Wangerin 9.50. By ?. Zimmermann, two collections on H. Zimmermann's wedding, 11.42. By P. A. W. Müller, thank-offering by Mrs. Temme 1.00. Durck teacher G. Just by H. Ernte, F. Meyer, A. Hillebrand each .50, A. Rünhold, E. Just, M. Göbel, A. Ro- werts, A. Fick, N. Dietzel, L. Ullmann, A. Meyer, V. Schäfer, H. Paul u. A. Knoche each .25, H. Weishaupt, Christ. Bunte, L. Knebe each .35, H. Böker, E. Bergen, F. Sieber each .10, L. Böker .20, M. Knoche .15, found .35.

Warmly thanking all dear friends on behalf of the orphans and wishing them God's blessing

9, 1883. i. M. Estel, cashier, eor. 3ck L. cutter 8t8.

For the seminar hauShalt in St. Louis:

From the congregation of Mr. P. C. H. Lüker, a 15-gallon jug and a bucket of butter, together with a wedding collection of H5.00 and from F. Röper 1.00. From the Zion congregation in St. Louis, leftover bread, coffee and sugar at the children's festival. The gardeners Rohlfing, Weise and Ferck supplied us from time to time with vegetables 2c.

St. Louis, July 10, 1883. H. lungkuntz.

Received with thanks for the seminary budget: From some members of the congregation of Mr. ?. Buszin a box of smoked meat, a box of eggs and \$1.10; from ?. Meyer's parish in Lincoln, Ill: from F. Berger 50 pfd. wheat flour, Aug. Berger 200 pfd., Fr. Werth 110 pfd., Chr. Lohrens 100 pfd., Fr. Wittkopf 50 pfd., Joh. Schröder, Joh. Fcuerbacher 2 pieces each of meat, Chr. Lohrens 1 ham, L. Richter 50 pfd. grain flour, Peter Ebel .50 to pay freight.

Springfield, July 11, 188A G. Pfau, superintendent.

To have received 14 towels, 10 sheets, 3 pillowcases from the Benevolent Women's Association of Lincoln, Ill, (k. Meyer's parish) for poor students, certifies with thanks H. Wyneken.

New printed matter.

Seventh Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio and Other States. 1883.

This report is leaving the press these days. The dear readers will find in it the continuation of the discussions on the doctrine of sanctification. The theses discussed are: "The means by which sanctification is effected are the means of grace. Our participation in this consists in the right use of them. Means which God uses are: Affliction and Temptation." "By sanctification we can earn nothing, but it has nevertheless a great benefit: 1. it promotes God's glory; 2. it is a comfort to the Christian; 3. it has glorious promises, a. temporal, b. eternal. The honorable district president rightly says in his synodal speech: "When discussing these two theses, our Lutheran church will also become quite dear to us. For it alone remains true to the word of God in this matter and can therefore guide a Christian man correctly. The false churches also preach about sanctification, yes, they often do it excessively and obscure the doctrine of justification. But either they leave it at the demand: You shall lead a holy life! or they praise the countless self-invented means to attain sanctification. It is our Evangelical Lutheran Church which, in the doctrine of justification, shows us how to plant the good tree on which alone the good fruits of true sanctification can grow, and it points out to us the means of grace instituted by God, through which alone we attain strength and power for right godliness, and which we should therefore use diligently in order to become ever more complete in sanctification."

The report, 96 pages in length, costs 30 cts. and can be obtained from Concordia Publishing. G.

Dr. Martin Luther and the Resurrection of Christ:

two paintings by painter F. Wehle.

The excellent Luther painting, which has already gained such great recognition in the widest circles, has appeared in a new edition. In the production of the same, the artist omitted nothing that could serve to give this new print the finest perfection. Therefore, we do not doubt that this new Luther picture will not find less, but in all respects the same, full recognition as the earlier one.

The Resurrection of Christ, a picture of the same size as the Luther picture, is also a well-done, appealing work of art, which stands out above many other representations of the same subject, especially by the historical fidelity with which the artist has followed in his conception of the stories of the holy evangelists.

Whoever desires to procure one or the other of these beautiful pictures should apply to Mr. F. Wehle, 117 Mason St., Milwaukee, Wis. or to Concordia Publishing House, St. Louis, Mo. The price is \$1.00. G. S.

Changed addresses:

Rev. ch. L.. krokt, ?olunann?. O., Oole Oo., Lto.
Rev. kkotenllnuer, choln8on, 8'IK 8tone Öo., IVlinn.
O. NLAKl, 1633 IVarren 8tr., 8t. ?ouis, lcko.
k. KrumsieZ, 765 N. ^Vooock 8tr., OllieaZo, Ill.

Interecl at tde kost Otllee at 8t. Douls, L4o., äs seesä-lass matter.

The five tricks of the publican. *)

(Luk 18:13.)

The poor tax collector had shame written all over his face.

The proud Pharisee came

With self-righteous nature;

Defiantly he stands there before God, While the tax collector sighs and pleads: "God, be merciful to me, a sinner!"

For his debtor - what a shy!!!! - —

The proud - God considered;

The tax collector there is an abomination to him,

Whom he confidently despises.

But this one, full of fear and anguish, Speaks pleadingly only the word: "God, be merciful to me a sinner!"

Five short words are all, but of high value.

Their content is rich and great, as Christ himself taught (Luk 18:14). No less than **five little tricks** contained his short sigh: "God, be merciful to me a sinner!"

The first feat is that he unites God and sinner beautifully. The two do not belong together, as it seems. (Zeph. 1, 18.) But his faith united them (Ex. 15, 26.), which gave him courage to pray: "God, be merciful to me, a sinner!"

On the other hand, he brings together sin and grace.

Whether the law urges punishment, Faith stands straight

Standing firm on the promise of God (Ezek. 3, Matth. II.) ;

The same makes him ask:

"God, have mercy on me a sinner!"

Thirdly, he chose grace as his mediator.

She manages it quite miraculously, that Mosi's curse ray - misses. But who trusts in his works, He has built on bare sand; God is merciful to the sinner.

Therefore it is an art above all men's arts, yea, the most wonderful thing in the world, that a hasty man should have grace, that he should truly know himself to be a sinner, and yet thus turn again, put God's wrath out of his sight, and be able to grasp vain grace. - Stand, so you have in this publican a beautiful example of right Christian repentance and faith, and an excellent masterpiece of high spiritual wisdom or theology, of which the Pharisee and what is his like have never received either taste or smell." Luther. Erl. A. 13, 296. 292.

The publican's fourth feat is: He seeks God's grace
In the mediator JEsu Christ alone,
The right ark of the covenant,
Whom God has placed in the mercy seat, Who saves from the pit; In Him alone is God gracious!

The last and best trick
The tax collector finds that in his little sigh he joins confession and absolution together, and thus brings them before God's throne: "God, be merciful to me, a sinner."

"To me a sinner," this confession pure Penetrates to heaven's gate.
"Thou wilt and wilt be gracious unto me!" These are the words of faith;
They are based on God's word (Ex. 34,6,7.). And He, the eternally faithful Shelter, Says: "Yes, I am gracious to you!" (Isa. 54,10.)

There is still mercy for a poor sinner. God himself lovingly brings it near to him And entices him no less: "Oh, come, you prodigal son, My dear child, my reward for pain! I am merciful to the sinner!"

(Submitted.)

Chr. Rödiger.

Synod sermon

By Past. P. Brand, President of the Concordia Synod.

Apost. Hist. 20, 32.

In Christ beloved brothers in office and faith!

It will be the task of the Lutheran church of all times to keep this doctrine pure, if it does not want to give away its lifeblood. The doctrine of justification by grace alone through faith, without merit of works, is the article by which the church stands and falls. Without it, a heart anxious for its salvation would have no certain comfort.

It is therefore in the struggle by which our Church has been moved in recent years,

It is truly nothing if the necessary, delicious and comforting doctrine just mentioned, which was given to the Lutheran Church through the ministry of the Reformation, was known by it as the main article of the Christian religion and was presented in Scripture on all sides, has somehow been touched by this dispute. But that this is really the case is beyond question.

As is well known, our opponents make the election to eternal beatitude, that is, beatitude itself, dependent on the "behavior" of man. Even before conversion, a certain cooperation is supposed to take place, even if only with the help of the received powers of grace. At our last synodal assembly, we recognized by the bright light of the divine Word how faith, justification, and rebirth are thereby partly portrayed as man's own doing as a result of alleged self-decision, and how God is robbed of His glory. However, it is necessary that we become more and more aware of how dangerous the net is into which our opponents have fallen. The finer, the more dangerous. And deceptive enough is the error that in any case the behavior of the born-again is decisive for the election and thus also for beatitude, that God has "now given it into our hands whether we will be blessed or not".

For it is quite correct to say that after conversion "man also cooperates in all the works of the Holy Spirit which he does through us." For "as soon as the Holy Spirit has begun His work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and should cooperate through the power of the Holy Spirit."

But what does this cooperation consist of? "This," continues our Formula of Concord, "cannot be understood otherwise than that the converted man should do good as much and as long as God rules him with his Holy Spirit." Obviously, then, this "cooperate" refers to the new obedience, to the fruits of repentance that faith must bring; for "faith is a living, busy, active, powerful thing, that it is impossible that it should not work good without ceasing."

But what place do our good works occupy in the transaction of our justification and blessedness? Are they necessary for the preservation of righteousness and blessedness? Not at all.

It is not in order that we may be saved that our faith must be active, but because we have been saved. If we want to keep the doctrine of justification pure, we must also "separate the works of faith or new obedience that follow conversion, the righteousness of life, from the righteousness of faith." - Whether good works are done by faith, yet the works of the born-again are only works by which they cannot stand in God's judgment. For "there is not found any work pure enough, important enough, delicious enough, to make a gracious God and to obtain eternal life." Scripture also testifies in every place that we are justified and saved by faith without works, "that salvation is of man alone, to whom God imputes righteousness without works.

And if anyone thought that works, though not considered in justification, yet in the preservation in faith, or in the eventual attainment, in the preservation to blessedness, our Formula of Concord reminds us, "that in one way, as we attain to righteousness, so we also attain to blessedness."

We hold fast what our church confesses when it sings:

The works that never help, they may not protect.

If we were to abandon this reason, we would also be deprived of all certainty of our eternal salvation.

Let us strengthen ourselves, my brethren, from God's word to this confession, before we go to our synodal work, where our main task will be to recognize and then also to confess before everyone that our blessedness is not in our hands but in God's - even after conversion - and that we can therefore be certain of it in faith, while our opponents hold that God provides us with everything that is necessary for blessedness, but makes the eventual attainment of salvation dependent on our conduct; so then also the certainty of salvation is a conditional one.

Praise God! We have solid ground for our teaching. St. Paul also testifies to us in the words of the text read to us",

that the preservation in faith is solely God's work, on which we can confidently base the certainty of our blessedness.

We are considering,

- I. that preservation in faith is solely God's work;
- II. That we may confidently base the assurance of our blessedness on this work of God.

I.

The preservation in faith is solely God's work. That is why St. Paul, in his departure from Ephesus, commands the brethren to God and to the word of His grace. "And now, brethren, I command you to God and to the word of his grace." I command you to God. The faithful pastor takes his leave. But one thing is hard on him. He sees how the hour of temptation will also come upon the church at Ephesus.

Before his eyes is the great danger that some will suffer shipwreck in their faith and lose their salvation. Therefore, the apostle exhorts the elders of Ephesus to be faithful to their office and at the same time to take care of their own souls. Because it is not up to someone's will or running, but up to God's mercy, because God must complete the good work and keep the believers blameless until the day of Jesus Christ, St. Paul commands the Ephesians to "God". He wants to say: I know that your salvation is not in your hands. "Otherwise you would lose the same much more easily than happened to Adam and Eve in Paradise, yes, all hours and moments." For "this is God's work, that ye believe." Therefore I commend you to the God of all grace. In his hand your blessedness is well kept. No one shall snatch you out of his hand. I urge you to be faithful, but God must give you faithfulness and keep you steadfast.

And surely, my brethren, how could we also remain constant in the faith if God did not hold us in his hand? Luther says: "I would not like my soul to be in my hand. If it were in my hand, Satan would have taken it away long ago, yes, in a moment, like a vulture a young chicken, but out of God's hand neither the devil nor anyone else will snatch it."

But because God does not want to keep us in faith and lead us to salvation without means, St. Paul adds: "and the word of his grace". The word of grace is the hand that God has extended to us from heaven, the hand filled with the goods of salvation. In the word he has placed all the grace acquired through Christ for all men. It is the only means by which God makes men blessed. Just as God not only works faith but also sustains it, so the Word of God is the means by which God not only kindles but also sustains the light of faith. When the apostle commands the Ephesians to the word of grace, he testifies that God must sustain them in faith through the word of grace. For it was the preservation in faith that was at issue here. Who are those for whom St. Paul knows no other advice than to command them to God and the word of His grace? First of all, they are the elders of Ephesus, faithful men,

enlightened by God, whom the Holy Spirit had appointed bishops to shepherd the church of God. When the apostle testifies to these men that they could only be preserved in the true faith by God through the word of grace, the preservation in the faith is undoubtedly God's work, which he accomplishes through the word.

Let this also be said to us, my listeners. We live in a time when Paul's word has been fulfilled: "Out of yourselves shall men stand up, speaking perverse doctrines, to draw disciples unto themselves." That we have not fallen into the net of false doctrine, we thank God, we thank the word of His grace. This is also our consolation for the future. We know well that our faith cannot be idle, that we must persevere in reading and meditating on the Word, persevere in prayer, that we must walk in all things pleasing to the Lord and be fruitful in all good works, otherwise we will become reprobate, otherwise we will have received the grace of God in vain. But when it comes to our preservation in the faith, we base our hope that we will remain steadfast, not on our faith, but on God.

and the word of his grace; - the confidence that we remain faithful is not based on our faithfulness, but on the faithfulness of God. And "faithful is he who calls us, who will also do it".

In sum: the preservation in faith is not our work, because faith cannot preserve itself, but solely God's work, as we confess in the third article: that the Holy Spirit calls, gathers, enlightens, sanctifies and preserves all Christianity on earth with JEsu Christo in the right, united faith." Here, in contrast to all human work - own reason and power - not only enlightenment and sanctification, but also preservation without any restriction is attributed to the Holy Spirit.

But the apostle also shows why he knows no other comfort for the Ephesians than God and the word of his grace. And from this we see all the more how necessary it is to exclude all human activity from the work of our salvation and to hold fast that the preservation in faith for salvation is God's work alone.

"He that is mighty to build you up, and to give you an inheritance." There are two things to which we must pay attention here, namely the word mighty and the word inheritance. When St. Paul says, "He who is mighty to edify you," he is thinking first of the obstacles that will come in the way of God's work in the church at Ephesus. God is mighty, he says, to build you up over all obstacles. By the word "inheritance," Paul refers to blessedness as something that one does not work for or contribute to, that is given to one not in consideration of one's conduct, but by promise. God gives the inheritance.

But to see all this even more clearly, let us return to the word "mighty". Notice, my listeners, that the apostle does not only refer to God's will of grace. Of course, the holy scripture teaches brightly and clearly that God earnestly desires our salvation, that he desires the salvation of all men. Herein lies for us an inexpressible comfort. For we may, indeed, we should confidently include ourselves in this will of God's grace. If God wants to make all men blessed, he also wants to make me blessed.

St. Paul does not only teach us that God wants to make us blessed, but that he can also make us blessed. He points us to God's mighty work of grace, so that we may recognize that our salvation is solely God's work.

Behold, beloved, the hands of God are not only faithful, but also strong enough to lead us to salvation. Whoever recognizes this, the understanding of the eternal election of God, yes, of the whole work of the bestowal of salvation, is open to him. Therefore, may our opponents still cry out: God does not force anyone, he does not need his omnipotence in the work of beatification. We know this very well. We do not attribute it to his omnipotence, but to his powerful grace, to his effect of grace through the Word, that we are preserved in faith to salvation. And that is why it is so important that we sharply separate works from this trade, otherwise we rob God of His glory and take from the merit of Christ what is due to Him alone. Along with Christ's merit, the merit of the saints does not fall into the scale. Good works are to be excluded here altogether and must not be introduced under "any pretense" if we are to keep the doctrine of justification pure.

Our blessedness is a work of God, yes, God's work alone, that is the reason of our salvation.

But this teaching is also a castle of our salvation. For we may

II.

confidently base the certainty of our blessedness on it. Let me speak to you about this recently.

The fact that many do not want to know about such certainty is due to the fact that they allow the born-again to participate in the work of their salvation. They say: God wants to make people blessed, but under the condition that they hear God's word, pray, watch, fight, persevere, and so on. As long as a man lives, even if he has become a Christian by God's grace, he must hover day and night between fear and hope as between two millstones, since he can still fall away. A poor comfort, indeed, for a heart that would like to be certain of its blessedness.

But is not the teaching of such certainty a dangerous comfort? May we desire such assurance? Does not God's Word teach us that we can easily fall from grace? "Let him that thinketh he standeth take heed lest he fall." Does not God's Word exhort us to fear? "Obtain your salvation with fear and trembling." "You stand by faith; be not proud, but fear." "Conduct your walk, while you are here, with fear."

These exhortations are held against us when we speak of the joyful assurance of blessedness. - But, my listeners, the certainty we teach flows from the Gospel. These exhortations, however, are commandments that teach us what we should and should not do, and therefore belong to the law. It is a miserable mixture of law and gospel, if the consolation of the gospel is cloistered with the law and such demands are mixed into the consolation of the gospel. - Furthermore, consider who is supposed to be afraid? Truly not the new man, but the old man; the Christian not in so far as he is born again, in so far as he is a child of God, but in so far as he has the flesh upon him. "For fear is not in love. Perfect love casts out fear." "Ye have not received a servant spirit, that ye should fear again." - Fear, which the Scriptures recommend, nay, demand, contends not against the certainty of grace, but against the security of the flesh. Not to fear and to fear, that seems a contradiction. "But we are double beings, with our feet on earth and our hands in heaven." The feet may tremble, but the hands hold fast the crown, eternal life. So we can shout from the depths and sing psalms in the higher choir.

The doctrine of the certainty of blessedness is by no means a dangerous consolation. Otherwise St. Paul would lead Christians astray when he teaches them in our text to base this certainty on the fact that our preservation in faith is God's work. . "Who is mighty to build you up, and to give you the inheritance." We are to believe this, just as we believe that God can sustain us bodily. God can give us the inheritance. What is missing then, since we know beforehand that He wants to give us? Nothing but faith. He who believes has it. But God can also preserve faith for us, because he is mach-

to edify us. We are preserved by the power of God through faith unto salvation.

But, to be sure, this assurance can only be had by those who stand in faith; for St. Paul adds, "among (or with) those who are sanctified." Thus he describes those on whom the grace of God is not in vain. The consolation of the Gospel, after all, does not belong to the sure and impenitent. The assurance of blessedness is lost through mortal sins, because faith is lost through them. Nevertheless, it remains true that faith is certain of eternal life. - Let us therefore hold fast that we can confidently base the assurance of our blessedness on God and the work of His grace. - Oh, my dear listeners, how sad it would be, how our praise of God's grace would be dampened, if we could not be certain of our blessedness, if we always had to be in trepidation as to whether we would be heirs of eternal life.

No, no! A Christian speaks with St. Paul: "I know in whom I believe, and I am sure that he can keep me my companion until that day." We hold fast to the consolation that the Church so often expresses in her hymns, and sing joyfully:

He who trusts in God has built well in heaven and on earth.
Whoever relies on Jesus Christ, Heaven must become his.

Should we say, "Yes, who knows if I will persevere in faith? Shall we teach doubt? No, and again no! Instead, we should place our hope entirely in grace, and pray when we are afraid to look at our weak faith:

Let me be ruled by your spirit, dearest Lord, according to your word, And lead in your ways, For you are my most faithful refuge, Who in faith keeps me safe
Against the devil, sin, and the world, No matter how they rage, You can keep me safe.

And cheer here already:

You, you will undoubtedly give me the crown of honor, You will give me the reward of grace on the door of heaven. Lord, I remain committed to you,
Lord, I believe and do not doubt, You will give me after this life also the joy of heaven.

And now, my brethren, let us then also for our synodal sessions command ourselves to God and to the word of His grace, Amen.

Luther and the Organ.

In several sects, there has been much discussion recently about whether it is permissible to use organs in the church. A large number of enthusiasts deny the question. We would not have much to say about this if Luther were not referred to.

The issue is an inheritance of the founders of the Reformed Church. At least those who are against the organs may refer to them. Zwingli and his comrades had a different spirit than Luther. While Luther retained those of the existing customs that could be maintained without sin, and preached Christ in such a way that among those who accepted Christ, the papal abuses could be avoided.

Zwingli proceeded quite differently. He rejected with the papacy all the customs that had been common until then without distinction, including those that, although abused in the papacy, did not in themselves have anything to do with the papacy as such; he rejected them precisely because they were found in the papacy: the images were abolished, the organs were removed from the churches or smashed, the bells were no longer rung, even the church singing had to give way. Later, organs were reintroduced here and there in Switzerland. In Zurich, church singing remained banned until 1598. In a main confession of the Reformed Church, the second Swiss confession, which appeared in 1566, it is said that there are congregations which have "no singing" but are therefore "not reprehensible". (Art. 23.) The Puritans who arose in England about the middle of the 16th century also had such a stormy spirit. They wanted to know nothing of the sign of the cross, of kneeling at the Lord's Supper and of bowing the head at the mention of the name JEsu, nothing of baptismal patrons, of prayer forms, of the gospels and epistles (pericopes), nothing of emergency baptisms, of confirmation, of church festivals, nothing of altars, bells and organs.

Luther was completely free of such enthusiasm. When he was at the Wartburg and Carlsstadt and his comrades began their iconoclasm in his absence, made confessions, smashed the altars, abolished the schools, etc., Luther could no longer be kept at the Wartburg; he hurried to Wittenberg and preached for a week, day after day, to calm the wild storm. He showed, among other things, that the abominable papal abuses must first be punished and condemned by the Word, and that if the hearts were then freed from the cords, the external abolition of them would be all the easier, and they would fall of their own accord. So it happened; the papal abuses fell, one after the other. Luther precisely distinguished the things and the abuses that were attached to them. He did not throw out the baby with the bathwater, as the enthusiasts did. Many things could be retained with a clear conscience, since the papal abuses attached to them were removed, e.g. images, altars, crucifixes, organs.

Although this principle of Luther and his method are well known, there are still people who, along with the enthusiasts, also reject the organ.

Recently, for example, the "Fröhliche Botschafter" (Happy Messenger), in an article entitled "Are musical instruments useful in church services?", declares itself against the use of such instruments, especially the organ, and in doing so also refers to Luther. He says there among other things: "What do the Reformers say? Luther calls the organ the badge of honor of the Boalami." What might the writer be thinking? Further down he says, "among the Reformers" instrumental music would have been "harmful reckoned". We will not go further into the nonsense that the Methodist writer develops in his article. But if we take the above into consideration, it is not because we think that one or the other of our readers believes that Luther was against the use of the organ. We do it in order to show the readers what a Methodist can accomplish and - which will not be unpopular with them - in order to remind them of some wonderful sayings of our dear father Luther.

The assertion that Luther did not know anything about the organ

is not new, by the way. The Jesuit Scherer (d. 1605) voiced the accusation in a church sermon that Luther had encouraged the Calvinists by rejecting music and organs. The Jesuit had no doubt forgotten that at the Roman Council of Trent a motion to remove organs from churches had been made and strongly supported.

Almost every biography of Luther tells how he not only sang and played with his friends for his recreation and refreshment during his immense workload and to dispel the spirit of mourning, but also how he was too good at providing churches and schools with good church music, composed himself, and so on. It is therefore incomprehensible how a person who knows Luther only to some extent can say that he, this friend, connoisseur and promoter of music, has rejected the organ and music. Only two things can be assumed: either it happens out of malice; this is the case with the Jesuit Scherer; or it is ignorance; this is probably the reason with the Methodist.

"Whoever despises music (said Doctor Martin Luther), **as all enthusiasts do**, I am not satisfied with them. For musica is a gift and a present of God, not a gift of man. Thus it also drives away the devil and makes people happy; one forgets all anger, unchastity, pride and other vices. According to the theology I give the next loom (place) and highest honor to the Musica. And you see how David and all the saints put their godly thoughts into verse, rhyme and song." (Erl. A. 62, 311.) Such sayings, in which Luther describes the value and benefit of music, can be found in his writings quite often.

In the preface to his hymnal he writes: "I am not of the opinion that through the gospel all arts should be beaten to the ground and perish, as some super-spirituals pretend, but I would like to see all arts, especially musica, in the service of the one who gave and created them." (Erl. A. 56, 297.)

As far as the organ in particular is concerned, Luther never thought of abolishing it; under him and after him, its use was never disputed in the Lutheran church. He did occasionally speak of the misuse of the organ in the papacy, e.g. in a Latin pamphlet against Ambr. Catharinus of 1521 (Opx. lat. var. arZ. 6to. V, 289), but the principle stood firm in his mind and was often defended by him: abuse does not cancel the right use.

That the organ was used under him cannot be doubted. The Reformed W. Musculus, who as a delegate from Augsburg took part in the convention held in Wittenberg in May 1536 (Wittenberg Concordia), describes in his diary of the journey also the Lutheran services in Eisenach and Wittenberg and repeatedly remarks: "it was played on the organ." *)

In 1526, Luther published an "Ordnung des Gottesdienstes" (Order of Worship) and remarked concerning it: "Mostly, however, it is done for the sake of the simple and the young people, who should and must be trained and educated daily in the Scriptures and God's Word, so that they may become accustomed to the Scriptures, skillful, capable, and ready in them to represent their faith, and S. Analecta Lutherana. by v. Th. Kolde. S. 216f. To teach others in time and to help increase the kingdom of Christ. For the sake of this, one must read, sing, preach, write and write poetry, and where it would be helpful and conducive to this, I would have all the bells rung and all the organs whistled and everything sounded that could sound. (22, 229.)

On October 6, 1534, he wrote to a melancholy organist, whom he addressed as "dear Matthia," as follows: "Hear therefore what we say to you in God's name, namely, that you should be joyful in Christ, as he is your gracious Lord and Savior. Therefore, when you are sad, and want to get out of hand, say: Up, I must strike a song to our Lord Christ on the shelf (be it Te Deum laudamus or Lsneckiotug etc.); for the Scripture teaches me, he likes to hear joyful singing and playing of strings. And take fresh hold of the *claves*, and sing therein, till the thoughts pass away, as David and Eliseus did. If the devil comes again and gives you a sorrow or sad thoughts, then defend yourselves freshly and say: 'Out, devil, I must now sing and play to my Lord Christ'". (55, 63 f.)

In his interpretation of the prophet Amos from 1536, he speaks about the misuse of the organ in the papacy and its proper use. Regarding the words ch. 6, 5: "And play on the psalter and compose songs for yourselves, like David", he remarks: "That is, they also want to do like David and sing on psalteries. But David used his psalter to praise God and to set hearts on fire against God and to awaken the spirit through the word of God; but you misuse it for splendor, so that only your ears are tickled and filled with it. Just as before that time they also had a habit with us in churches that they not only did not understand or respect any *verse* in holy scripture correctly, but also sang ungodly songs of our Lady (Mary) and other saints and used the singing in churches only to keep the people in the churches, so that they understood it immediately or did not understand it. But since God's Word has been revealed in our time and is now recognized and understood, there is no error in holding it in high esteem and practicing it for and for, be it on organs, symphonies or whatever instrument it may be. As we see that dear David has done." (W. VI, 2522.)

If the enthusiasts want to rave for the abolition of the organ, they should at least leave Luther out of it. G.

Call.

According to the order of our Synod, the gifts that go into the General Inner Mission Fund, from which our traveling preachers

receive, are distributed twice a year, on January 1 and July 1, in proportion to the individual districts.

I have just learned that the cost estimates and requests for the past six months already exceeded two thousand dollars at the beginning of this month, that furthermore on the upcoming January 1, most likely significantly more will be required, but that up to now in this fund - not a cent is available.

What is to become now?

In the past, our synod was very happy to send out a visitor or traveling preacher now and then. Now we have quite a number of them. There must be about thirty who now follow our immigrating German compatriots and fellow believers into the wilderness and offer them the Word of God. In the northwestern states and territories, our traveling preacher posts already form quite a respectable line down from north to south. They hang together like links in a chain or like the meshes of a net. Through this net the stream of immigrants must pass. And when the new settlements advance 5 or 10 miles further west, our preachers follow right behind. - In the past, we were always the last. We were always too late. Sectarian and gusher missionaries had already fished ahead of us. We had the gleanings, or even just the gleanings. Now, praise God, it is different. Now, at last, we are also the first in the field and are gathering congregations around congregations, so that it is a joy and a pleasure. Yes, we hope to God that the time is not far away when the line of our stations will reach down to Texas.

Now here comes the news all of a sudden today.

What shall we do now?

Our traveling preachers will, of course, gradually receive from the congregations themselves, which have collected them. But in the beginning they have to live on the gifts that flow into the General Inner Mission Fund. What should be done if this fund has nothing or not enough? Should we lower the salaries? Our missionaries - this is the truth and should therefore be said confidently for the glory of God - do not seek good days. They are brave men, self-denying people. It went through one's heart when they wanted to increase their salary at the synod that they spoke against it. And God keep them in it. As long as this sense still prevails in the mission and in the synod, there is no need. But should this be our thanks, that we even lower the salary of such men? Could we give a man who has to travel year after year in wind and weather, rain and snow, who has to maintain a horse and wagon, who often has to stop in inns because no one invites him as a guest, who perhaps also needs something for his wife and child who are sitting a hundred miles away in a hut made of planks or earth, who therefore thinks long and hard before he spends 5 cents to refresh his wet, frozen limbs on the way with a cup of coffee - could we give such a man any of his 300 or 400 dollars? No, no, we would have to be ashamed before God and before the world.

Or shall we call our traveling preachers from their posts and place them in such churches as can sustain them? Before saying Yes! consider what that would mean. It would mean giving out at least two hundred preaching places, where now the settlers from forest and wilderness come together the longer the better. It would mean taking away the bread of life from the mouths of people who have perhaps just begun to acquire a taste for it. That would mean handing them over to sects, enthusiasts or even the world. It would mean helping them and their descendants to become pagans, real pagans, German pagans.

Do you want that to happen? Can we stand by and watch this happen? Do we want to answer for it before God for once?

No, no! That can, that will, that will

we do not do! Well, then, dear Lutheran readers, help and help quickly. Get something together right away and send it immediately to your district treasurer.

I know you are begged every day, begged from all sides and begged for everything. I know myself how annoying this is for old Adam. But it does not help now once. Here, once again, extra must be given. I know, two thousand dollars is a large sum. But, God willing, there is also a large number of godly hearts that one can certainly count on when need comes to the man. I would have to know our synod badly, or actually: I would have to know our God badly, if I could be worried that our traveling preachers might be abandoned.

So confidently. But now we do not think long with flesh and blood; but in defiance of the devil, but in love and honor of him who has given more for us than a few pennies, we open our hands! So the need will soon be remedied and a seed will be sown that will certainly not remain without harvest.

Cleveland, July 12, 1883.

H. C. Swan.

To the ecclesiastical chronicle.

I. America.

From our school teachers' seminary in Addison, Ill, 23 young men entered the school ministry this summer. This is certainly gratifying, but it is most sad that 25 congregations, which had also sent in candidates, had to be put off until a later time. Help who can help!

The Lutheran Wisconsin Synod, which held its annual meeting in Milwaukee in May, recommended to its congregations that "the excellent edition of all Dr. Luther's writings, currently published in St. Louis, be acquired as congregational property and thus a lasting memorial to this commemoration" (this year's jubilee) "be erected in their midst, from whose diligent use on the part of the pastor the congregation will have priceless blessings."

II. Foreign countries.

Saxony-Weimar. The "Pilgrim from Saxony" of June 30 contains the following submission: In No. 17 of the Pilgrim, occasionally the distribution of gifts from the God's Box refers to the regional church of Saxony-Weimar as "Lutheran." This is a misnomer. If one wanders through the country, asks in the parish and farm house about the confessional status, in the bourgeois families about the reason that stands firm when earth and sky go down, or even more correctly, one eagerly attends the parish conferences, or finally one examines the practice and the spirit prevailing in the church authorities, then one will quickly be cured and voluntarily give out the Evangelical-Lutheran designation. The church regiment and the majority of the pastors officially sign themselves as "Grand-Ducal-Saxon", in transcripts of testimonies from the church records the "Grand-Ducal-Saxon parish office" figures with preference and palpable power consciousness and also the superintendents call themselves Grand-Ducal-Saxon, as even now one of our brothers in office calls himself Grand-Ducal-Saxon Superintendent (ret.) in the statistics. . . . The last remnants of the Lutheran character of the regional church were stripped away by the synodal order, which caused Father Nieth to leave the sinking ship, because a Lutheran pastor, a believer at all, seems to be hated there. Cf. the Union in the Grand Duchy of Saxony-Weimar by Dünnebier, Jena. - The Saxon Church and School Gazette has in No. 2. a

"Appeal" from Meiningen for the establishment of a Luther foundation in Möhra near Salzungen. In it the lack of a Luther foundation there is deplored and the foreign countries are suggested to send in money for the better endowment of the parsonage in Möhra. This request has not a little disconcerted us. . . The disdain for the church of the Lutheran confession there, the explicit rejection of the designation of the regional church as Evangelical Lutheran in the synodal order, the actually deep aversion of the church regiment to Lutheran doctrine and discipline, all this cannot inspire us for donations. Who can guarantee us that the gifts from the Lutheran foreign countries will not be used to hire a Protestant pastor in Möhra? No one. Luther's name must be used, but not Luther's teaching. As is well known, a decree in Saxony-Meiningen forbids the collection of gifts for the heathen mission. Inner and outer mission is a thing unknown to the regional church, at least not cultivated. The regional church officially calls itself "evangelical", i.e. unionistic with free research and enlightenment. If we summarize everything once again, it is clear that even with the most considerable donations for the endowment of the pastorate in Möhra, we do not have the slightest guarantee that in the future Luther's teachings will be preached in the pulpit there. Therefore, one should give his gifts to our Lutheran heathen mission, to the Lutheran God's box, but not to a lost post.

Alsace. In spite of protests by believers in the Schillersdorf congregation, the appointment of the liberal, i.e., unbelieving, pastor Jäger has been confirmed. The Elsat "Lutheran Messenger of Peace" of June 17, which reports this, states the following: "In the meantime, the right of the parishioners of Schillersdorf, who protest against the appointment of Mr. Jäger as a liberal, has been established, although they form the minority. For the truth of the Bible and the right of preaching and administering the sacraments in accordance with the Bible, the right of the Lutheran confession cannot be broken or even bent by majorities, no matter how large, who reject the confession and are content with a liberal pastor. The protesting members of the Schillersdorf congregation, who have decided to adhere unwaveringly to the church of their fathers in pure doctrine and the administration of the sacraments true to the Bible, will now, as an evangelical Lutheran church, provide for their own spiritual needs and hopefully enjoy all the freedom that the protection of the law affords them. For the Schmalkaldic Articles say in the appendix: The church has power to elect and ordain ministers. Therefore, if the bishops are either heretics or do not want to ordain capable persons, the churches are obligated before God according to divine law to ordain pastors and church servants for themselves. Whether one wants to call this disorder or separation, one should know that the godless teaching and tyranny of the bishops is guilty of it. For so Paul gives (Gal. 1, 8. 9.) that all bishops who either teach unrighteously themselves, or defend unrighteous doctrines or false worship, are to be considered criminal men."

The inauguration of our new seminar

will take place, God willing, on Sunday, September 9. The program will be announced in a later issue of the "Lutheran". We are pleased to hear that all sides of the Synod are preparing to hurry here for this joyful day, to praise and thank God with us for the happy success of this wonderful work and to ask for His blessing.

that he may consecrate this house as a true school of prophets, from which multitudes of true **believers** and true evangelists will go out into the great harvest. Our dear St. Louis parishes originally intended to offer hospitable accommodation to all synod members and to issue an invitation at the end. However, the messages already received indicate such a significant number of guests that, to our great regret, this beautiful plan had to be abandoned as unfeasible. However, we can assure the dear Synod members that all those who have personal friends here can confidently send their written application to them and be assured of the warmest hospitality in their home. Then our congregations will have a free snack of coffee, bread, ham, butter and the like ready for all guests on the seminar square, and for those who intend to stay for several days will try to make an arrangement with a decent and conveniently located hotel where they will find satisfactory accommodations for a moderate price. At the railroad depot, the guests arriving on Sunday morning will be received by a committee and directed to the street cars and so on.

May the Lord our God be kind to us and promote the work of our hands to the glory of His name!

C. J. O. Hanser.

A children's story.

At Meisten in Saxony a boy of 12 years lay on his deathbed. "Come, death," he often cried, "I am not afraid of you; whether you look black, green, or yellow, I am not afraid of you." He recited many sayings from holy scripture, and especially from Luther's beautiful Christmas carol, the little law:

Ah, my dearest JEulein,

Make thee a pure and gentle bed, To rest in my heart's shrine, That I may never forget thee.

Everyone was amazed at such testimony and rejoiced that through the grace of the Holy Spirit, who dwelt in this boy, the baptismal grace was so gloriously manifested in him. (Elsat Messenger of Peace.)

Jesuits.

At the religious discussion in Regensburg, the Jesuits mocked the Lutheran theologian Dr. Heilbrunner because of his fervent zeal for prayer. They used to say: "Heilbrunner can do nothing but pray!"

2 The Jesuit Koniasch boasted that as a "missionary" in Bohemia in the single year 1637 he had given over to the flames more than 60,000 Bibles and books written against the papacy.

In a sermon on the Gospel on the 7th Sunday after Trinity, the Jesuit Scherer wanted to prove from the seven number of loaves that the Roman Church rightly has seven sacraments. (See his postilion col. 459.) To prove the seven number of sacraments, he further says: "One is wont to reproach and curse at what is holy and true in himself, as, at our Lord's martyrdom, wounds, cross, suffering, fear 2c. So the Germans also use to curse and swear at the sacraments, and not only badly at the sacraments, but at seven sacraments, even at 7000 or 700 thousand sacraments. With less than seven sacraments, no one has ever cursed or scolded. Why? Because no one has ever believed in less sacraments than seven. If there had been any other number of sacraments, there would have been no doubt that people would have cursed and become accustomed to the same number."

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But everywhere the number (seven) is expressed, or a number in which seven is often understood, it is a public, world-denouncing testimony and indication that we Germans, from the beginning of our Christianity, have never believed in fewer sacraments than seven and that the number of two, three or four sacraments is a new, unheard-of doctrine, three or four sacraments is a new, unheard-of doctrine, indeed so strange, uncommon and unusual that even today, in the midst of Saxony, no country servant curses at two or three sacraments, as it would be visceral and ridiculous if one in anger wanted to defile and revile his neighbor and said: That God's two sacrament, or that God's three, four, or six sacrament, should defile thee." G.

Punishment for reading aloud one of Luther's sermons.

Under Duke George of Saxony, the bitter enemy of the Reformation, the schoolmaster Droßdorf from Boritz was taken to Glauchai with soldiers because he had read a sermon from Luther's postillon in church. He was not only put in the pillory for an hour, but both ears were cut off with the crudest cruelty by the executioner, who was so clumsy that he cut off a piece of his right cheek.

G.

Receipt and thanks.

Subsequently, it is communicated with heartfelt thanks that for the furnishing of the rooms in our seminar has been received:

Through Mr. R. Bühler from San Francisco the sel.

k. Wyneken-50	.00
By Mr. Matthießen and Mr. Gravenhorst 50	.00
k. A. Biewend's parish to the same Prof. Biewend -50.00	From a member R. Nuoffers a beautifully framed
Picture of Dr. Luther and Dr. Walther and the evening meal by Du Vinci.	
From R. T. for Prof. Biewend's room-	3.00

Several other offers to furnish a room we unfortunately had to reject with thanks, because there were none left. - —

By R. Michels for a chandelier-	3.00
From the singing choir of the Bremen congregation in St. Louis	
for the organ in the auditorium-10	.00
By R. C. A. Trautmann for the organ-	2.00

May the faithful God be a rich recompense to the kind givers.

St. Louis, d. July 25, 1883. c. I. O. Hanser.

Ordinations and introductions.

On the 9th Sunday after Trin. candidate Johannes Burmeister was ordained and inducted by the undersigned on behalf of the Honorable President of the Nebraska District in the parish at Sterling, Johnson Co, Nebr.

A. W. Bergt.

Address: Rev. 61' Rnrmcistor,

Sterling, ^osin8on 6o., Aedr.

Candidate C. Runge was ordained at Sioux City, Iowa, on the 7th Sunday in Trin. by the undersigned, assisted by Mr. R. I. Hesses. Ferd. S. Bürger.

Church dedications.

On the third Sunday after Trin. the Lutheran Jmma- nuelsgemeinde in Waker Township, Jasper Co., Ind. consecrated their newly built church building to the service of the Triune God. Mr. R. Jungkuntz preached the dedicatory sermon and undersigned offered the dedicatory prayer. Iul. Dusing.

On the 6th Sunday after Trinity, my Lutheran Zion congregation in Odessa, Bigstone Co., Minn., dedicated their newly built church (16X24) to the service of the Triune God. The undersigned preached. Bro. Pfothenhauer.

On the 4th Sunday after Trinity, the newly formed Episcopal congregation at Prairie Hill, O., celebrated the happy dedication of their "newly built" church. The undersigned preached in the morning and Mr. C. M. Zorn gave a lecture in the afternoon.

I. H. Niemann.

On the 8th Sunday after Trin. the new Lutheran Immanuel Church was dedicated in Hanover, Rock Co. Wis. First a farewell service was held by the undersigned in the Free School, which had served as a meeting place for 18 years. The church dedication sermon was held by Mr. R. Wildermuth. In the afternoon undersigned preached in English. The church is 28X48 feet. I. Schleif.

On the Feast of the Holy Trinity, St. John Hannis Lutheran Congregational U. A. C. in Lincoln County, Kansas, dedicated their newly built church (a stetetrn building, 26X48) to the service of the Triune God. R. E. Mähr preached in the morning, and the undersigned in the afternoon. ' C. R. Kaiser.

On the 9th Sunday after Trinity, high up on the borders of Dakota and Manitoba, namely at St. Thomas, Pembina Co., Dak., a Lutheran church (16X24) was sanctified to the Lord through the Word of God and prayer. There preached the RR. Frtck and Fr. Sievers.

Laying of the foundation stone.

The congregation of Danbury, Conn. celebrated a glorious feast of joy on the 7th Sunday after Trinity with praise and thanksgiving to God. The cornerstone of their new church was laid. R. I. H. Sieker preached the German sermon, R. C. I. T. Frincke the English sermon, after which the undersigned performed the act of laying the cornerstone.

May the faithful God continue to command this so important discord in the East to His benevolent care.

W. A. Fischer, R.

Mission Festivals.

On the 6th Sunday after Trinity, my St. John's congregation near Willow Creek, Minn. celebrated its mission festival. Many guests came from neighboring churches, including the music choir from R. Horst's church. In the morning Mr. R. Horst preached and in the afternoon Mr. P. H. Dageförde. The collections were -46.12. H. I. Müller.

On the 5th Sunday after Trinity my congregation at Josco, Waseca Co., Minn. celebrated their mission festival of this year. In the morning Mr. R. Schaaf preached on inner mission, in the afternoon Mr. R. K. Schulze on outer mission. Mr. R. Zahn gave a lecture on mission history. The collection was -52.25. I. Schulenburg.

On the 5th Sunday after Trinity, the congregation at Sioux City, Iowa, celebrated its first mission feast, Father G. Bullinger preaching in the morning, the undersigned in the afternoon. The collection was -23.56. L. Runge.

Announcement for the sophomores at Addison School Teachers' Seminary.

The next school year begins on September 1 of this year. However, all students must arrive here on Friday, August 31, no later than 7 o'clock in the evening. New students will do well to arrive as early as the evening of August 30 or in the morning of August 31.

Those who apply for admission to the seminary must send their application, accompanied by a letter of recommendation from their pastor and teacher, by August 15 to the undersigned, who will then provide all necessary information. These letters of recommendation should provide sufficient information about the character, aptitude, health and means of the person seeking admission.

The boarding fee for all students is -55.00 annually, of which -15.00 is to be paid to Prof. Cl. Häntzschel on September 1, 1883, -15.00 on November 15, 1883, -15.00 on February 1, 1884, and -10.00 on April 15, 1884. In addition, -3.00 on September 1, 1883 are still to be paid into the health insurance fund to Prof. C. A. T. Selle.

Since in the future, by decision of the noble supervisory authority, straw sacks may no longer be used, but only mattresses, I inform you here that such can best be purchased here on the spot for about -2.00. At the same time I remind you that each student must bring a raincoat and a pair of good, strong, waterproof boots and present them on arrival.

God commanded!

Addison, Du Page Co, Ill, July 24, 1883.

Director E. A. W. Krauss.

New York Progymnasium.

The new school year of this institution begins Monday, September 3, at 9 o'clock in the morning. After it was decided at the last synodal meeting of the Eastern District to add to the already existing Klaffen Sexta and Quinta another

In the middle of Klaffe, Quarta, the supervisory authority has provisionally employed another teacher in the person of Dr. R. Wagemann, a secondary school teacher from Germany. There are now 6 teachers at our Progymnasium, and this institution also has the advantage that young people who want to take up a secular profession are given an appropriate education.

For admission to the Sexta, where Latin is begun, we require a good previous education in a parochial school. The tuition for all those who do not wish to study heology is -15.00 per quarter. For cost and lodging, please contact the undersigned director, who will give you the necessary information at any time.

On behalf of the supervisory authority
New York, July 19, 1883. Edmund Bohm, Director.

298 Broome St.

Notice concerning the Milwaukee Progymnasium.

The new school year begins on September 1. The pupils must arrive at the institution on that day. Applications, accompanied by a good moral report, must be made to the present director at least 14 days before the beginning of the school. For admission it is absolutely necessary that the applicant has the knowledge of an elementary school. Each applicant must be provided with the necessary body and bed linen, quilts and blankets, and a suitcase. Lecterns, chairs and mattresses are provided by the supervisory authority at the expense of the students. The boarding fee is -60.00 including firing. In addition, each student shall pay -1.00 for the student library and 50 cents for gymnastic equipment annually. Parents, relatives and patrons of the pupils are requested to send all money for the pupils directly to the undersigned.

E. Hamann,

OonooräLL vollere, 32ä 8tr., kckilwuulrse, Vi71".

St. Louis Lutheran High School, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The following subjects are taught: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, accounting, writing, drawing. The language of instruction in English, geography, algebra, arithmetic, geometry, physics and accounting is English, in the other subjects it is German. The duration of the regular course is two years.

Latin has been included among the subjects for those boys who later wish to enter a Latin school, a Gymnasium; therefore, other pupils may be exempted from taking this course. Such pupils, who later want to attend a Gymnasium, are promoted to such an extent that they can immediately enter the Quarta.

The moral conduct of the pupils is carefully monitored, with special attention being paid to awakening, maintaining and strengthening a truly Christian spirit in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

Tuition is -40.00 per year and is payable quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the directorate grants a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -12.00 per month.

The next regular admission of new pupils will take place, God willing, on the first Monday in September. Those who wish to entrust boys to our college are requested to notify the undersigned verbally or in writing. A. C. Burgdorf, Director.

1829 8. 7tk 8t, 8t, Louis, Llo.

Address changes,

which have not yet been announced in this sheet, but which are to be included in our synodal calendar for 1884, should be sent by August 15, not to the undersigned, but directly to Llr. öl. 6. Lartkei, eoruer ok Llumi 8tr. L luckiaua A^ve., 8t. Louis, ölo. to be sent.

Freistadt, Wis. July 18, 1883. E. A. W. Krauß.

For your consideration.

Gifts for students and pupils of our institutions should be receipted by the professors concerned.

Urgent request.

The request for the fastest free Auriicksendung of the books borrowed from the local Leminarbibliothek is again urgently repeated.
G.

Conference - Ads.

The Southern District of the General Pastoral Conference of Minnesota and the Dakotas will gather Sept. 7-II at the Church of the Lord ? Long at Hay Creek, Minn.

I- Horst.

The Manitowoe and Sheboygan County mixed pastoral and teachers' conference will meet, s. G. w., August 14-16, at the home of Mr. ? R. Pieper in Manitowoe. Registration is requested. I. Herzer.

The Eastern Michigan Pastoral Conference will meet, s. G. w., Aug. 14 and 15 in St. Clair, Mich.

W. Schwartz.

The New York District Conference meets, s. G. w., at the church of Mr. I. A. Biewend at Boston, Mass, from August 21 to 23. The change has been deemed necessary by the Boston pastors. One is requested to report to Mr. ? B. in good time. C. I. Oehlschlger.

The Northern Illinois Pastoral Conference will hold, s. G.w., its next meetings on the three full days of August 21-23 at Oak Park in the parish of Heren ? M. Great.

L. v. Schenck.

The "united teachers' conference of the Lutheran local conferences of the East" will meet, s. G. w., on August 14, 15 and 16 of this year in the congregation of Mr. Praeses Beyer in Williamsburgh. - It is requested to register in good time with Mr. Grützmacher, teacher, at Williamsburgh, or with the undersigned, for the purpose of quartering. St. L. Wedekind.

310 L. I ltr 8t., nerve 6U7.

The Southern Illinois Pastoral Conference will meet, s. G. w., Sept. 4-7, at the Lord's Church ?.. Bergen, Prairie Town, Madison Co, Ill, to meet. - Timely registration is requested. Bro. Wolbrecht.

Entered the saffe of the ZliaoiS district:

For the synodal treasury: From ? Mary's congregation in Danville -14.Y0. ? Sappers' Gem. in Bloomington 10.00. ? Bergen's Gem. in Prairie Town 7.50. ? Hieber's community in Rich Town 6.31. ? Burfeind's property in Rich 7.0Si ? Gotsch's gem. in York Centre 10.59. ?< Weisbrodt's gem. in Mount Olive 7.17. ? Schröder's Gem. in South Litchfield 9.00. (p. -71.57.)

For the new building in St. Louis: Prof. K. Brauer in Addison 5.00. Durck ? Merbitz in Beardstown by Bro. Schlüter 2.00. ? Burfeind's parish in Rich 52.00. ? Kühns Gem. in Belleville, 4th z., 30.00. By ? Succop in Chicago by teacher Ch. Lücke, I. Z., 10.00. By ? Grüber in Bethlehem by Karl Vanden 5.00. (p. -104.00.)

For the English Mission: By U. Burfeind in Rich by H. Stege 2.00.

For the mission in Kensington: By ? Engelbrecht in Chicago by Mrs. Rachtweik.50.

For inner mission: two-thirds of the income at the mission feast in Des Plaines from the Chicago and surrounding Gemm. 692.80. By ? Succop in Chicago from N. N. 1.00. By ? Wagner there from Mrs. Bornemann 2.00, Mrs. A. Bedubn 1.00. Half d. Mission feast coll. of the Gem. in Crete and neighboring Gemm. 60.50. (S. -757.30.)

For Heathen Mission: By I*. Lußky in Sterling from Mrs. F. C. Behrends 1.50.

For negro mission: ? Bergen's comm. in Prairie Town 10.50. ? Hieber's pupils in Town Rich 2.57. Part of Mts- stonsfest coll. of comm. in Crete and neighboring comm. 20.16. (S. -33.23.)

For Jewish mission: part of the mission festival coll. of the congregation in Crete and the neighboring congregations. 20.17.

For the emigrant mission in New York: By ? Streckfuß in Chicago by Ch. Zum Malln 2.50.

For the emigrant mission in Baltimore: By ? Streckfuß in Chicago by Ch. Zum Malln 2.50.

For poor students tn St. Louis: Through? Hiebei in Town Rich von sr. Filialgem. for Dietz 4.17.

For the wash box: in Springfield: By ? Bold in Belleville by Mrs. A. S. 1.00.

For the household in Springfield: By ? Schmidt in Schaumburg, half of wedding coll. at Herm. Freise, 6.65.

For poor students in Springfield: By? Schmidt in Schaumburg, half of Hockzeitskoll. at Herm. Freise, 6 66.

For poor students in Fort Wayne: From the mission fund of ? Merbitz' church in Beardstown for Gerh. Büscher 13.00. From Chicago: through ? Wagner for Fr. Eickstädt 40.00; by ? Reinke from the Jungfrauen-Verein for Joh. Meyer 10.00, from the Jüngl.-Verein for H. Bohl 2.50 and for W. Schönfeld 2.50. (S. -68.00.)

For the budget in Addison: By Treasurer Eißfeldt tn Milwaukee 10.00.

For poor students in Addison: part of the missionary festival coll. of the congregation in Crete and the Nackbargemm. 20,17. ? Burfeinds Gem. in Rich for E. Petzel 10.00. (S. -30.17.)

For the Progymnasium in Milwaukee: P. Gotsch's parish in York Centre 18.00. From Addison: W. Buchholz 1.00, Prof. C. A. T. Selle 3.00, Prof. Th. Brohm 3.00, H. B. 5.00, L. Stünkel 10.00. P. Schröder's parish in South Litchfield for the budget 3.26, for teachers' salaries 12.00. By Succop in Chicago from N. N. for teachers' salaries 1.00. One-third of the income at the mission festival in Des Plaines from the Chicago and surrounding Gemm. for the building fund 346.40. (S. -402.65.)

For sick pastors & teachers: Through Fr. Nuoffer in Eagle Lake from N. N. 1.00.

For U. M. Wyneken: By U. Engelbrecht in Chicago from W. Treide 2.00. By P. Kühn in Belleville from Mrs. A. S. 1.00. U. Dorn's Gem. in Pleasant Ridge 10.25. (S. -13.25.)

For widow's fund: P. Hiebers Gem. in Town Rich 8.14. By U. Grüber in Bethlehem from widow Burrow 1.00. By ?. Schroeder in South Litchfield, coll. at W. Nobbe's wedding, 30.25. (S. -39.39.)

For the deaf and dumb: By Fr. Stretchfoot in Chicago from Ch. Zum Malln 5.00. Fr. Whitebrodts Gem. in Mount Olive 10.00. (S. -15.00.)

For the orphanage near St. Louis: Fr. Weisbrodts Gem. in Mount Olive 10.00.

For the Gem. in Chemnitz, Saxony: Through P. Kühn in Belleville from Mrs. A. S. 1.00.

For the comm. in Lincoln, Kans.: By U. Succop in Chicago from W. Utpatal 2.00.

For the congregation in Danbury, Conn: P. Nuoffers Gem. in Eagle Lake 10.00.

For the Macon City, Mo. comm.: Fr. Wartens' comm. in Danville 16.75. Fr. Gotsch's comm. in Uork Centre 3.00. (S. -19.75.)

Addison, Ill, July 16, 1883, H. Bartling, Treasurer.

Income to the Minnesota! and Dakota District's treasury:

For the synodical treasury: By P. Kollmorgen's congregation at Atwater -3.68. P. Lange's congregation at Hay Creek 8.35. U. C. Sprengeln 1.00. P. F. Büsche 2.00. ?. Kothes Gem. at Lewiston by Mr. I. Miller 7.00. U. H. I. Müller 2.00. (Summa -25.03.)

To the seminary building in St. Louis: By P. H. Rådeke von Molkentin 1.00, C. Schulz 2.00, A. Schmidt .50, Lute 2.00, A. Erdmann 1.00, Bukentin 2.00, Molnaw 2.00, H. Klos 1.00, Zepper 1.00, Jul. Schmidt 1.00, H. Pinz 2.00, Mrs. Rese 1.00, Mrs. Buttendorf, H. Truhn, O. Lawin, Abraham, Dresow, Kusserow 1.00 each, Hanson 2.00, Herman 1.00, M. Preis 4.00, C. Nimmer 2.00, Widow Lawin 1.00, Mrs. Weder .50, H. Ortleb 1.50, E. Mills 2.00, Mrs. Finkel 10.00, C. Thoms 2.00, E. Garbe 1.00, Alb. Delbarn 1.00, C. Klatt 2.00, W. Palsfuß 2.00, L. Eickenmüller 5.00, H. Nimmer 1.00, Mrs. Meyer .50, Buessacker 1.00, A. Arnt 1.00, H. Timmerman 5.00, F. Busse 10.00, P. Bauch 2.00, L. Schulz .50, Joh. Fehland 2.00, L. Klingberg 2.00, C. Beuch .50, I. Beuch 2.00, I. Geister 1.00, I. Klingberg .60, F. Gössel 3.00, G. Müller 2.00, W. Burghardt 1.00, I. Ebel 1.00, F. Arnt .50, Ch. Engel 1.00, Mrs. Götz 5.00. P. Schaaf's Gem. 10.00. P. Schmidt's Gem. in Rochester 5.00. U. Kruger's Gem. in Fergus Falls and Elizabeth 5.76. (S. -118.00.)

For Milwaukee Progymnasium: By Mr. John Miller of Fr. Kothes Parish near Lewiston 15.00. Fr. Horst's Parish in Courtland 10.00. (S. -25.00.)

For the deaf and dumb: k Mueller's St. Job. comm. to Willow Creek 7.10. Fr. Kolbe's comm. in Albton 2.60. Fr. I. Kruger .75. coll. on Mr. C. Timmerman's wedding in St. Paul 3.00. (S. -13.45.)

For the widow's fund: P. F. Streckfuß 4.00. U. I. Bernthal 4.00. P. H. I. Müller 3.00. P. Börneke's congregation in Danville, confirmation coll., 2.30. P. Lange 4.00. I. Krüger 5.00. P. I. v. Brandt 1.00. Mr. Reichmuth in Min- neapolis 2.00. ik. H. Kretzschmar 4.00, communion coll. of his congregation in Dryden 4.00. Thank offering for happy delivery of Mrs. Schatz 5.00. Delivery of Mrs. Schatz 5.00. Fr. Horst's congregation in Courtland 2.00. (p. -40.30.)

For Emigr. -Mission in New Uork: Fr. v. Brandt's Gem. 2.60. Fr. Clöter's St. John's - Gem. in Woodbury 5.00. (S. -7.50.)

For Negro mission: Fr. Mueller's St. John's congreg. at Wil- low Creek, mission feast coll., Dec. 6. Fr. Schulenburg's congreg. at Josco, mission feast coll., Dec. 16.00. By Fr. Krumsieg from Br. Brüsehoff 5.00. (S. - Dec. 26.)

For mission to the Jews: Fr. Schulenburg's congregation in Josco, Missionary Festival Coll.

For Macon City comm. mo.: Fr. Clöter's comm. 4.45. Whose comm. to Valley Creek 6.65. (S. -11.10.)

For the St. Louis household: P. F. Streckfuß 2.00. For the Fort Wayne household: P. F. Streckfuß 2.00. For the Addison household: P. F. Streckfuß 1.00.

For P. Frey's comm. in Stillwater, Minn: T. H. M. 4.00. By Treasurer Bartling 15.20. (S. -19.20.)

For inner mission: Fr. Hertrich's congregation near Hollywood, Pentecost coll. 7.00. Fr. Clöter's Gem. 5.63. by treasurer E. F. W. Meier 25.00. Fr. Streckfuß's Gem. at Uoung America 5.00. coll. of Fr. Horst's Gem. at Courtland 22.13. collections during synod meetings at Courtland 38.69. Fr. Schaaß's Gem. 6.90. coll. at H. Veig's wedding at Atwater 5.65. k. Kretzschmar's Gem. 7.50. P. Schulenburg's Gem. in Josco 4.00. k. Rumsch's Gem. in Rosenberg, Dak. 26.25. Pentecost coll. of k. Sprengeler's Gem. in Wilton 4.00. Fr. G- E. Ahner .75. by P. G. E. Ahner of Mr. Kirchhofs .25. by P. Kothes Gem. at Lewiston by Mr. John Miller 15.00. by Mr. Th. Streißguth at Arlington 25.00. by P. Krumsieg of Heinrich Mattfeld Jr. thank offering for happy delivery of his wife, Dak. By Father Maurer, mission festival collection of congregations at Belvidere, Goodhue and Hay Creek, 70.00. By Mr. Reichmuth in Min- neapolis 2.00. By Mr. G. Low in Minneapolis 1.00. By Father Müller's St. John's congregation at Willow Creek, mission festival collection, 40.00. By Mr. L. Bode in Courtland at dedication of ss. House 16.00. Fr. Clöter's St. John's congreg. in Woodbury 5.50. k. Horst's congreg. in Courtland 15.00. By Mr. I. Miller, wedding coll. at Heinr. Lühmann's near Lewiston, Minn. 12.26. By?. Schulenburg, mission festival coll. of his congregation in Josco, 40.00. By Fr. Krumsieg from F. Brüsehoff 5.00. By k. H. Schulz by Mr. DöPPing in Faribault 6.00. T. H. M. 6.00. (S. -426.60.)

St. Paul, Minn, July 21, '83, T. H. Menk, treasurer.

188 L. 5tti 8tr66t.

Revenue to the Middle District's coffers:

To the seminary building: From Fr. Frank's Gem. in Zanesville -1124.00. W. Th. by Fr. Brackhage 10.00. ?. Diemer's former gem. 23.00. I. Tbreß in Pomeroy 5.00. P. Schäfer's gem. in Waymansville 40.00. P. Ernst's gem. in Euclid 11.00. Mrs. M. Badschuck & L. Lang in Nawarra 2.00. k. Seuels Gem. in Indianapolis, 4th z., 37.00. P. Niethammers Gem. in La Porte 427.60. P. Brömers Gem. in Cincinnati nacktr. 14.00. Gem. in Fairfield 41.50. P. Rosenwinkels Gem. in Bielefeld 60.00. (Summa -1785.00.)

For the congregation in Planitz: P. Stock's congregation at Fort Wayne 23.50. Wedding collection at Chr. Bruns' congregation in Fort Wayne 8.20. (S. -31.70.)

For Mrs. Fr. Crämer: Fr. Franks Gem. in Zanesville 28.14.

For the comm. in Briars Hill: Fr. Rupprecht's comm. in North Dover 11.69.

For the Chemnitz congregation: P. Stock's congregation at Fort Wayne 23.60. P. Schmidt's congregation at Seymour 11.75. (S. -35.25.)

For the comm. in Ro ckville: comm. in Fairfield 6.44. k. Zuckers Gem. in Defiance 2.60. (p. -9.04.)

For the comm. in South Bend: Both comm. in Indianapolis 41.88. P. Rupprecht's comm. in North Dover 11.69. (S. -53.67.)

For the comm. in Logansport: P. Stubnatzy's comm. at Convoy 5.50.

For the Danbury Gem.: Fr. Kolbe's Gem. in Jndependence 5.50. Fr. Kretzmann's Gem. in Farmers Retreat 5.00. k. Zucker's Gem. in Defiance 2.60. (p. -13.10.)

For the comm. in Stillwater: Fr. Kolbe's comm. in Jndependence 5.50. Fr. Kretzmann's comm. in Farmers Retreat 10.00. k. Zucker's Gem. in Defiance 2.60. (p. -18.10.)

For the Macon City comm.: P. Diemer's comm. in Pomeroy 7.29. P. Zucker's comm. in Defiance 2.60. (p. -9.89.)

For furnishing the rooms in the new seminary: Mrs. I. Röpke in Akron 1.00.

For Jewish Mission: Thank offering by Mrs. N. N. in Otis 1.00.

For the Emigrant Mission in New Uork: Women's Club at Fr. Michael's parish near Fort Wayne 2 p.m. Wedding collection at A. Sell's parish in Jnglefield 3 p.m. Fr. Kretzmann's parish in Farmers Retreat 10 p.m. M. Schmidt's parish in Toledo 1 p.m. (Summa -28.00.)

For the Emigr. Baltimore Mission: Fr. Horst's congregation near Dublin 4.00. Fr. Kretzmann's congregation at Farmers Retreat 5.00. (S. -9.00.)

To Household in St. Louis: P. Hafner's Gem. in Darmstadt 7.50.

For Stud. Wesel in St. Louis: wedding coll. at F. Meier in Fort Wayne 5.00.

To the Fort Wayne household: P. Dulitz's gem. in Napoleon 7.95, in Flat Rock 4.10, in Lunenburg 3.45. P. Wisch- meyer's gem. in Rose Hill, Texas, 4.60. P. Weseloh's gem. in Cleveland 39.40. P. Niemann's gem. that. 83.75. (Summa -143.25.)

For poor students in Fort Wayne: 1) for Th. Pennekamp: wedding collection at R. Möllert in Fort Wayne 5.47, Mrs. Hohmeyer das. 2.00; 2) for I. Meyer: Justus Scheiderer in Neu-Dettelsau 5.00; 3) for Martin u. August Zigel: wedding collection at H. Schlaudraff 6.00, at A. Fock 5.50; 4) for März: wedding collection at H. Volland by P. Stock 11.49. (S. -35.46.)

For the Free Church in Saxony: Fr. Franks Gem. in Zanesville 33.00.

For the orphanage in Boston: Mrs. W. Müller in Defiance.50.

For inner mission: Fr. Horst's Gem. in Hilliard 8.00. Mrs. K. through Fr. Brackhage 1.00. From the mission box in k. Zorn's church in Cleveland 2.00, I. Fischer das. 2.00. I*. Mohr's Gem. in Jnglefield 6.50. Fr. Heintz's Gem. in Crown Point 2.00. Fr. Kretzmann's Gem. in Farmers Retreat 16.25. From God's Box in La Ports 1.10. By Fr. Seemeyer in Willshire 1.00. Fr. Daib .41, whose congregation in Chesterton 3.59. From Gem.'s Missionary Box in Toledo 7.00. Part of Missionary Festival Coll. in Huntington 25.16. (p. -76.01.)

For sick pastors & teachers: Fr. Heintz' congreg. in Crown Point 3.00. Fr. Daib 1.00, Unnamed by same 1.00. (S. -5.00.)

For Negro Mission: Fr. Schäfer's branch 1.50. By k. Dulitz: Ueberschuß vom Missionsblatt 2.M, "vom Pioneer 1.00. H. Hippe in La Porte 1.00. Fr. Trautmann's congreg. in Columbus 15.00. Part of Mission Feast - collection in Huntington 10.00. i'S. -30.80.)

For poor students in Addison: 1) For E. Brust: Hoch- zeits-Koll. bei P. Schwiersch in Jnglefield 8.50; .2) generally: k. Schmidt's gem. at Elyria 12.11, I>. Schröder's comm. at Gar Creek 6.00. (p. -26.61.)

For the deaf and dumb: P. Werfelmann's Gem. in Neu- Dettelsau 13.40. P. Brackhage's Gem. 4.96. P. Dulitz's Gem. in Napoleon 5.20, Widow B. through same 1.00. P. Heintz's Gem. in Crown Point 1.35. Louise Schmidt in Farmers Retreat 2.00. U. Meyer's Gem. in Bradford 2.00. Gratitude offering from Mrs. N. N. in Otis 2.00. (P. -31.91.)

For the widow's fund: 1. contributions: U. Michael at Fort Wayne 5.00. P. Dulitz in Napoleon 5.00. 2. Gifts: k. Franke's Gem. at Leslie 2.38. N. N. at Crown Point 1.00. k. Brömers Gem. in Cincinnati 25.60. Thank offering from Mrs. N. N. in Otis 2.00. Dr. Sihler's Gem. in Fort Wayne 77.06. (p. -117.94.)

For the synod treasury: Fr. Mees' congregation and women's club in Columbus 60.00. Fr. Germann's congregation in Peru 6.90. ? Kolbe's congregation in Jndependence 12.50. Fr. Franke's congregation in Leslie 4.00. Fr. Gross' congregation in Fort Wayne 74.60. Fr. Rupprecht's

120

D. Schoeneberg's congregation at La Fayette 41.00. ? Frank's church in Zanesville 31.24. P. Werfelmann's church in Neu-Dettelsau 22.35. ? Lothmann's church in Akron 19.60. ? Schmidt's Gem. in Indianapolis 38.01. k. Hassold's parish in Huntington 5.17. ? Brackhage's Gem. 21.25. P. Schäfer's gem. in Waymansville 5.50. P. Hugel in Vincennes 1.00, whose gem. 14.00. P. Zorn's gem. in Cleveland 108.68. ? Einst's parish in Euclid 9.00. ? Zigel's parish in Jolietta 18.30. Mrs. M. Badschuck & L. Lang in Na-trara 3.00. ? Niethammer's parish in La Porte 43.13. D. Hetd's branch in Miskawaka 7.70. ? Querl's Gem. in Toledo 11.75. V. Siülers Gem. in Fort Wayne 68.27. ? Dank-worths Gem. in Cleveland 15.00 (p. -653.35.)

For the orphanage in Addison: Th. & F. Ostermeyer in Zanesville 1.00, Mrs. Seibert that. 1.00. l'. Heintz' Gem. in Crown Point 2.72. (p. -4.72.)

For the orphanage near St. Louis: Mr. Habben in La Fayette .50, a child that. .10. Hockzeitskoll. bei G. Grün-baum in Neu-Dettelsau 5.00. ? Brakbages Gem. 4.96. By the same of Mrs. H. 2.00. Konrad Goos' children in Cincin nati 1.40. *(S. -13.96.)

Fort Wayne, June 30, 1883, C. Grahl, Treasurer.

Entered the caste of the Nebraska - District:

For seminar construction: By P. Tr. Häßler by H. Diek-mann-10.00, Ernst Heinicke 3 00, Geo. Schneider 1.00. By Bergt jun. by Joh. Naasch, l. v. Rockenbach 10.00 each, Fr. Borckers, Chr. Kroger, Heinr. Borchers, W. Höchner 5.00 each, Mrs. ? Skürmann 7.00, Fr. Niekanns 2.00. (S. -63.00.)

For furniture in the seminar: ? Häßler 55.00. By dens. of Joh. Sbeve 55.00, C. Elmshaußer 5.00. (S. -115.00.)

For the orphanage bet St. Louis: Through Fr. Joh. Meyer, collection from infant baptism bet Geo. Poppe, 2.35.

For inner mission: By Mr. Vogler of the congregation in Louisville, Nebr. 5.25. By ? Hilgendorf, Mts- sionskoll. sr. Gem., 13.13. By Häßler, of sr. Gem. in Caldwell, 8.50. (S. -26.88.)

Omaha, July 13, 1883, F. C. Festner, cashier.

Entered the caste of the Eastern District:

For the synod treasury: From the East Boston congregation -3.20. Otto congregation 3.43. Little Valley congregation 2.32. F. Schaefer 1.00. Buffalo Trinity congregation 12.00. Woleottsville congregation 9.00. Bergholz congregation 6.60. Eden Valley congregation 9.00. (Summa -46.55.)

For college maintenance: St. John's parish in Brooklyn 12.71. New Uork parish 10.85.

For the widow's fund: k Kanold 4.01. Gem. in Wol- cottsburg for Mrs. ? Schmitt 3.85.

For college building in St. Louis: Rome congreg. 15.00. New York congreg. nude 31.00. Fr. Frey's Albany congreg. 1st Sdg. 200.00. Meriden congreg. nude 10.00. Farnkam congreg. 12.42. New stjork congreg. for furnishing a room 50 00. St. Matthew's congreg. in New York by Dir. Bohm 500.00. (p. -818.42.)

For Jewish mission: St. John's congreg. in Brooklyn 13.06. Lindemann's congreg. in Pit.sburgh 5.00.

For heathen mission: Herrv. Ette in Roxbury 1.00.

For Rockville Gem.: Gem. in New Dort from their love fund 25.00.

For the community in Planitz: N. N. by ? Sieker 1.00.

For inner mission in Minnesota & Dakota: A member of St. Matthew's congreg. 1.00.

For the orphanage near Boston: F. Schäfer 1.00. A member of St. Matthew's congregation in New York 3.00.

For poor students in Fort Wayne: St. Andr. Comm. in Buffalo for F. Rand 04/20.

For sick pastors: U. I. H. Sieker 10.00.

New Uork, June 3, 1883. I. Btrkner, Treasurer.

Incorporated into the Wisconsin District Caste:

For the Negro mission: part of the mission festival coll. of the congregations in Sheboyga-i, Herman, Wilson & Sheboygan Falls, -23.92. From Paul Köhn in Sheboygan 1.00. Fräulein F. Bollmann 3.00. (Summa -27.92.)

For the orphanage in St. Louis: Fr. Nützrls Gem. in Oshkosb 7.93. Mr. Köhn 3.00. Hetty u. Waltber Köhn 1.60 each. Heidn Köhler 1/50. Dora u. Georg Göhringer 1.00. (Summa-l6.63.)

For comm. ip. Stillwater, Minn: Gem. in Cedar- burg 3.50. /.

For the Negro Church in New Orleans: H. Lohmann sen. in Milwaukee 5l00. -

For the synodical treasury: P. Walker's congreg. in New London 2.59, to Maple Creek 1.55, to Bear Creek 3.25. P. Wese- mann's GüMM "Grafton 8.25. ? Hilds Gem. in Town Herman

au in St. Louis: ? Grothe's Gem. in 55.00. L. Schlegel in Racine 5.00. k.

Peeked 204)HDM. -80.00.)

For oeiHW*tsalt in Addison: Mrs. A. Kaufmann in Sheboygan 5/00:

To college building & debt settlement in Milwaukee: Gießler & L-tbner in Racine 10.00. N. N. in Milwaukee 2.00. A. C. Gießler 5.00? By ? Hilb by Mrs. Hörner 10.00. (p. -27.Y0)

For teaching results 2c. of the Progymnasium in Milwaukee: Dürck ? Grüber from N. N. 2.00. Miss S. Kaufmann 2.00. (S. -4.00.)

For the orphanage in Addison: Traugott Neigenfind 1.00. Jmm.-Gcm. in Milwaukee 3 81. (S. -4.81.)

For Wisconsin District inner mission: Traugott Neigenfind 1.00. Jmm. congreg. in Milwaukee 2.90. C. Schubert in M'lwaukee 1.00. Te'fi d. mission festival coll. in Sheboygan, Wilson, Herman & Sh'bovgan Falls 100.00. Fr. Georgiis congregation in Cedarburg 4 69. CS. -lO9 59.)

For Jewish mission: Traugott Ne genfind 1.00. I. L. Semmann in Milwaukee 1.00) Ba.l. Laubenstern in Grafton 2.00. Mrs. A. Kaufmann 3.00. ^S. -7.00.)

For the deaf and dumb: Traug. Neigenfind 1.00. F. Barkon in Granville 1.00. (p. -2.00.)

For the widow's fund: Traug. Neigenfind 1.00. l*. Leyhe4.00. ? Winter 2.00. (S.-7.00.)

Milwaukee, July 20, 1883. c. Eissfeldt, Treasurer.

Freestyle the preachers nnd teachers widows and orphans caste

(of the Illinois District)

have been received:

1. contributions:

Bonden??: L. Zahn-3.00; G. Blanken 4.00; H. Wunder 4.1 l. From the Chicago Teachers' Conference 26.50.

2. gifts:

From the municipality of ? Zalm 4.00. By Mr. Treasurer

H. Bartling 53.39 were delivered. (Summa -95.00.1

Chicago, Ill, July 16, 1883. H. Wunder, Treasurer.

With heartfelt thanks to God and the dear donors, I certify that I have thereby contributed to the building of our church: From the congregation of Mr. ? Droge -15.65; by Mr. Treasurer Meier 9.00; by the congregation of Mr. ? Hamm 5.00; from the community of Mr. ? Mertz8.40; by Mr. TreasurerBirkner 3.50; by Mr. Sprandel, as a part of the missionary collection, 11.00. - God bless the givers!

Souh Bend, July 13, 1883. P. Heid.

For poor students received with heartfelt thanks a collection on the Hvckzeit of Mr. Schoolteacher E. Keyl and Miss Lina Debus allhier -13.05C
. F. W. Walther.

Received for the student Friedr. Fleisckmann: From the parish of Mr. ?. Zschoche in Allen Co, Ind, -50.00; from the widow of the blessed ?.. Steinbach, -22.70; from the Young Women's Association in Kendallville, -8.13. G. P. Schumm.

Through Mr. ?. Hanser from his Trinity Parish in St. Louis -25.00 for the procurement of an instrument for our Miisions Parish here, certifies with heartfelt gratitude

Kansas City, Mo., July 16, 1883.

E. Jehn.

With thanks received for student Martin Tcmming: from the comm. at Tandy Creek -23.25, from the comm. at Pevely 16.00, from the comm. of Mr. ?. Bock at Antonia, Mo., 2.05; from Mr. ?. Maack .50, from Mr. Temming, wedding collection, 4.72. E. Lehmann.

Correction.

In the receipt of Mr. Birkner in No. 13. p. 103 column 3 read: collection at Mrs. Handrich's funeral instead of "Hausrichs".

New printed matter.

Dr. Martin Luther. Portrait of the Reformer's Life to Fellow Believers in America Drawn by **A. L. Gräbner.** Milwaukee, Wisc. Published by Geo. Brumder. 1883.

The Luther anniversary writings, which have already appeared this year, are called legion. Among them, the descriptions of Luther's life undoubtedly take the first place. The really good of these Luther biographies are, however, unfortunately, only a very small number. Apart from those in which a thoroughly false picture of Luther is sketched, many of the better ones also contain nasty stains that spoil the beautiful picture sketched. This is not the case with the picture of Luther which our dear friend and brother Gräbner, professor of theology at the seminary of the Wisconsin Synod in Milwaukee, has "drawn for the fellow believers in America. Among the few good ones, the same is indisputably the best, not only from this year, but also from this century. It is true that, as he himself openly admits at the beginning of his work, he has consulted and used in his work what has been written before him about Luther's life, namely the relevant work of the uniate professor Dr. Köstlin, which is mostly based on thorough source studies; however, as not only Prof. Gräbner testifies, but as the comparison irrefutably shows, this has always been done "with the preservation of an independent judgment". In short, whoever wishes to have a new, more detailed Luther biography, which presents the true Luther correctly in all sects, we can only recommend Gräbner's urgently. The research of many only now discovered documents has spread a light over many things concerning Luther, over which a certain darkness was hovering until now. Therefore, the work of Gräbner is not dispensable by any older writing of this kind. May therefore the stupendous faithful diligence with which it has been worked out find its richly deserved reward at least in the fact that many hands reach for it and many hearts are strengthened by it in the faith in the truth which God, through his chosen armament, drew Luther out of God's Word into the light again four and a half hundred years ago. May especially all Lutherans within our orthodox Synodal Conference, from whose midst the work has sprung by God's grace, recognize and faithfully use the gift that He has given them above all. The publisher has delivered more than he promised. He had promised the completion of the work only for the month of October; but to our great joy, it is already available in its entirety, and, worthy of the excellent content, excellently equipped, both in terms of type, paper and binding. Forty-eight beautiful illustrations adorn the text. With a volume of 543 pages, the price of \$2.50 is a very modest one. May the Lord Himself make way for the book to find entrance into many Lutheran homes and to bestow the richest blessings for time and eternity. W. [Walther]

Excerpt from the Kirchen - Agende für Evangelisch- Lutherische Gemeinden Ungeänderter Augsburgischer Confession. St. Louis, Mo. Concordia Lutheran Publishers. 1883.

Pastors will be pleased to hear that their long-cherished wish for a better edition has finally been fulfilled and that the new edition offers more than most would expect. It contains the complete text of our Agende (with the exception of the Catechism) up to the antiphons and collects. Of these, only a selection is given, and of the church prayers, the "General Prayer for the Christian Church". It differs from our English Agende, which also reproduces the complete text up to the antiphons, only by the selection of the collects and by the addition of the aforementioned church prayer. The German edition is as well equipped as the English one, and only a few pages stronger. Both can also be delivered bound together. We also enclose the table of contents: 1. sacred acts: Infant baptism, confirmation of yacht baptism, adult baptism, confirmation, marriage, communion of the sick. 2. order of divine services: Main service, afternoon and weekly services with sermon, catechism exams, hours of prayer, confession service, early communion, funeral, penitential day. 3. appendix: antiphons, collections, general prayer for the Christian church. The blessing of the Lord.

Price of the German hand agendas: -1.00; postage 3 Cts.

" of the English hand agendas: -1.00; postage 3 Cts.

" both bound together: -1.75; postage 6 cts. G.

Proceedings of the Twenty-fifth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1883.

This report contains doctrinal treatises on the words of the first article of our most holy Christian faith: "And still obtains: in addition, clothes and shoes, food and drink, house and yard, wife and child, fields, cattle and all goods; with all necessities and nourishment of the body and life abundantly and daily provided, protected against all danger and guarded and preserved from all evil." It is shown how the doctrine of divine providence is connected with that of creation, what divine providence understands in itself and what is to be understood by it, over what it extends, how God carries out his preservation on us human beings, namely by certain means, by abundant and daily provision, by averting what harms us. Besides this main trial, the report also brings the one about the question: "Can a Christian keep a saloon with a good conscience?" The report is 63 pages and costs 20 Cts. G.

On Christian Church Discipline. Two sermons preached on the 24th and 25th Sundays after Trinity in 1882 at the Lutheran Church of the Holy Trinity in Chicago, Ill., and submitted to print by ? L. Lochner. St. Avis, Mo., Concordia Publishing House 1883.

These thoroughly scriptural sermons, as they originated from a deeply felt need of the said congregation, will meet the needs of many other congregations as well as individual Christians, given the thoroughness with which the relevant important subject is treated here on the basis of Matth. 18, 15-17, and will undoubtedly prove to be very instructive and beneficial. Price 5 cents. G. S.

The Diet of Worms. A building block to vr. M.

Luther's monument erected in the heart of our Lutheran Christian nation at the 400th anniversary of his birth in 1883. By G. A. Hinterleitner, Lutheran pastor in Pottsville, Pa.

Under the above title, a poem has appeared in the publishing house of the Pilger Bookstore in Reading, Pa., as the subject of which the author has chosen Luther's heroic appearance at the Diet of Worms. Here, on 28 pages, this famous act of Lutber is sung about in four-line verses in Volkstone with skillful expression. G. S.

In the course of about 14 days will be available at Concordia Publishing House:

Dümling, Dr. H. Arithmetisches Exempelbuch. Booklet I.

New revised edition. Geb. 20 Cts.

DuomIIUF, Vi. H. kruotieal ^.ritümetie. cart IIriit. 20 6t8.

The answer booklets for both will be ready for mailing over the next four weeks.

Changed addresses:

Uev. H LuenSer, Nortb Uucl80v, 8t. Oroix Oo., ^Vi".
Rev. ck. I., vaib, kUiecklmim O., ^clams Oo., Inck.
Ukv. DU. Xrum8i6^, Lox 28, Oolo^ne, Oarver Oo., Limo.
kev. O. Xoaok, Riverdale P. O., Ooolr Oo., Ill.
Uev. ^"8- Ueli^valckt, Olaiks k'orlr, Oooper Oo., Hlo.
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Lcmmooront, 5216 8th Dearborn 8t., OkicLAO, Ill.
U. D. Lollmann, Dunckee, Ill.
O. Voi^t, Llernz?, Blue Dartb Oo., Hkmn.

Lntereck at the l?O8v OLce ar 8t. Douls, 5lo., as 86eoncl-ela88 matter.

(Submitted.)

We need more pastors and therefore more students for our seminary.

A great cry of distress about the lack of pastors was carried out by the "Lutheran" into our synodal congregations last year, and happily and thankfully to the glory of God we confess - not in vain. Our practical seminary was filled in a short time with an unexpectedly large number of godly young men, and how many more students entered our high schools as a result of it is known to God and to the believing parents whose hearts were stirred by this need. O, how our hearts rejoiced! How comforted we say with Jeremiah: "It is the goodness of the Lord that we are not finished; His mercy has no end, but is new every morning, and His faithfulness is great! - Yes, we were able to experience it again, as we had been able to experience it a thousand times before: We asked and He heard us! - Trusting in His unchanging goodness and faithfulness, we again come before our dear synodal congregations in the same need and do not doubt that He will once again give us a glorious hearing. For, dear synod members, our need has not yet diminished. Oh no! Today it is even greater, even more crying than last year. - Hear and judge for yourselves whether we are exaggerating. When the students were distributed last year, we had 36 candidates and 58 professions. So 22 professions had to remain unfinished. But how was it this year? We had 28 candidates and - 82 vocations, say two and eighty vocations; and even with this large number, the presidents did not present all, but only the most urgent vocations, and only those mission fields were considered which absolutely had to be filled, if we did not want to lose again what our missionaries had laboriously worked for. Otherwise, the number of our vocations this year would have risen far above 100. - Now consider what this means: 28 candidates were to be distributed among 82 vocations! Oh, with what sorrow of heart the commission sat together, with what anguish of conscience they often pondered and deliberated for hours on which vocation should be considered as the most important and urgent before others,

With what bleeding hearts, at the end, we counted the 54 parishes - among them some that are about 300 families strong - to whose request for bread and water of life we had to respond: We cannot give you a pastor this year! - Yes, the need for preacherless congregations is so great and crying out to us this time that the commission united in the extraordinary decision to have the mature students from the second class of practical students prepared this summer for the exam in October and then sent out. And the Reverend General Mr. Schwan gave his consent to this, as did the dear and tireless Professor Crämer with the greatest willingness to sacrifice his entire vacation to this work of love and promised to train eight more students for the service of the church. - How do you think now, dear Lutheran readers, is our headline not true: We need more pastors and therefore more students in our seminaries? But did you know and believe that the need was so great? - Are you not shocked in your heart? Does not your mouth exclaim in consternation: O my God, is the harvest really so great, and the laborer so few? - O my sloth and indifference, that I am not daily in your ears with supplications and entreaties: O Lord, Lord, send more laborers into the vineyard of thy dear church! - —

Well then, dear readers, let this great need of the church once again come to your hearts as your own and think day and night how you can help in your part to control it. Do not only pray daily with ever greater fervor the second petition: "Your kingdom come", but now also look around and search whether the Lord will not also let you find a pious young man on your prayer, whom you can send to our practical seminary, or as it has often been convenient, to our local theoretical seminary, because he has perhaps graduated from the grammar school in Germany. Oh, how soon our seminaries would be filled if every Christian considered himself a recruiting officer who has to recruit fighters for his Savior's holy wars and conquests. How many a gifted and godly young man would be found in congregations and disciples?

The first thing that will be found is the great need for pastors, the fervent love for Jesus and his church, and the prayer for workers in the harvest. Surely the word would be abundantly fulfilled here: "Seek and ye shall find!" - Therefore, dear Christians, recognize your blessed duty in this and "be not slothful in the things which ye ought to do."

But especially I address you, dear young men. You are the ones the Lord desires, the ones he calls. Will you not come? - If today this blessed republic of ours, the United States, were attacked by an enemy, I know that dozens of young men in our communities would rush to arms against the enemy of the fatherland, ready to sacrifice life and limb for it. And that would be right and pleasing to God. For a Christian also dies for his brothers, for his fatherland. - But how? Should the misery of the earthly fatherland touch your heart, but the misery of your spiritual home, the church, leave you indifferent? Should you willingly follow when the earthly fatherland calls you, but when your Savior calls, who has shed his blood for you, when the Duke of blessedness wants to gather you as fighters under his banner of the cross, then would you refuse, be afraid, instead of rushing with holy enthusiasm? - Let the Lord be far from you! No, dear young men, if you are truly converted by God's grace, if you have given eternal farewell to the world and sworn irreconcilable war against the devil and sin, if you rejoice that you have found the Savior and in him the sweet consolation of the forgiveness of your sins and the certain hope of eternal blessedness; If the word of God is the lampstand of your feet, and the beautiful services of the Lord the highest delight and refreshment of your hearts, if you are so blessed, think how many thousands do not have this blessedness because they have no shepherds; let this great spiritual need come to life in your souls, and ask yourselves whether the love of Christ should not urge you to say: Here I am, Lord JEsu, here I am, send me! - And if you doubt whether you have the necessary gifts and knowledge, entrust yourselves to your pastor, who will advise you and make your heart and conscience happy. Remember, you have already had hundreds of predecessors in

of our synod; for hundreds have already left the most lucrative earthly positions, entered our practical seminary, and are now working in great blessing in the vineyard of the church. Why should you not do the same? None of them regrets this step, but gratefully blesses the hour when he followed the call of the Duke of his blessedness. It will be the same for you. You will feel rich and pardoned before others, because the Lord has made you worthy to be his servants in the winning of immortal souls, and one day on the great day of retribution you will shine as those who have led many to righteousness, like the stars of God forever and ever. - —

May the merciful God and Savior Jesus Christ bless and strengthen this word written in weakness, so that soon the great lamentation will be silenced: We need more pastors and students, and we may exchange the Kyrie Eleison with the Hallelujah and cheerfully shout: "The Lord has done great things for us. Praise the Lord, my soul!" May he do this for the salvation of many immortal souls and for the great glory of his most exalted name. Amen. O. H.

(Submitted.)

Please, urgent request for youngsters who want to devote themselves to the teaching profession.

Forty-eight, say forty-eight communities have turned to Addison this year for a teacher.

And 8, say eight young people have applied for admission to the Addison Teaching School to date.

That makes you think and ask questions.

Has the profession of a Christian parochial school teacher become stinky in the eyes of Lutheran-educated youth? Or has it become tasteless in the eyes of Lutheran parents that they will not allow their sons to become teachers? Or are the teachers and pastors not eager enough to encourage useful and capable youngsters to train for the teaching profession? Or is life in Addison so dark and gloomy that one cannot stand it there? Or is it the progymnasia that now swallow up anything that wants to be a pastor or a teacher? Or what is the cause of so few coming forward for admission to our Addison seminary?

"I hear them say, "Too much previous knowledge is demanded of those who want to enter the lowest class of the preparatory school. I answer: "That is not the case at all. What is demanded is so little that it is almost impossible to bring even less in the way of intellectual possessions. Whoever has enjoyed the instruction of a Lutheran parochial school with some attention will certainly not fail the Addison entrance examination.

"In Addison a young person ruins his health, I don't put my son there," says a second, who has read that one should bring a raincoat and good boots there. To that I say, "That's a fable, that it's not healthy in Addison. I think it's very healthy. But of course, sometimes it rains very much, even on Sundays, and then it is very dirty and greasy with our bacon soil, so that in such cases it is not good to do without good boots and a raincoat. And, however, if only the paths are to be passed, our students should not have to go out for the sake of a light rain shower.

stay home from church for their own sake. For we do not want to educate such teachers here, who once, when they have a few miles to church, look out on Sunday morning in all directions of the compass rose to see whether it is hot, cold or wet enough today to stay away from church halfway decently.

A third one says: "It is true, my Hans has good gifts; the pastor has often said, the teacher too, that there could be a schoolmaster out of him one day, I should take him to Addison. But first of all, as long as he is there, he costs me a lot of money, and I don't like to beg for him; and secondly, it is not worth it, because once he has become a teacher, he is not worth it. he draws a salary, too little to live on and too much to die on. I'd rather send him to a business college for 1 year or 2, then he can get a job that will pay him double or triple."

I would like to have a word with this third party, or rather with these third parties - because I have strong reason to believe that there are several of them. Namely.

Dear friend! Why else did God give you your son, your gifted son, why else did he let him come to the knowledge of Jesus Christ, his Savior, in a Christian school, or let him grow and increase in it, than that he now, as much as he is, also communicates this beatific knowledge to others? But can he, who has good gifts for the Christian school ministry, do this anywhere?

and somehow do better than if you let him become a teacher? Certainly not. Is there a more delicious profession than this? Doesn't Luther say that he doesn't know which profession is more delicious, that of a pastor or a school teacher; and, if he were not already a pastor, he would prefer to be a teacher? Yes, he makes it clear enough that he would rather bend young trees than make old peelers pious. - It is true that it costs money to have a son become a teacher, and if you pay for everything that he needs in terms of board, books, clothes, etc. yourself, then in the five years that it takes, it will hardly be enough for him to become a teacher.

But why are you ashamed when you yourself do not have to spend so much to ask for and accept support for your son? - Shame is not in the right place - Dr. Luther's father did not do it that way; he put up with Mrs. Ursula Cotta supporting his Martin and accepted it with thanks. That is why Professor Gräbner in Milwaukee has included old Luther's picture in his Luther book, and all people look at it with respect. Also I am gladly ready, if need goes to man, and the people in *Poorville* really cannot help you beg in *Richville*. Also it is quite true, capitals no teacher can so easily set aside from his salary. But no teacher in the Missouri Synod has yet been heard of as ver-

starves or would have run around like a savage in Africa without clothes. All of them have had food and clothing up to now and, dear friend, those who are godly should be content with this. For we have brought nothing into the world; therefore it is also evident that we shall bring nothing out with us. Admittedly, some teachers who have been kept short have had to incur debts here and there in

times of special need, with which it pleased God to afflict them. But there are examples that this has happened to other people as well, regardless of the fact that they were previously at a business college. With many things you keep house, with few things

you can also get by. Your objections and doubts are therefore taken away from you. However, I do not want to take one doubt away from you, but rather awaken it in you. What will you answer Christ when he speaks to you? Why did you not give your son, who you were told was suitable for the school ministry? Why did you prevent many children from being taught righteousness through his ministry of the Word? Here in Iowa, there in Kansas, Christian parents were sighing for a teacher for their little ones. Your son would have been suitable, but in the meantime you let him weigh caraway seeds and sell pepper in the store, which any boy could have been trained to do. - What do you want, what can you answer then? Come to your senses! - —

Now I come to my dear colleagues in the service of the word, to the pastors and school teachers with a question. I do not mean all of them; only those who feel affected. Let them answer me: Why is it that every two or three years, or even every year, a boy or two is sent to Addison from some small congregations, while from other, much more populous ones, never, never? Are there only straw and thistle heads growing up there, and not also those in whom there is the stuff of a teacher? Or are the people there all so materialistic that you can't get a son out of any family for the school office? That is certainly not the case. So surely the fault must lie with the teacher or the pastor. There is either a lack of an open eye for a capable head, or an insistent encouragement. It does not do any justice in this respect to say once or twice to a father: "Your boy actually has good gifts, could make a pastor, or at least a school teacher. Should probably put him in Addison." You have to work harder and hotter. "Strike out well," says Dr. Luther in the preface to the Small Catechism, "strike out well what they" (namely, the parents) "do for dreadful harm, where they do not help draw children to pastors, preachers, clerks 2c." (teachers); "the parents and authorities are now sinning in this, that it is not to be said. The devil also has a cruel thing in mind." Oh, let us not, beloved brethren, when a boy is in such a position that his talent and character entitle him to good hopes, if he were to be allowed to study, let us not, when things are a little tight at home with the parents, immediately throw in the towel, and give out the thought: "he should become a teacher. Many a pastor and teacher shies away from coming before the congregation with the request: "Help this or that father so that he can have his son trained as a teacher. If he came forth with this, a good word would find a good place. To the glory of God and to the praise of charitable congregations, associations and private persons, it should be said here that I receive \$500.00-600.00 annually for poor seminarians, and that in the past year at least, even for the poorest, if they had a good testimony, the necessary funds flowed here. And should we fear that if there are more poor students, the funds will not be sufficient in the end? Does not Heinrich Müller say in his Erquickstunden: "Many children, much cattle"? Or, if this sounds someone too insinuating, does not the God of Israel still live, who could make that who had gathered little manna,

Oh, it is necessary, very necessary, that we get many, many students assigned to us. Everyone can think of it on their fingers: If now every year more than forty, almost fifty requests for teachers come in, what will happen when the thousands and thousands of immigrant families, among whom our missionaries are now working, have formed congregations after year and day, and want teachers? It will not be enough if classes of twenty or twenty-four students leave. - Therefore, up, up! We have gone in search of young people who are useful, and we have pulled out all the stops to recruit them, not only for the parish ministry, but also for the school ministry.

And you, dear boys and young men, to whom God has given gifts and desire to serve him in school; you who have the testimony of men of understanding and judgment that you possess the necessary abilities, pray, pray to God that he may open a door for you, that you may first come to learn and then to teach. Ask your parents or guardians to give their consent, and persevere in such supplications. - And do not despise anyone to whom God has given gifts and desire and his parents' consent, if he does not already see all external means in his hands. Only learn to beg, to beg of God and man, and know that a grateful heart has always found an open hand.

May the Lord have mercy on us and bless us! May you not abandon the work of your hands, O Lord! Amen. E. A. W. Krauß.
Freistadt, Wis. August 8, 1883.

(Submitted.)

The Inner Mission of the Western District.

After the heart-moving words of our dear Mr. Praeses Schwan for our mission in the last "Lutheran", we can now dare to come before the dear congregations of our synod with a mission report, which contains very gratifying reports about the richly blessed effectiveness of our missionaries, but at the same time, of course, also an all the more urgent request for abundant support of our work. - The mission area of our Western District is by far the largest and most extensive of all our districts. For even after its most desirable diminution by the establishment of the Southern and Nebraska Districts, it still embraces the seven States: Missouri, Tennessee, Colorado, Kansas, Arkansas, and-do not let the journey grieve you, dear reader-California and Oregon! What a territory! And in this immense field we have only eight missionaries. One would think that they must get lost in it, like a drop in the Mississippi, and despondingly we should exclaim: What are these few doing in the immense field? Is it not better to take them away and to unite our forces in smaller areas where greater successes can be achieved? - But not so, dear reader! These are the ways and works of God, that He always makes something great out of small beginnings that are contemptible before the world, so that no man may boast before Him, but that His alone may be the glory. Our missionaries have gone out and sent nowhere but where they were called. But wherever they followed the divine call, God's manifest blessing followed them, so that friend and foe could see that the right God was with them. - It is true that the extent of our missionary work is much greater than the extent of our missionary work.

In comparison with the rest of our synod, the number of German immigrants in the northwestern part of the country is far inferior to the number of our fellow believers living there. For years, the full stream of immigrants has been flowing there, while only isolated groups and small groups of German foreigners have been flowing to us like a furtive meadow stream. Nevertheless, we can report great blessings from our missionary work and look to the future with great hope. Earlier we led the dear reader to the farthest northwest, to Oregon; we now want to lead him back from there through our entire mission, and do not doubt that he will rejoice with us over God's blessing and exclaim with us: "The Lord has done great things!" - In Oregon, and specifically in the state capital, Portland, Pastor E. Döring has been working for two years. During this time he has gathered a congregation, established several branches, received a church and two building lots for his mission through the bequest of a Norwegian Lutheran pastor, whom he assisted with the comfort of the Gospel in his last days of suffering on earth, and has thus gained a firm foothold there for our synod. But it is here that we feel most painfully the lack of workers. In this large state, already populated by many Germans, and especially in Portland itself, which as the starting point of the great North Pacific Railway is increasing daily in importance as well as in immigrants, at least one capable worker should be available to assist Pastor Döring and carry out the actual mission, since the care of his congregation necessarily limits him in this. However, the small number of available candidates this year and also the significant costs of this so far away mission made every attempt on this side futile for this year.

From Portland, we set out on a splendid steamer south to the real gold country of California and its highlight, San Francisco. Here we find the real pioneer of the Synod, Pastor Buhler, who has been in blessed activity for twenty-three years. Three years ago he obtained the aid of Mr. Pastor L. Wagner for the purpose of mission, and the fruit of their faithful labors is an already flourishing congregation in a suburb of San Francisco, at Oakland, at which Mr. Pastor Tisza stands; a second congregation has been planted at Stockton, and since March of this year has been served by Mr. Pastor L. Wuggazer, who has also already established a branch in the vicinity. Mr. Pastor Buehler had to go to Los Angeles, the paradise of all throat and lung sufferers, for a few months two years ago as a result of a severe throat ailment, and used the return of his health to establish a congregation there, which, now already numbering about forty members, most of whom come from eastern Missouri congregations, has, after a long and painful wait, finally obtained a pastor in Mr. Pastor Runkel since this spring, and in great self-sacrifice has already decided to build a church. Twenty miles away, Pastor Kogler, who also visited this climate for health reasons, has also founded a church. Thus, then, in not quite three years we have in California five pastors with hopeful congregations and a missionary, Pastor Wagner, who serves about seven permanent preaching places. - Is this not a rich blessing from God? - —

But we've been in the Gold Country a bit long, so we hurriedly take the Lightning Express Train for the beautiful east. Past We have to remember the poor deceived German compatriots there, who were languishing under the curse of Mormonism, because of the unfortunate Mormon Utah, from where quite unexpectedly two weeks ago a call for help was sent to us by a Swedish Lutheran pastor. But alas, we have no comforting answer to this cry of distress; our laborers are too few for the great harvest in which the Lord has already placed us. - Our first stopping place is Denver, Colorado. There, Pastor L. Dornseif has been working for two years on a congregation of about forty members, which has a handsome church, but under many a difficulty. But of his faithful work the Psalm word applies: "The right of the LORD is exalted. The right hand of the LORD keeps the victory!" Denver is our only congregation in this state. The other little congregation in Blumenau, high in the mountains, unfortunately had to be abandoned because of lack of material and Pastor Saupert had to be left to a more important field of work.

Our work in the state of Kansas is more hopeful. Although Kansas has unfortunately not been able to obtain a missionary of its own in the past year, our pastors have been all the more diligent in their missionary work, especially Pastor Senne, who has gone through the state on behalf of the Mission Commission, and the pleasing fruit of this is that of this year's high school graduates from Springfield, one missionary and two pastors could be appointed for this state. - On the Kansas border, still in Missouri, is the wonderfully flourishing city of Kansas City. Unfortunately, with this important mission post we have gone according to the rule, which, thank God, is increasingly out of use with us - too late! We have let the sects have the upper hand and are now watching what we can for a gleaning. The cause, of course, was not negligence, but rather the costliness of the mission in this expensive city, which only the synodal district could take in hand and pay for. However, God's good hand of blessing has been quite visibly with us in this extremely difficult work during the last year. An old, faithful member of the Missouri Synod, who had been living there for several years, was able to acquire a beautiful and well-situated little church with a parsonage, and in Pastor Jehn God has given us a zealous missionary since this spring, so that the work has made a quite hopeful beginning and there is a well-founded prospect for a blessed effectiveness. The Sunday audience usually amounts to thirty to forty people, and in addition, Pastor Jehn serves two branches in nearby towns.

Finally, the most wonderful success of our mission comes from the state of Arkansas. Here we had until last year only two congregations, namely in Little Rock and in Fort Smith. At the behest of Pastor Obermeyer, Candidate Herzberger was called to Little Rock last spring, and since the railroad company opened fertile lands along its railroad to Fort Smith and invited Lutherans in particular to settle there, taking advantage of our missionary's help, they paid him a salary of \$600.00 per year; and in the year and a half a Lutheran double colony has now arisen there, one with thirty, the other with fifty families, in which latter Lutherville pastor Herzberger has now taken up residence, built a church and consecrated it four months ago. The railroad company donated five acres of land and timber for the church building. Four months later, Mr. Kan

didat J. Schalter into the missionary service of this state, built three little churches in this year and served twelve preaching places and congregations, so that also from this year's graduates a third missionary had to be sent into this blessed field of work. During this year our missionaries hope to build three more new churches. Visitation Pastor Janzow returned last week from inspecting this state, confirming these reports and full of joyful hope for the future of this young missionary work. This is the fruit of barely a year and a half of missionary activity by three men! Should we not exclaim: "The Lord has done great things for us, and we are glad"? Well then, if we are happy about the Lord's rich blessing, let us also show our gratitude in rich sacrifices of love, with which we support this work of our mission. Our dear missionaries all work with faithfulness and self-denial, under much hardship and travel difficulties, in frost and heat, in waking and fasting, in hunger and thirst, in peril by sea and land. With all these hardships, should they also suffer lack? - We cannot conceal the fact that our treasury was often completely empty this winter, and that heavy care for the maintenance of our missionaries weighed on our hearts. For our average sum for the maintenance of our so extensive mission in the course of the year reaches the amount of \$2500.00. - May then the at the beginning mentioned heart-moving word of our dear Mr. Praeses Schwan for the support of our blessed missions find hearing in our synod, that we may also exclaim about this with joy: "The Lord has done great things for us. Praise the Lord, my soul!" O. H.

(Submitted.)

Report on the second meeting of the Wisconsin District and brief notice of the Milwaukee Progymnasium.

The Wisconsin District held its meetings this year from June 12 to 18 at Trinity Church of the Rev. J. G. Goehringer at Sheboygan, Wisc. Presently there were 71 pastors, 36 teachers and 39 deputies. Admitted 2 pastors, 2 congregations and 3 teachers. The opening sermon of the Reverend General Praeses showed what was in our work, watch and care in the kingdom of the Lord God and what was ours, and the synodal address of the Reverend District President on the basis of Apost. 9, 31, that the congregations, after a difficult doctrinal struggle, were generally at peace and able to edify themselves.

In the 10 synodal sessions, doctrinal negotiations naturally constituted the main work, consisting of a series of theses: What are the characteristics of a well-grounded truly Lutheran congregation, after which therefore Lutheran preachers with their congregations are to strive as their goal?" the 12th thesis: "It is to beware of all religious mongering, as a thing contrary to God."

By religious menagerie is meant the union in religion of conflicting parts, despite the discord, into fraternal and ecclesiastical harmony, so that either the doctrinal errors in the disagreeing part or at least the erring per

The church is not a church that tolerates people as brethren even within the church fellowship; which toleration is wrong. Examples are the Uniate Church and the Lutherans of the name, who grant false doctrine equal rights with the truth and tolerate it, pulpit and altar fellowship with false believers, exchange of delegates with false-believing bodies, participation in the worship of other believers and in religious associations, e.g. in false-believing tracts and missionary work, standing as godparents in false-believing churches, sending children to false-believing schools, especially Sunday schools, and the like.

It was 1. proven from God's Word that religious warfare is a thing against God; 2. several objections were refuted. Finally, it was shown how the Lutheran Church and the true members of it have to behave towards all religious mongering, from the history of Luther and the faithful Lutherans until after the adoption of the Concordia Formula, furthermore from the symbols of the Lutheran Church, finally from the Missouri Synod, which not only demands in its Constitution as a condition of fellowship with it, among other things, § 3: "Renunciation of all church and religious mongering", but has also acted faithfully since its existence, and from the Synodal Conference.

Especially important and instructive was the discussion of Thesis 11: "It (the church) accepts among its members only those who, according to their confession, are of one faith with it and of whom it can assume by love that they are believing Christians."

When a Lutheran congregation proceeds in this way, it is acting in accordance with God's Word, according to which it may demand no more and no less than this, that the person to be received should prove to be neither in doctrine nor in life an unchristian. Accordingly, a Lutheran congregation is to receive as members only those who 1) have been baptized; who 2) profess with it the faith that the holy Scriptures of the Old and New Testaments are God's Word and that the doctrine contained in the confessions of the Lutheran Church, especially in Luther's Small Catechism and in the unaltered Augsburg Confession, is the pure Christian doctrine. Therefore, those who are to be accepted must know the Augsburg Confession, at least the catechism, in terms of content. But even among those who profess this faith, only those can be accepted who not only renounce all ecclesiastical fellowship with false believers, but also want to be members of the orthodox Lutheran church, confess Christ with it before men, and are not ashamed of his faithful servant Luther. Furthermore, a Lutheran congregation may only accept those of whom it can assume by love that they are believing Christians; i.e., those who 4) lead a Christian, unruly life; for those who live unchristianly and riotously

deny their confession by deed. Therefore 5) only those who are not under the just ban of another church.

A Lutheran congregation that does so also II acts in accordance 1) with the apostolic and post-apostolic church of the first three centuries and 2) with the doctrine, principles, and practice of the church purified by Luther.

Accordingly, Lutheran preachers with their

The church should strive to be its goal, and not only see to it that 1) no one is refused admission for trivial reasons, e.g. because of weakness of knowledge or infirmity in life or poverty or low status, but only because of false doctrine or annoying life; but also that 2) those seeking admission are not admitted to the church out of carnal considerations, e.g. only to increase the number and income, or out of shyness to confess and out of a false love of peace, so as not to offend friends, neighbors, rich and respected people. For example, only to increase the number and income of the congregation, or out of shyness to confess and out of a false love of peace, so as not to offend friends, neighbors, the rich and respected. Accordingly, a Lutheran congregation must proceed with all caution when accepting new members. It should demand of all those who wish to be admitted that they first report to the pastor and at least one leader, so that the former can examine their Christianity, faith and confession, and the latter can inquire about their circumstances and their outward conduct and acquaint them with the order of the congregation. It is highly recommended in a well-established congregation that those who are unknown or uninstructed undergo instruction in the main points of pure doctrine from the pastor before they are accepted.

Another timely item was a submission on the question: How to maintain the youth in catechism? About this the secretary of the synod is to write an article for the "Lutheran".

From the more business-like proceedings (except for the election of delegates to the Synod of Delegates and Synodal Conference and the adoption of an order under which such congregations of our district as have suffered loss of their church property by fire or storm shall be assisted) only the following two items remained: the Mission and the Progymnasium.

Our district also wants to support the Jewish mission started in New York in its part with gifts and intercession. Especially the inner mission, about which partly the mission committee and partly our traveling preachers could report many pleasant and encouraging things, was urgently recommended to the congregations for support. But there is still so much lack of workers in our mission field.

Therefore, the Synod devoted special attention to the discussion of the Progymnasium in Milwaukee. According to the report of the Board of Supervisors, the two classes, Quinta with 14 pupils and Serta with 25 pupils, were given weekly 26 hours of religious instruction by Prof. Director Hamann, 33 hours by Prof. Huth, 2 hours by Rev. Spengeler, and one singing lesson by Mr. Dietz. The state of health was excellent, only one slight case of illness occurred during the school year. From the treasurer's account up to May 15, 1883, the following is shown: cost of land H9,000.00, contract sum for building \$15,227.60, for interior furnishings and the like, extra labor, architect, interests and tares P2,554.39; total of expenses \$26,781.99. Receipts from the 4 districts: Wisconsin H6,553.06, Illinois H4,047.69, Minnesota H321.52, Iowa \$2.00, in sum \$10,924.27. This leaves a real debt of \$15,857.72, \$1310.53 less than on Jan. 1. This debt consists of a Mortgage H5,500.00 and interest free bonds H9099.00, at 4 percent H 1666.00, less a cash balance of H407.28. - Cash for teacher salaries and

Maintenance expenses: balance on May 26, 1882 H377.77, receipts from 3 districts: Illinois H842.67, Wisconsin H735.19, Minnesota H59.30, in sum K2014.93. Expenditures for salaries of professors, superintendent, insurance of building, etc. \$1573.07. Remains in treasury H441.86. For household treasury from 4 districts: Illinois \$188.18, Wisconsin H42.60, Minnesota \$20.50, Iowa \$1.00. Summa \$252.28.

The decided establishment of a third grade, quarta, necessitates the extension of the third floor of the middle building into a common dormitory, the employment of a third teacher, the raising of the salary and the cost of an apartment.

It has been recommended to the congregations of our district to take up a special collection for our institution in Milwaukee on the Luther Jubilee to be celebrated on November 10, or perhaps 11, of this year.

Finally, on special request, the following about the Progymnasium. On June 28, a public examination was held with the two classes. The result of the examination can be summarized as follows: the teachers are performing their duties with all fidelity, zeal and with God's obvious blessing, and the discipline of the school is praiseworthy.

May the Lord make the hearts of many parents in our dear congregations willing that they, without discussing it with flesh and blood, after the example of Elkanah and Hannah, give their sons, who are capable of studying, back to the Lord all their lives and that they, like Samuel, say at the call of the Lord: "Behold, here I am. H.

To the ecclesiastical chronicle.

I. America.

The Middle District held its meetings this year at Cleveland, August 1-7. Report in next number.

The **Mormons in Utah** are tremendously zealous in spreading their ungodly doctrine and practice. In various countries, in Germany, Switzerland, Norway, and Sweden 2c., 360 missionaries are working. Their task is twofold: to win people to Mormonism and to bring those won over to America. The immigrants are assigned residences in Utah and other territories. The Mormons are determined to increase their numbers not only in Utah, but also in other territories where they already have a strong presence. In contrast, the number of Christian missions in Utah working against nefarious Mormonism is a small one: 41 preachers and 27 churches.

Methodism. Last month **Dr. W. C.** Palmer, one of the chief defenders of the Methodist doctrine that Christians can attain perfection in sanctification in this life, died. He sought to defend and spread this doctrine in his magazine, *Guide to Holiness*, claiming of himself that he had not committed a sin, not had the slightest evil desire, in the last 50 years. What blindness! The holy apostle John says: "If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness." 1 John 1:8, 9.

How Methodist communities bite and eat among each other is shown by the "Merry Messiah

ter", the organ of the "United Brethren", which makes the following accusation against the "Evangelical Fellowship" (Albrechtsbrüder): "Then it is still necessary that a preacher should be here, because a certain fellowship always sets out to build missions near our and other churches, in order to get out of our congregations, which is also the case here. The way in which this is aimed at is by creeping back and forth into the houses to see if there is not here or there a weak United Brother whom they might carry off as a prey; and if these hirelings have aimed at this, then, according to them, they have drawn a sinner out of hell."

Jewish Mission in New York. Our zealous missionary has hardly taken time to make the necessary domestic arrangements. He is busily seeking out his fellow Jews. Two young Galicians are in classes. (Z. d. W.)

An Episcopal preacher in Chicago, Rev. Ritchie, recently announced from the pulpit that he would say a mass after the service for the soul of a man drowned in Lake Michigan. General indignation ensued, and at the request of the drowned man's widow, the Mass was postponed for the time being.

II. foreign countries.

Apostasy of Lutherans in Russia. In Dr. Münkels "Neues Zeitblatt" of June 28, the following is reported: "In the Russian Baltic provinces the faithless game, which was played decades ago, begins again. The Lutheran Esthen have been worked on for some time to make them break away from the Germans and to annex them to Russianness, which includes that they convert to the Russian state church. The seducers succeeded in their work to the extent that 400 to 600 Lutheran Esthenians were anointed in Leal. The anointing was done by two priests appointed by the Russian bishop Donat in Riga. The arts of seduction are the well-known promises: Freedom from German domination, land distribution, freedom from taxes, and the like. There was no question of teaching the ignorant people the Russian faith, nor of testing their intentions. They were instructed to say that love for the Russian church alone was their motive. The time for this was well chosen, since the coronation ceremony was taking place in Moscow, so there were no complaints to be made from higher places. However, warnings and ideas were fruitless among the poor people who had once converted to Mammon. The Germans, however, if they do not also want to convert to Russianism, must leave. The fact that all this is against the will of the emperor makes no impression on the great Russian party of agitators. Only God can help here."

American in Germany. Our God-blessed America is unfortunately notorious throughout the world for being the land of the greatest fraud and deceit. It almost seems, however, as if our old German fatherland, where so much is said about it, does not want to lag behind America in this respect. The "Kreuzblatt" reports the following from the "Bayerisches Vaterland", a political paper: "In one of the largest German newspapers (why is it not mentioned?) we find the following advertisement: Who supplies artificial coffee beans for export? Addresses under B. D. to the expedition of this newspaper.' A nice proof of the vaunted 'German honesty'! Under the pretext that they only want to deceive foreign countries, they are publicly looking for accomplices. Is it possible that no action is taken against this?"

W. [Walther]
(Submitted.)

"Has Professor Schmidt caused confusion and division in our communities?" again.

Under this heading Pastor Allwardt felt moved to wash his brother-in-law, Prof. Schmidt, white of the accusation expressed in the heading in "Altes und Neues" No. 10 and 11, in an article 21 pages long. In it he also attacks my article in the "Lutheraner" of January 15, calling the same "a disgusting mixture of historical untruths and heretical omissions about profession and community rights." *) But since Allwardt and his comrades, as is well known, do not give the truth the honor, no matter how brightly it is placed before their eyes, I will refrain from refuting and correcting all the many distortions and untruths in Allwardt's article. This would also take up too much noble time; for although Allwardt pretends that he wants to "report and correct truthfully", he has almost only twisted the facts and written untruths and lies. However, so that every Lutheran reader can see that I have not reported untruths in the above article, but have presented the things as they happened, I have my article written by members who started from Past. Fischer and who read the "Lutheran". H. F. Pröhl.

That the above article, in the "Lutheran" of January 15, is the correct statement of the facts, hereby certify:

C. Sternitzky.
H. Sternitzky.

Wm. Schlinsog.
Wm. Gärmähl.

E. Sternitzky.

Pastor Allwardt polemicizes in the mentioned article at the same time with strong words against the reproach of "Rottiererei" made to Prof. Schmidt. The undersigned has already stated in the "Lutheraner" of January 15 of this year that he wants this expression to be understood as the Bible understands it. According to the Scriptures, "Rotten machen" means as much as: to cause division through false doctrine. But this much is certain and has been proven, that Prof. Schmidt has contributed in the known congregations also by his personal appearance to the fact that separation arose or the separation was strengthened. Some teaching is false teaching, and so by false teaching that R>ß has been caused. This is and remains the main accusation that we have against him, that he teaches falsely in important articles of faith, that he fights against the pure teaching of Scripture, that he spreads his false doctrine, and that he stubbornly defends it to this very hour. G. St.

Receipt and thanks.

For items listed below have been received by the undersigned with heartfelt thanks:

From the Virgins - Association of the local Immanuelsgemeinde for a chandelier (paid) -25.00.

For an organ in the auditorium:

From Concordia Singing Choir in Terre Haute, Ind. (ref.) -10.00.

From the singing choir in Mount Olwe, Ill. (paid) -10.00. From Mr. Schuricht, Pharmacist, St. Louis, (paid) -25.00. From Concordia Singing Choir, Pomeroy, O., (paid) -5.00.

From the singing club in Evansville, Ind., -10.00.

From the Singchor of Mr. Reisig from New Orleans,

La., (bezahlt) -5.00.

By P. Hofius from Mr. H. Walter (bezahlt) -2.00.

By P. Fleckenstein from his Singchor (ref.) -7 .00.

Mr. Teacher Potts Singing Choir in Carondelet-14 .00.

Of the subscriptions for furnishings paid to date: ?. Walker -50.00; ?. Wagner 51.00; P. Biewend 25 00; Mr. S. Riedel 100.00; P. Hiller 50.00; ?. Katt 50.00; from the two young people's clubs ?? Hugo Hanser and Frincke sen. 50.00; evening school 50.00; Mr. L. Griebel 50.00; Mr. Grahl for P. Groß 100.00; Mr. C. Riedel 50.00; I". Strengths 50.00; I>. Bartling 5.00; Messrs. Matthiessen u. Gra- venhorst 50.00; P. Werfelmann 50.00; Mr. Zuttermeister 50.00; Mr. Kennricks 50.00; P. Häßler 55.00; Mr. I. Sckeve 55.00; Mrs. Ebr. Kömer 50.00; ?. Gräbner 50.00; Mr. I. Haas 50.00; ?. W. Bartling 50.00; Mrs. ?. Föblinger 50.00. ?. Koenigs Gemeinde 50.00 and a splendid picture of the blessed ?. Brohm, engraved. From Mr. Dick, Williamsburg, N. A., 50.00. ?. Hölter for the baking room 50.00.

Since the furniture must be delivered to the seminary this week and therefore paid for, we ask that kind subscribers and district treasurers kindly send in the funds.

To all dear donors, however, we wish God's richest retribution with heartfelt thanks.

St. Louis, August 8, 1883. c. I. O. Hanser,

Death notice.

Father I. A. Däschlein died blessedly in the Lord on July 13. (More details in the next issue.)

Ordinations and introductions.

Candidate Hermann Kiltan, assisted by BB. I. Kltian, Sr., G. Buchschacher, I. Kaspar and L. Lange in the St. Pauligemetnde in Serbin, Tex., on behalf of the Venerable Presbyter Southern District on the 9th Sunday after Trin. ordained and introduced by C. L. Geyer, Sr.

Address: Rev. 8. kilian, serbin, 8ee 6o., Iexus.

On the Ivth Sunday after Trin. by order of the Honorable President of the Iowa District, Rev. C. Weber, formerly of Victor, Iowa, was installed in my present rural congregation in Boone County, Iowa. I. P. Guenther.

On Whit Monday, 1883, the Rev. A. H. Mayer was ordained and inducted by the undersigned, by order of Praeses Wunder, with the assistance of the U. E. G. Franck, in the midst of St. Peter's congregation at Randolpb, Ill.

I. A. F. W. Müller.

Address: Rev. 8. clearer, Bremen, Runclopb Oo., Ill.

Rev. E. A. Sieving, formerly of Manito, Ill, was installed by order of Pres. Niemann on the 9th Sunday after Trin. at Zion Parish, Fairfield Centre, De Kalb Co, Ind, by the undersigned. G. M. Schumm.

Church dedications.

On the 6th Sunday after Trin. the Lutheran St. Paul's Church at Clarks Creek, Davis Co., Kansas, was dedicated. Festive preachers were B. W. Zschoche in the morning and B. F. Pennekamp in the afternoon. F. W. Müller.

On the 7th Sunday after Trinity, the newly formed Lutheran Zion congregation at Spring Wells, Mich., was able to consecrate its newly built church (a nice frame building, with altar niche and tower projection 50X102 and 122 foot high steeple with bell) to the service of the Triune God. In the morning Mr. B. C. Schwankovsky preached, in the afternoon Mr. B. K. L. Moll, the founder of the congregation. The consecration prayer was said by undersigned. C. F. Schatz.

On the 10th Sunday after Trin. the new church of our Trinity congregation was dedicated in Davenport, Iowa. Pastors Mennicke, Winter and Brammer preached. The collection was a little over -144.00.

A. D. Griffin.

On the 8th Sunday after Trin. the Lutheran congregation at Central, St. Louis Co., Mo., was able to dedicate their newly built church, a beautiful brick building, 30X50, to the service of the Triune God. Mr. U. Mueller of Echester, Ill, and Mr. B. Landgraf preached in German, and Mr. P. Kleppisch in English in the evening. The consecration prayer was said by

R. Winkler, B.

' On July 22, the new church of the congregation at Butter- nut, Wis. was dedicated. German preached 8. I. Schütte, EnglishTh. Büniger.

8. 8. Thanks are due to the dear Triune Kettle congregation in Milwaukee, its Women's Association and individual members of the same for their kind assistance in the construction. D. O.

Mission Festivals.

On the 9th Sunday after Trin. the congregations of West Field, Sandusky and Reedsburg, Wis. celebrated their joint mission festival in the midst of the congregation of the undersigned. The festival preachers were Prof. Huth and Neuschel and Barth. Collection-100.00. A. Rohrlack.

On July 19, on the occasion of the Northern Nebraska Special Conference, the congregation at Norfolk, Nebr. celebrated its mission feast with numerous participants from neighboring congregations. Mr. 8. Htlgendorf preached on external mission in the morning, and Mr. P. Adam on internal mission in the afternoon. Mr. B. Bullinger gave a lecture on mission history. The collection was -80.00.

A. Leut houses.

The Nebraska - District

of the Synod of Missouri, Ohio, &c. St. assemblies, will's God in the congregation of the Rev. H. Fischer bet Columbus, Nebr. on Sept. 26, 1883. - The gentlemen pastors are requested to bring their parochial reports (covering the period from Jan. 1 to Dec. 31, 1882). Joh. Meyer, Sekr.

The Canada District

of our Synod shall meet, s. G. w., September 12, at Rainham, Haldimond Co, Ontario, in the parish of the Rev. Halboth. - Registration at least two weeks in advance.

Brothers from the States who wish to attend our meeting, please note that they can obtain a return ticket on the Grand Trunk Railroad for 1)H fare by contacting the undersigned for a certificate. I. C. Borth, Secr.

Concordia College at Fort Wayne, Ind.

Monday, October 1, God willing, the new school year begins. Applications for admission are requested as soon as possible, no later than

September 15.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

2. for admission to Sexta, the elementary knowledge of a good parochial school is necessary: for Quinta, in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, and some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, the necessary linen and bedding, quilt, woolen blanket and towels. Mattresses (-2.00), chair (75 cents), lamp and sink are best purchased here at the institution.

4. the boarding fee is -17.00 per quarter, which had to be increased by -1.00 per quarter this year, because food has become more expensive, while the number of students has decreased. For light and stove each student has to pay -10.00 at the beginning of the school year, because the heating material bought for the winter has to be paid in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The tuition is to be paid at the beginning of each quarter, and is best sent directly (not by the students) to Dr. Dümmling to avoid inconvenience and disgruntlement. Pupils who will not study theology will pay -40.00, annual tuition; those whose parents are not in the Synodal - Conference association will give -20.00 boarding fee per quarter. The students of the 3 lower classes should not have their money in their hands, but should have it administered by one of the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with colored shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teaching staff may find themselves in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the supervisory authority and the teaching staff

R. A. Bishops.

New York Progymnasium.

The new school year of this institution will begin Monday, September 3, at 9 o'clock in the morning. After the last synodal meeting of the Eastern District decided to add a third class, Quarta, to the already existing classes Sexta and Quinta, the supervisory authority has provisionally employed another teacher in the person of Dr. R. Wagemann, a high school teacher from Germany. There are now 6 teachers at our Progymnasium, and this institution also has the advantage that young people who later want to take up a secular profession are given an appropriate preliminary education.

For admission to the Sexta, where Latin is begun, we require a good previous education in a parochial school. The tuition for all those who do not wish to study theology is -15.00 per quarter. For board and lodging, please contact the undersigned director, who will also provide the necessary information at any time.

On behalf of the supervisory authority

New York, July 19, 1883. EdmundBohm, Director.
298 Broome St.

Display.

From all sides of the Union comes the call to the professors of our teaching institutions: Send us teachers for us and our children. But unfortunately the answer had to follow again and again: We cannot; there are none. This certainly hurts every Lutheran heart. Therefore, a number of pastors up here in Wisconsin decided to do everything possible to remedy this need. But how? That was a tough question. We looked at our school youth. We found that many a boy had the desire and gifts for teaching or preaching, but did not have the necessary knowledge to be admitted to one of our progymnasiums. Because most of the pastors in our area had and still have to preach not in one or two places, but in four to fifteen, and the congregations are too poor to keep a teacher, little could and can be done for our schooling. Under such circumstances, however, our students cannot learn what is necessary for admission to our high schools. In view of these evils, we began a college or academy last year. We confidently hope that our enterprise will succeed with God's help, first, because it is demanded by necessity; second, because it is done only for God's glory and for the good of our church; third, because God has provided us with an excellent teacher in German and *English* in the person of Mr. H. Feuchter, a *university graduate*, has given us an excellent teacher in German and Latin, while the teaching of English will be conducted by the undersigned; and finally, because God has so blessed the small sacrifice of a few pastors that there now stands here in Wittenberg, Wis. an institutional building, 40 feet long, 26 wide, two stories high, and with a basement. It is situated on a beautiful hill of 18 acres, which can supply the necessary wood for many years. At the same time, the institution site is provided with a well that supplies healthy, fresh water.

This institution of ours will not be inaugurated on September 3, as reported to the "Rundschau", but, God willing, on September 4. All who love the Lutheran faith are cordially invited to attend this dedication and to rejoice with us over the simple, modest fruit of our jubilee year, which is offered in our institution. We wish that everyone would bring only three things with him: First of all a praying heart, then a giving hand, and finally a student or two. However, those who have only the first are also welcome. On the day after the inauguration, that is, on September 5, the institution will be opened. Each student must 1) present a certificate from his pastor; 2) provide himself with the necessary bed and body linen and a suitcase; 3) pay for the whole year K40.00 for board, K20.00 for tuition and \$10.00 for laundry, lighting, etc. quarterly in advance; 4) submit to all the regulations of the institution.

From this everyone will see that we need the support of our brothers in faith if our well-meaning enterprise is to succeed. Therefore, dear brothers, even if you cannot come to the inauguration, support us with your prayers and your gifts. All those who wish to enroll students or make inquiries concerning the institution or dedicate gifts to it, may contact the undersigned.

Wittenberg, Wis.

C. Purzner.

Acknowledgements.

As the seminary year 1882-83 is coming to an end, the undersigned cannot refrain from publicly thanking all the dear Christians from the bottom of his heart who have so kindly supported our support fund for poor students in the seminary year now coming to an end. In no other year have we had so many students here who had to be maintained almost exclusively from the aforementioned coffee than in the past seminary year. But through the generous love of many Christians it has happened that all our poor students can and must answer the question of the Lord: "Have you ever had any lack? (Luk. 22, 35.) The expensive givers do not know their recipients; it was enough for them to support young men who are being equipped here to become servants of Christ. May the givers also receive the reward of a servant of Christ. (Matth. 10, 41. 42.)

St. Louis, Mo., Aug. 15, 1883. c. F. W. Walther.

For your consideration.

All who are traveling to St. Louis for the dedication of Concordia College by the Chicago and Alton railroad, want to contact for tickets O H5.00 round trip, free reolluiA olluirs, as much as possible 8l66pln8 dörTL G tzl.00 extra, by Sept. 7 to

Contact the undersigned. Upon sending the amount and a three-cent postage stamp, tickets will be mailed upon request.

Tickets from Milwaukee to St. Louis and return for H8.00.

Available from C. Eißfeldt in Milwaukee.

Departure from Chicago on September 8 8 pm. Tickets valid until Thursday 10.00.

Chicago, Ill

L. Brauns.

39 8.

8d.

Preliminary message.

In response to the many inquiries addressed to the undersigned concerning the fare from the various railroad stations to St. Louis for the dedication of the new Seminary, the following preliminary news may serve.

1) The various companies of the St. Louis-bound railroads are expected to reduce the fare to half from all intermediate stations and tickets will be valid from Saturday morning (September 8) to Tuesday evening (September 10);

2) The final decision will be communicated by circular to the pastors and teachers of our synod.

C. H. F. Rohlfing, Railroad Agent of the Illinois and Westl. Distr.

Addresses for the calendar 1884

Please send them as soon as possible; do not forget to indicate to which synod they belong and whether they are in the parish or school office.

Concordia Publishing.

Conference displays.

The North-Minnesota Pastoral Conference will meet, w. G., Sept. 14-18 at the home of Mr. ? Kretschmar, Gaylord, Sibley Co, Minn - Register with the local pastor before Sept. 1. Bro.

The Southern Illinois Pastoral Conference will meet, s. G. w., Sept. 4-7, at the Lord's Church ?.. Bergen, Prairie Town, Madison Co, Ill, to meet. - Timely registration is requested. F r. Wolbrecht.

Members of the conference are to take the Indianapolis-St. Louis-Cincinnati train, which leaves the station at 8 in the morning and 4 in the evening, and travel to Dorsey. From there they will be picked up by wagon. I. Bergen.

The Southern District of the Minnesota-and-Dakota District' of the Missouri Synod will gather, s. G. w., Sept. 7-11 for a pastoral conference at the church of ? Lange at Hay Creek.

Pickup on September 6 in the afternoon from the Red Wing train station.

Those who want to be assured of an accommodation have to register 2 weeks in advance.

W. Lange.

Revenue to the Illinois District's coffers:

For the synod treasury: From ?.. Lochner's congregation in Chicago H3.75. Contribution from teacher Riemer there 2.00. By ?.. Schuricht in St. Paul from grandmother Anna Fellwock "for the kingdom of God" 1.00. ?.. Ottmann's congregation in Collinsville 5.15. (p. K11.90.)

For the new building in St. Louis: ?.. Meyer in Element 5.00 & by the same from Mr. Schneider & Funke each .25. By ?.. Loßner in Lake Zurich by W. Knigge 10.00, L. Peters 1.00. By ?.. Reinke in Chicago, 2nd drawing by Dietr. Köhn, Mrs. Math. Hunnemann a. Wm. Bohl 5.00 each; 3. count by Heinr. Hintz 6.00. By ?.. Martin near New Bremen by W. Engelhardt 2.00. By ?.. Miracle in Chicago by H. Niemann 25.00. ?.. Wangerins Gem. in Town Sumner 17.50. From Addison: by Chr. Schlomann & Prof. K. Brauer 5.00 each. By ?.. Thorn in Pleasant Ridge, bequest by K. Witte 100.00. By ?.. Große in Hartem by K. Fick 1.00. By ?.. Wagner in Chicago by Mrs. Huwald 4.00. By ?.. Franck in Steelville by H. N. 3.00. (p. \$200.00.)

For chandeliers in the St. Louis Seminary: By ?.. Heyer in Jefferson by Vater Möller 1.00. By ?.. Miracles in Chicago: by K. Mickow 5.00, L. Brauns 5.00, F. W. Kirchhofs 3.00, M. Fleischer 2.00, Ch. Grupe 2.00, L. Nitschkowsky 1.00, G. Müller 1.00. (pp. \$20.00.)

For Mission in Nebraska: By ?.. Lochner in Springfield by L. Vogel 1.00.

For the mission in Kensington: By ?.. Engelbrecht from the Vorsteher s. Gem. 5.00.

For inner mission: ?.. Lochner's congregation in Chicago 11.45. Teacher Richter's 1.00. Through ?.. Wunder this. by L. Hacker 2.00. Aug. Heidorn in Proviso 10.00. By ?.. Steege in Dundee, thank offering by H. Wendt, 5.00. By ?.. Wagner in Chicago from widow Schmidt 1.00. Through ?.. Hölder there: from N. N. (placed in the collection bag) 5.00, u. from H. T. 1.00. (p. H36.45.)

For Jewish mission: ?.. Weisbrodts Gem. in Mount Olive (s. in a missionary hour) 4.00. By ?.. Hölder in Chicago by H. T. 1.00. (S. H5.00.)

For the Emigr. Mission in New Dort: ? Ottmann's Gem. in Collinsville 3.00.
 For poor students in St. Louis: By ? Heyer in Jefferson by Father Möller 1.00.
 For poor students in Springfield: By ? Wagner in Chicago, wedding coll. at Jak. Wölfer's, 9.00. ? Ottmann's parish in Collinsville 4.35. By ? Müller in Ehester: from the Women's Club 10.00 & half of the wedding coll. at H. & M. Allmeyer 3.00. (p. -26.35.)
 For poor students in Fort Wayne: By ? Wagner in Chicago for P. Eickstädt from the Young Men's Association 20.00. From the Women's Association of the Jmm.-Gem. in Rock Island for A. Mennicke 5.00, for F. u. G. Möller 10.00. By ? Müller in Ehester from the women's club 5.00 u. Half of the wedding coll. at H. u. M. Allmeyer 3.00. (S. -43.00.)
 For the household in Addison: ? Lochners Gem. in Chicago 23.40. By Treasurer Eißfeldt 5.00. (p.-28.40.)
 For poor students in Addison: By Treasurer Birkner 19.20. By I'. Mueller in Ehester from the Women's Club 10.00. (p. -29.20.)
 For Milwaukee progymnasium: ? Meyer in Element for building debt 5.00. By ? Wunder in Chicago from H. Schultz for purchase of a piano 5.00. From Addison for the Progymnasium: From H. Stünkel, F. H. Stünkel, Aug. Buchholz, Joach. Reinke, Ch. Kruse, H. Kruse, L. Mayers & widow M. Stünkel 2.00 each, C. Schulte, Joh. Meyer & Konrad Zahner .50 each, C. Wilk 1.50, Prof. E. Homann & H. F. Buchholz 5.00 each, H. Rosenwinkel 6.00, H. Buchholz, C. Harloff, P. v. Dissen, H. Winkelmann, H. F. Fienc, H. Röhrs, Chr. Schlomann, Aug. Hartmann, H. Ahlenstorf, W. Hinrichs, W. Baruth, & Ch. Heidemann 1.00 each, E. H. W. Leseberg 4.00; by teacher Greve from A. Weber, E. Rotermund, F. Stünkel, L. & F. Marquardt, F. L. Krage 5.00 each, H. Matthews 10.00, L. Fiene 4.00; L. Blecke, Jr, W. Neddermeyer, F. Meyer 3.00 each, W. Rabe, Ch. Bunge, Aug. Fiene, D. Fiene, H. Fiene 2.00 each, W. Bunge 1.25, F. Treichler, C. Kornstadt, H. Backhaus, H. Bergmann, H. Kröger, F. Rave, L. Blecke sen, F. Kruse, I. Banderncr, W. Ahrens u. F. Buchholz each 1.00, F. Knigge u. H. Niemeyer each .50, E. Gotsch .75. (p. -133.00.)
 For? Brunn in Steeden: ? Kämmerers Gem. in Jkhhand- lerville 6.30.
 For the Widow's Fund: By Ch. Bockelmann in Town Sumner, Thank Offering for Happy Delivery. Delivery, by Mrs. N. N. 10.00. By ? Müller in Ehester 8.20. (p. -18.20.)
 For the deaf st um men: By ? Nuoffer at Eagle Lake, thank offering by D. Meyer's wife, 7.00. By ? Döder- lein at Homewood, half of wedding coll. at C. Hecht 15.14. (p. -22.14.)
 For the orphanage near St. Louis: By ? Meyer in Element by H. Husmann 5.00. By ? Habn in Staun- ton, half of the wedding coll. at Herm. Beinling, 6.75. By ? Dorn in Pleasant Ridge, bequest from weil. Konrad Witte, 100.00. By ? Müller in Ehester, wedding coll. at H. W. u. D. Kappelmann, 10.00. (p. -121.75.)
 For student orphan boys from Addison: By teacher Hasselpflug at New Bremen, part d. wedding coll. at Chr. Schilling, 3.22.
 For the comm. in Lincoln, Kans.: ? Lochner's Gem. in Chicago 10.63. By ? Heyer in Jefferson by E. Hahnke- meier 1.00. (p. -11.63.)
 Addison, Ill, Aug. 3, 1883; H. Bartling, treasurer.

Revenue to the Michigan District's coffers:

For the synod treasury: From Roseville congreg. -17.37. Montague congreg. 5.00. Lisbon congreg. 11.68. G^n. in Grand Rapids 18.00. Lansing congreg. 3.47. Mr. Baier's infant baptism .40. (Summa -55.92.)
 To seminary building: comm. in Frankenmuth, 6th c., 60.00. comm. in Montague, 6th c., 41.50. E. Steffen 5.00. comm. in Fowler 16.55. comm. in Saginaw City, 5th c., 40.00. comm. in Adrian, 3rd c., 8.00. comm. in Monroe, 7th tn, 57.25. comm. in Manistee, 4th tn, 100.00. comm. in Amelith 20.00. Mr. Wesch in Grand Haven for furniture 1.00. (S. -349.30.)
 For inner mission: surplus of the collection at the synod in Grand Rapids 8.50. By missionary Feddersen 4.32. Congregation in Sherman 3.57. Congregation in Montague 5.00. Congregation in Jda 3.00. Congregation in Benona 3.00. Congregation in Burr Oak 1.00. Congregation in Lenox 6.86th comm. in Belknap 7.10. comm. in Luthers- burgh 3.00. comm. in Jonia 2.65. Mrs. Summ 5.00. Mrs. Auch 5.00. comm. in Waldenburg 11.40. comm. in Arcadia 10.25. teacher Harbeck's pupils 3.00. comm. in Monroe 10.80. comm. in Sebawaing 10.14. At F. Faber's wedding ges. 3.67. (p. -107.26.)
 For the widow's fund: Gem. in Luthersburgh 3.00. Gem. in Jda 3.00. Gem. in Montague 5.00. Widow Seidel 2.00. From the??...: I. L. Hahn 2.00, Tornetz, Fackler, A. O. Schmidt, H. Bauer each 4.00, Partenfelder 2.00, Witte 4.00, Bohn 3.00, Lohrmann 5.00. From the teachers: S. Riedel 4.00, Himmler 3.00, Denninger 2.00, Beyer 3.00, Brinkmann 3.00, v. Renner 1.00, Walther 2.00. C. Schönheit 3.00. At the funeral service of ? Däschlein for his widow coll. 48.00. At Mich. Förster's wedding coll. 8.50. (S. -122.50.)
 For the deaf and dumb: Mrs. Strieter 2.00. Mrs. Förster 1.00. I. Dämmet 2.00. A. V. Schneider 5.00. Gem. in Montague 3.20. On H. Laiken's wedding ges. 1.25. G. Kron- bach jun. 5.00. On I. Riehmaier's wedding ges. 12.50. (S. -31.95.)
 For the Negro Mission: on K. W. Licken's wedding ges. 11.05. congreg. in Blendon 3.44. congreg. in Grand Haven 8.00. congreg. in Montague 5.00. congreg. in Saginaw City for the Negro Church in New Orleans 7.25. (p. -34.74.)
 For the Emigr. Mission: Gem. in Montague 4.00.
 For the orphanage in Addison: Mrs. ? Bohn, thank offering, 3.00. Teacher Harbeck's student 3.00. (p. -6.00.)
 For sick pastors & teachers: On Joh. Seidel's wedding for teacher Klemm 6.21. Mrs. S. Förster 1.00. Gem. in Manistee 10.56. (S. -17.77.)
 For poor sophomores from Michigan: Mrs. Emmet 2.00. Gem. in Lutbersburgh 3.00. N. N. 1.00. (S. -6.00.)
 For English students: Elis. Palmreuther 2.00,
 For the household in Springfield: Gem. in Clay Bank 2.60.
 For the comm. in Frankenberg, Saxony: N. N. 3.00.
 For the comm. in Traverse City: comm. in Manistee 10.00.
 For the congreg. in East Saginaw: congreg. in Manistee 10.00.
 For the Jewish mission: Gem. in Monroe 6.62. On infant baptism at A. Neigmfind coll. 1.50. (S. -8.12.)
 Detroit, July 31, 1883.

Chr. Schmalzriedt, Treasurer.

Revenue to the Middle District's coffers:

For seminary construction: From? Rosenwinkel's congregation in Bielefeld, 2nd line, -50.00. ? Gross' congregation in Fort Wayne, 1st line, 450.00. ? Weseloh's congreg. in Cleveland, 74.00. ? Saupter's congreg. at Evansville 70.00. ? Niethammer's congreg. at La Porte, 2nd c., 100.00. ? Mohr's congreg. at Jnglefield 40.00. ? Sihler's compound in Fort Wayne, 3rd line, 1000.00. ? Evers' gem. in Adams Co. 61.75. ? Zagel's Gem. at Fort Wayne, 4th S4th, 38.00. (S. -1883.75.)
 For ? Sallmann: ? Rauh's Gem. in Sugar Grove 5.50.
 For the comm. in Stillwater, Minn: ? Brakhage's comm. 4.50.
 For the Gem. in Danbury, Conn.: ? Brakhage's Gem. 4.50.
 For the comm. in South Bend, Ind: Mission Hours at Cold Mater Road 2.42.
 For the Gem. in Chemnitz, Saxony: ? Berg's Gem. in Adams Co. 8.00.
 For the Gem. in Briars Hill, O.: ? Ahners Gem. in Pittsburgh, Pa., 32.80.
 For college students in Fort Wayne: 1) for Drögemüller: ? Weseloh's Gem. in Cleveland 4.75; 2) for Kleist: Hockzeits- koll. with H. Brand in Fort Wayne 4.08; 3) for März: Hochzeitskoll. with H. Volland through ? Stock 11.49; 4) in general: wedding coll. with I. Bartels by teacher Hafner 5.50, with H. Witte at Fort Wayne 6.68. (p. -32.50.)
 For inner miss ion: Half of the missionary festival coll. of Kendallville and environs 24.39. From the missionary fund of Dr. Sihler's congregation in Fort Wayne 20.00. Gustav Müller that. 1.00. ? Saupter's congregation in Evansville 14.60. Lillie Röpke in Akron .25. Mrs. Delp in Neu-Dettelsau 1.00. (Summa -61.24.)
 For sick pastors and teachers: ? Evers'Gem. in Adams Co. 3.98.
 For mission to Jews: Gustav Müller in Fort Wayne 1.00.

For the deaf and dumb: H. Burdorf in Cleveland 2.00.
 For Negro mission: half of the Mission Festival Coll. of Kendallville and environs 24.38. ? Niethammer's comm. in La Porte 11.32. ?. Evers' comm. in Adams Co. 5.62. (Summa -41.32.)
 For seminarians in Addison: wedding coll. at W. Schnute in Evansville 14.40.
 For the synod treasury: ?. Schumms congregation in Kendallville 6.47. ?. Germann's parish in Peru 4.64. ?. Niethammer's parish in La Porte 22.62. ?. Werfelmann's parish in Neu- Dettelsau 27.00. ?. Evers' parish in Adams Co. 20.87. Teacher M. Eonzelmann in Julietta 4.00. ?. Michael's congreg. at Fort Wayne 18.66. (p.-104.20.) CORRECTION: Under this heading, No. 11 should read: ?. Sauperts Gem. at Evansville, instead of 11.75: 50.40.
 For the widow's fund: E. St. by ?. Brakhage 5.00. ?. Bergs Gem. in Adams Co. 8.00. ?. Lothmann's Gem. in Akron 5.05. Mrs. Goß in Neu-Dettelsau 5.00. ?. Jox in Logansport 5.00. Teacher Eonzelmann in Julietta 3.00. (S. -31.05.)
 For the orphanage in Boston: L. Horstmeyer in Fort Wayne 1.00.
 For the orphanage bet St. Louis: Gerhard Hansen in Akron 1.00.
 For furnishing rooms in new seminary: young men and maidens of Jmm. congreg. in Fort Wayne 100.00.
 Fort Wayne, July 31, 1883, C. Grahl, Treasurer.

Revenue to the Western District's coffers:

For the synod treasury: From?. Lehmann's congregation in Pevely, Jefferson Co, Mon, -2.25. Coll. of the congregation of ?. Willes bet Brownsville, Mo., 7.05. From Trinity Distr. in St. Louis 11 45. Dr. Schade dahier 10.00. Two collects of the Gem. ?. Zimmermanns in Columbia Bottom, Mon., 14.83. ?.. Sandvoß in Augusta, Mon., 6.50. (G. -42.08.)
 For inner mission: ?. Günther's congregation in Mora, Benton Co, Mon, 3.85. Trinity District here 33.00. New Bremen congregation, Mon, by Mr. Schwartz 10.00. N. N. by ?. Stöckhardt here 5.00. ?. Rohlstng's church in Alma, Mon., 23.55. Teacher Röcker in St. Charles, Mon., 1.00. ?. Falles Gem. in Glasgow, Mo., 6.00. Karl Herman dahier 3.00. G. M. Herrmann in Tecumseh, Nebr., .50. part of Mission Fest coll. of Gem. ?. Wesches in Jefferson City, Mo., 34.60. by H. Peetz of the Gem. in Pilot Knob, Mo., 5.00. Dr. Schade here 10.00. Mrs. M. Schaap here 5.00. in mission hours s. by ?. Sandvoß in Augusta, Mon., 8.00. Durck dens. by Joh. Steltzer 1.00, Ph. Hilker 1.00. (p. -175.50.)
 For the Northwest District: Dr. Schade here 20.00.
 For Negro mission: part of the mission festival coll. of the Gem. ? Wesches in Jefferson City, Mo., 5.00.
 For heathen mission: from the missionary box of the church ? Drees' in Breslau, L. I., N. A-" 3.75.
 For Jewish mission: Gem. ?. Sennes in Alma, Kans., 6.40. ?. Spehr's Gem. in Appleton City, Mon., 3.00. part of mission festival coll. of Gem. ?. Wesches in Jefferson City, Mon., 5.00. (p. -14.40^)
 For emigrant mission in New York: From the missionary box of the Gem. Grimms in Washington, Mo., 3.40. W. Niemüller this. 1.00. Dr. Schade here 10.00. (S. -14.40.)
 For the deaf and dumb: Dr. Schade here 10.00. N. N. by ?. Stöckhardt here 5.00. (S. -15.00.)

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For poor sick pastors: Coll. of the church ?. Grupes in Eisleben, Mon., 7.50. Dr. Schade here 10.00. (Summa -17.50.)
For new construction in St. Louis: Zions-Distr. here, 3rd c., 500.00. ?. Rehwaltds Gem. in Clarks Fork, Mo., 101.50. Coll. of Gem. ?. Stemmermann's in Onaga, Kans., 14.50. ?. Kerns Gem. at Chemnitz, Saxony, 7.30. ?. Roblfings Gem. in Alma, Mo., 23.55. Henry F. Müller here 300.00. ?. Griebel's Gem. in California, Mo., 2. Z., 52.00. M. Friedrich's in Bellevue, Ill., 3.75. By Frank Wille in Oshkosh, Wis., 21.00. By H. Pretz of the Gem. in Pilot Knob, Mo., 20.00. (S. -1043.60.)
For St. Louis: Dr. Schade dahier for the household and for poor students 10.00 each.
For Springfield: Dr. Schade dahier for the household and poor students 10.00 each.
For Fort Wayne: Dr. Schade dahier for the household and poor students 10.00 each.
For Addison: Dr. Schade dahier for the household and poor students 10.00 each.
For the progymnasium in New Orleans: ?. Grimm's Gem. in Washington, Mo., 5.00.
For the community in Chemnitz, Saxony: ?. Stöckhardt Gem. here 80.00.
For the comm. in Lincoln Co, Kans. by Treasurer Bartling in Addison, Ill, 13.63. Coll. of the comm. ?.. Willes at Brownsville, Mo., 4.20. Gotth. Weinhold at Frohna, Mo., 2.00. (S. -19.83.)
For the comm. in Macon City, Mo.: By Treasurer Bartling in Addison, Ill, 19.75. By Treasurer Grahl in Fort Wayne, Ind, 9.89. (S. -29.64.)
For the congreg. in Omaha, Nebr.: Gotth. Weinhold in Frohna, Mon., 1.00.
For the Central- Bible Society: Dr. Schade here 10.00. By Treasurer Grahl at Fort Wayne, Ind. 1.00. (S. -11.00.)
For the widow's fund: Dr. Schade dahier 20.00. Women's Association of the Gem. ?.. Germanns at Fort Smith, Ark. 10 a.m. (p.-30 p.m.).
For furnishing student rooms: ?. Grimm's Community in Washington, Mo., 50.00.
St. Louis, Aug. 8, 1883. E. Roschke, cashier.

For the Deaf and Dumb Institution in Norris, Mich. received by undersigned: By 8tu "Z. tüool. P. Kühnert in St. Louis from cashier Neldner in Chemnitz, Täcksen, -3.50 and namely: 2 Mark 50 Pfennig from the collection box of Mr. Hähle-Winkler in Burgstädt, 7 M. 82 Pf. from the children's box of the Kreuzgemeinde in Crimmitschau, 4 M. from the Grü- nert family in Chemnitz. By teacher W. Falch in Logansville, Wis. from his school children 3.50, from himself .50. By?. Rohrlack in Reedsburg, Wis. from sr. Gem., cost money for L. Mueller 15.00. By dens. of his. Gem. and for the same purpose 15.00. By ?. Eppling in Kirchhayn, Wis. from Mrs. Fröhlich 1.00. By ?. Schwankovsky in Norris, Mich. coll. sr. Gem. at the confirmation of a deaf-mute Schüler, 7.53. By ?. H. Kretschmar in Mountville, Minn, confirmation coll. ir- Gem. in Dryden, 8.00. By ?. Aultch in Ellisville, Wis. coll. sr. Gem. to pay board for Nimmer, 6.26. By an early sck pupil .50. By ?. Bode in Seward, Nebr. coll. with Mr. Meyer, 10.00. By E. Anger in Watertown, Wis-, from St. John's comm. that, board money for Laatsck, 25.00. By ?. G. Stöckhardt in St. Louis from the Drei- einigkeits-Gem. at Cbemrntz, Saxony, 5.90. In effects 2c.: From the Women's Club in Detroit, 2 lamps, 2 doz. spools of twine, 3 tischki cloths; from the Trinitatis-Gem. in Detroit, 1 dozen chairs; from E. Kunder in Detroit, 4 brl. Flour; from A. Scheeler >n Detroit 1 horse blanket; from H. Reif in Detroit 1 doz. Writing books; from Friedr. Zopf 1 pair of shoes; from G. Hufer 1 skirt; from unknown hand stamped Nicollet, Minn, 2 shirts, 1 pair of trousers, 1 dress, 9 pillowcases, 11 av. dress stuff and 2 iv. Trouser stuff; from the Luth. Concordia publishing house in St. Lours 1 lot of "Lutberaner" No. 11. 1883.

To all dear donors the warmest thanks!

Norris, end of July 1883.

H. Uhlig.

Get

from N. N. in Cleveland for N. -2.00 ; from the worthy women's club of Hin- ?. Pohlmann in Louisvüle for W. Zabel 16.00; from Mr. ?. F. W. Franke, collected by Mr. E. Munzinger, for poor pupils 18.00; by Mr. T. F. Wickmann for G. Wickmann 5.00 "as a thank-offering for God's gracious help and salvation from great tribulation"; by Mr. ?. H. Rauh for A. Sallmann, communion collection of St. James Parish at Sugar Grove, O., 7.00 and Hockzeitsskoll. at Mr. G. Bopp 3.00; by Mr. ?. I. P. Müller from the "Nebraska Studentenkasse" for K. Spannuth 6 00; by Mr. Bradmüller in ?. Stocks Gem. near Fort Wayne for Tisza 5.00.

Many thanks!

R. A. Bishops.

For the English Lutheran Mission in the West: From cashier C. Grahl at Fort Wayne, Ind. -36.22. From Mr. Heinr. Kruse at Middleton, Wis. 2.00. From cashier I. Birkner at New York 6.71. From the same for printing engiisker tracts 1.50.
Louis, August 4, 1883. c. F. Lange, cashier. 509 ?rank1üa ^ve, 8t., l'öui8, Llo.

For poor students in Addison received through Mr. H. Bartling -20.17 (Creter Missionskoll.); through Mr. Prof. Häntzschel from Mr. Kassierer Grahl 8.50 for E. Brust, 5.00 for poor Mickigan pupils, 18.94 for poor students in general; through Mr. G. Volck in St. Louis for E. Riedel 48.60 as a gift from the Lutheran congregation in Chemnitz, Saxony.

Acknowledged with heartfelt thanks

Addison, July 1883.

E. A. W. Krauss.

For da- Seminar in Addison:

By Treasurer H. Bartling: H9.45, 12.30, 14.23, 22.00, 12.50, 10.00, 5.00, 20.00, 25.50, 6.20, 11.00, 3.00, 11.00, 20.00, 106.55, 24.10, 23.40, 5.00. By Treasurer C. Grahl: 43.05, 26.27. By Prof. C. A. T. Selle: 61.88. By R. G. S. Löber in Niles: 6.30 and 6 sacks of pickled cucumbers. Through Dir. E. A. W. Krauß: 5.00. By V. v. Disen: 2.45, 2.00, 1.00, .50, 1.00, 3.00. By the congregation at Crete, Ill: 32.90, 2 barrels and 1 case of bacon, 1 case of sausages, 1 pot and 1 jar of butter, 1 p. of beans, 1 case of groceries. From local parishioners: W. Leseberg 3, widow W. Stünkel 2, H. Fiene, H. Timm, F. Bartling, H. Heuer 1 each, D. Rosenwinkel 3 p. apples. From I. O. Piepenbrink in Crete, Ill, a loaf of cheese.

God's blessings to the dear givers!

Addison, Aug. 6, 1883.

C. Häntzschel.

For the church building of the local Lutheran St. Johannis parish, the following donations have been received by the undersigned up to now: By Mr. Präses Blitz from his congregation in Concordia, Mo. Gemeinde in Concordia, Mo., H7.50; by Mr. R. Hafner of sr. Congregation in Leavenworth, Kans., 25.20; by Mr. R. Polack of his congregation in Herkimer, Kans. Cong. in Herkimer, Kans., 23.50; by Mr. John G. Haas of Jmm. Cong. in St. Louis 12.35; by Mr. Treasurer Roschke together 105.20; by Mr. R. Nething of sr. Gem. in Lincoln, Mo., 11.00, as well as by unnamed 1.00 and by Mr. L. Kreißler sen. 1.00; by Mr. C. Geissler from the church in Humboldt, Kans, 7.90; by Mr. R. Jungck from sr. Gem. in Pal- mer, Kans., 5.94; by Mr. R. Heyne of sr. Gem. in Lake Creek, Mo., 8.00.

In the name of his community sincerely thanks all freundlichxn donors

Lincoln, Kans. 23 July 1883.

C. R. Kaiser.

With heartfelt thanks for my distressed community further received: By Mr. R. W. Friedrich, Waconia, Minn, H7.50. By Mr. R. W. Lange, Hay Creek, Minn, 5.00. By Mr. Treasurer G. Renfer, Wellesley, Ont, 4.65. By R. F. I. Th. Jungck, Palmer, Kans, 2.54. By Mr. Treasurer W. Remus, Big Rapids, Mich., 5.00. By Mr. Treasurer E. Rosckke, St. Louis, Mo., 6.00. By Mr. Treasurer C. Eißfeldt, Milwaukee, Wis. 3.50. By Mr. Treasurer I. Birkner, New Uork, 3.00.

May the faithful God be rich in retribution!

Stillwater, Minn, Aug. 7, 1883.

L. F. Frey.

With thanksgiving to God and kind givers, the undersigned certifies receipt of the following kind gifts for support of the church in Log an, O.: By Treasurer E. F. W. Meier in St. Louis, Mo., H5.00. By Treasurer C. Grahl in Fort Wayne, Ind., 79.75. Durck R. G. Backmann 7 English hymnals. By R. H. Rauh 5.00. Durck R. Aug. Senne by H. Harder in Buffalo, N. A>, 5.00. By R. M. Michael in Allen Co , Ind, by M. Brück 2.00; Baral .50, M. .50.

H. Henkel.

NL. All love offerings for that church are to be sent from now on to Mr. ckokn Nkress, DoZun, Olno.

For poor students received with heartfelt thanks from A. R. in St. Paul, Minn, H3.00. C. F. W. Walther.

Received for poor students H6.00 from Mr. Chr. Hennig in Salter, Wis. G.

I have received from Mr. R. H. Jüngel of his congregation at Jonesville, Ind., the sum of \$12.13 for the church of the congregation at Clear Point, Ark. God reward the benevolent givers! I. Sch of all.

New printed matter.

Etliche Trostsprüche für die furchtsamen und schwachen Gewissen by Johannes Brißmann. Newly edited by Hermann Beck. Erlangen. Published by Andreas Deichert. 1882.

This booklet of 54 pages in sedez has recently been sent to us for display. We are happy to comply with this request, since the booklet, although small, is of great value. The author is the man of God Brißmann, Luther's intimate friend and highly blessed co-worker in the work of the Reformation in his place, who died as president of the Samian bishopric in 1549. The booklet was written already in 1524, so to speak in the time of the first love of our godly fathers four and a half hundred years ago. A pious Christian had asked Brißmann to "recently give him some comforting sayings from the Holy Scriptures, by which he and others might the more boldly and comfortingly endure all challenge and adversity, fear, hardship and death". And so the booklet of the above title came into being. It does not contain, as it would seem, only a collection of "comforting sayings", but from a number of comforting sayings, as it were, the squeezed sweet juice. For those who are satisfied with a self-made faith, Scripture reading is certainly no food; but for those in whose hearts God's grace has kindled true faith, but whose faith is weak, so that their bodily and spiritual distress often makes them want to despair completely, for these Scripture reading is a true spiritual essence of life. Deeply drawn from Scripture and personal experience, childlike in words but rich in content, it offers the reader a delicious pasture of faith in both healthy and sick days. The price is only 30 pfennigs. W. [Walther]

Song stories with pictures. No. XI. Salvation has come to us. By Paul Speratus. No. XII. When we are in the greatest need. Reading, Pa. Pilgrim Bookstore. 1883.

These are two very nice paperback booklets with a colored cover and a portrait each. In addition to the song itself and the life of the author as indicated on the title, they both contain the history of the creation and examples of the blessing of the song in question in a most edifying manner. Each booklet can be purchased individually for 6 cents postage free.

W. [Walther]

Jubilee chorus celebrating the 400th anniversary of Dr. Martin Luther's birth and the Reformation feast. Festive poem by H. Ruhland. For mixed voices by W. Burhenn. Chicago, Ill. 1883.

After a magnificent piece of music, the 46th Psalm for mixed choir, composed by Mr. Ilse, had already been sent to us in manuscript, which has the purpose of serving the celebration of Luther's 400th birthday, and after we had handed it over to our "Luth. Concordia Verlag" for publication by printing, we received Mr. Burhenn's "Jubelchor", which is to serve the same purpose, ready and waiting. Keeping the announcement of Mr. Ilse's composition for the next number, we can only give the highest praise to Mr. Burhenn's "Jubelchor". The text, a double festive poem by Mr. H. Ruhland, is quite excellent; one poem is intended for recital at Luther's festive birthday celebration, the other for recital at every Reformation celebration. The "Jubelchor" contains 7 pieces, with the full choir waving off with a tenor and a baritone solo, and finally, after a new chorale, a fresh Hallelujah concludes. Beginning and closing in ccur, the pieces alternate in D and L 6ur. Everything is exceedingly easy and executable even for the weakest choirs, as well as melodious to even the most untrained ear. It includes one sheet in the best equipment. The price is: 1 copy 20 Cts, pr. Dozen tzl.50. Orders are to be addressed to: W. Rurberm, 112 IV. 21 st 8tr., Obioago, 111.

At Mr. E. Kaufmann's, 66 Fulton St., New York, some very nice things have again appeared:

Six extra fine biblical wall texts

in most beautiful lithographic execution on strong clay-like carton, 12"X18 inches, an ornament for Christian houses. The sayings are: "The grace of the Lord endures forever and ever," Ps. 103, 17. "The Lord bless thee and keep thee," Deut. 6, 24. "Harp on the Lord, and he shall help thee," Prov. 20, 22. "But he that endureth to the end shall be saved," Matt. 24, 13. "I am with thee, saith the Lord, to help thee," Jer. 30, 11. "I will not leave thee, nor forsake thee," Jos. 1, 5. - Price 1.00 postage paid.

The Holy Our Father, in the finest chromo printing on stiff cardboard paper, 15"X19A". Between the text of the Holy Our Father, beautifully written and ornately decorated, there are five images in color print, in addition to two lovely angelic figures pointing upwards: The walk to church, the departure of a missionary, harvesters sending themselves to prayer, the return of the Prodigal Son, and the healing of the sick man at the Pool of Bethesda by the Lord Christ. Price 50 cents.

G.

The receipt of Mr. V. v. Dissen will follow in the next number.

Changed addresses:

Rev. 8. O. 8obrvau, Dibble ^ve., Olevelancl, O.
Rev. Raul 8obrvau, 316 Lberbrook 8tr, Olevelanck, O.
Rev. D. ck. l'rese, Oor. 20tb Nason 8ts., Omaba, Aebr.
Rev. 8.Rrmolre, 626 8. l3tb 8tr, lcknooln, Hebr.
Rev. Ubilipp ck. Dornseik, ckUta,-Lukma Vista Oo., lovda.
Rev. O. l'Veber, Loooue, lorva.
Rev. 8. 8elllre1, Aurora, lncck.
Rev. Lrnst ck. 8. rueUlug, l'euersvUle, Osage Oo., lcko.
Rev. 8. leok, lox 129, ckaeksouville, Ill.
Rev. lck. Orosse, eor. lOtB L Seiee". 8cks., 8ck. ckosepb, lcko.
Rev. ck. 8okaUer, 718 Rector ^ve., lckttle Roolr, ^rk.
6. augel, l803)H lVarren 8t., 8t. Douis, lcko.
IV. Rammaun, Des Ueres, 8t. Dorns Oo., No.
ckobü Denr, 8t. Raul, Ra^ette Oo., IU.
Db. Rr. lVlobmami, Rreistack, Oxarrkee Oo., lVis.
R. 8. Riebert, Reserve, Drie Oo., A. V.
IV. R. Neztter, 372 Nulberr^ 8tr., Uultimore, Nck.

The Lutheran is published twice a month for the annual subscription fee of one dollar for out-of-town subscribers, who must pay for it in advance. Where it is brought to the house by porters, subscribers have to pay 25 lent extra.

To Germany the "Lutheran" is sent by mail, postage paid, for tl.25 vrr.

Only letters containing notices for the journal are to be sent to you. dation, but all others containing business, orders, cancellations, monies, etc., are to be sent to the address: „Dntd. Concordia-Verlaß" <Ll. O. Lnrkel, lJlEnt), Corner of liliumi Street L lnäiana ^venue, 8t. Couis, Llo. to be sent to. - In Germany, this sheet can be obtained from Heinrich I. Naumann. 36 Pirnaische Street, Dresden.

Lntereä at the rust OKoe at 8t. DorUs, No., as seesöä-vlass matter.

Synod Sermon.

Psalm 127, 1. and 2.

**Where the Lord does not build the house, those who build it labor in vain.
Where the Lord does not watch over the city, the watchman watches in vain. - It is
in vain that ye rise up early, and afterward sit down long, and eat your bread with
sorrow. For he giveth it to his friends sleeping.**

Venerable Synodal Comrades, in Christ beloved of all!

Scripture tells us in many places to let our light shine before men; to serve one another, each with the gift he has received; to teach, to reprove, to comfort, and to edify one another; to be laborers in the vineyard, all doing the work of the Lord-in a word, to work for the kingdom of God.

As a result, many things are happening. Churches and schools are built, institutions of all kinds are established, synodal associations are formed, meetings are held. We ourselves are presently gathered here for no other purpose than to build God's kingdom as much as we can.

But how? Can we really do what we should and want to do? After all, the holy scripture also commands such things of which it itself says that we are absolutely incapable of doing them. What then is the situation with this demand?

Can **human beings** build **God's** kingdom? And if this is possible in any way, **what is** it that we actually have to do for it?

Whoever would be in error regarding this question, his effort and work, however well-intentioned, would not be of much avail.

Now just to these questions the read text gives us the answer.

It is true that the psalm is actually and initially only about working, waking and worrying in the

earthly, worldly house, city and country government. But what he teaches about it, applies just as much, even more, to God's spiritual house and kingdom. For what does not help in the earthly building will help even less in the spiritual. What is necessary there must be even more necessary here. Who actually has to do it there, will have to do it here even more.

Let us then consider:

Working, watching and caring for the Kingdom of God;

and learn from the Psalm:

1. What of God,
2. what is ours?

I.

Our text has four sentences.

The first is: "Where the Lord does not build the house, those who build it labor in vain"; and tells us that our labor is nothing and creates nothing without God.

The second continues, "Where the Lord does not keep the city, the watchman watches in vain," teaching us that even our watching is nothing and avails nothing without God.

The third goes on: "It is in vain that ye rise early, and afterward sit long, and eat your bread with sorrow," and explains to us that all our sorrow is nothing and accomplishes nothing without God.

The fourth finally concludes: "For He gives it sleeping to His friends", and gives the reason of all the previous. And what is this reason? The reason is: that God must and does all this, in all, Himself and alone.

There we have the answer to the question, how much must God do in all these things? Namely: Everything.

And truly, that is how it is. It is already like that in the earthly house and world regime. Where the Lord does not build the house, those who build it labor in vain. Some people start to build a house and work day and night, But the house is not finished, or soon collapses again, or otherwise he does not stay in it long; while another, who takes it very slowly and of whom no one would think it, finishes his house most beautifully. How does this work? - How many a young couple begins their housekeeping, brings money and goods together in heaps, runs and walks, cares and saves, scrapes and scrapes, and yet everything goes behind them, gifts and goods disappear under their hands; while another couple brings nothing but healthy limbs and fresh courage into the economy, is in no hurry at all to become rich, and yet gets ahead so that it is a joy and a pleasure. How does this work? Reason looks for all kinds of natural causes. It also finds some that can be heard. But what the cause of all these natural causes is, reason does not see. This is what our psalm teaches. Namely, that in the final analysis everything depends on one thing, whether the Lord builds the house or not, that is, whether he really wants the house to be built or only wants it to be worked on.

But what is true of a single house is also true of many houses, of a whole city, and of many cities, that is, of a whole empire. And what is true of building is also true of watching over and caring for. Where the Lord does not watch over the city, the watchman watches in vain, and is an early riser, and late riser in vain. - How many a city has fallen into the hands of the enemy or been reduced to ashes by fire, even though many watchmen have kept watch most diligently. How many empires, great and mighty kingdoms, have already perished, although they seemed to be best protected and insured by good laws, wise orders and firm regimentation. Syrians, Persians, Greeks, Romans, none of these empires has come so far and stood so long as they thought. - How does this happen? The wise men of the world have always racked their brains over it in vain. They have guessed on this, on that. Sometimes it should be mere coincidence, sometimes eternal iron fate, sometimes even the envy of the gods, which was to blame. The right reason, which the psalm teaches, that it depends on whether the Lord protects the city, has

No one saw it, even though it was before his eyes. For the blind world thinks and cannot think otherwise than that it is up to its reason, strength and wit that a city or an empire prosper and remain. That is why people build walls and towers, prepare fortifications and weapons, collect treasures and supplies, make laws and orders, sometimes attack it quite wisely and bravely, and then think that it cannot fail, God willing, or not willing. But how does it get then? As it once went in Babel. The people of Babel also thought they did not need to give God a good word, they could do their thing without God, built and worked day and night. And what did God do? He sat in heaven, watched the children of men from his high throne as they boldly went forth, and meanwhile had the 33rd Psalm sung to him: "The LORD destroyeth the counsel of the heathen, and turneth aside the thoughts of the nations: but the counsel of the LORD endureth for ever. But then suddenly, before they knew it, God looked and - where was the tower? Where were those who built it? - If a Nebuchadnezzar wants to boast, "This is the great Babylon, which I have built for a royal house by my great power in honor of my glory," God can still say, "Well, you may walk on all fours for seven years and eat grass until you come to your senses; and from

Your city shall be sung a different song than you have sung, namely: It has fallen, the proud Babel! In short, wherever one wanted to build a tower without God and against God, there was always a great destruction. But again, if God wants a nation to remain and exist, all the nations of the world may stand against it, this nation itself may in its madness do everything humanly possible for its own downfall, as the Jewish people did honestly, - it must nevertheless remain as long as the Lord wills. - But why do we talk about it for so long? Only those who have a God who is not God, a shadow God, an illusory God, a dream God, may imagine for a while that something can happen without him. Whoever has the God who is really God, for him it goes without saying that without him no sparrow can fall from the roof, no hair from the head. And why? Because everything that happens, with the exception of one thing (guess what that is?) happens only because God wills it, works it, does it and creates it.

But if this is already true of the earthly house and city regiment, it is certainly equally true, even more so, of God's spiritual regiment and kingdom.

To build houses, we have something after all. We have wood and stone, arm and leg. To guard the city: guards, locks and bolts. To the world regiment: understanding, experience and much good gifts. But what do we have to build, to guard and to provide for the house, the city, the kingdom of our God? Nothing, less than nothing!

Just remember that God's house and kingdom is not a visible building, but an invisible one. The material from which it is built is also invisible. But how can the human hand build what the human eye cannot see, and what is more, from things that can neither be seen nor grasped?

Remember, the first thing necessary for this, as for any house, is a foundation, a cornerstone. This, of course, like the house itself, has to be an invisible stone and of such size, strength and strength that it can grasp, carry, secure the whole lost world of man that is to stand on it and need not fear even the storm of the gates of hell. Now, where should we get such a foundation stone? It is good for us that God Himself gave it and laid it, namely - when He laid His dear only begotten Son in the manger at Bethlehem, under the cross and in the rocky grave.

Consider further: The stones, which are to be built on this foundation for the dwelling of God in the spirit, are likewise not visible stones. They are the souls, hearts and consciences of the children of men. These stones are to be brought from the ends of the earth and drawn to the cornerstone, to Christ. But who is able to draw them to the Son but the Father? Furthermore, these stones must not only be hewn and polished on the way, but must be completely transformed, dead stones must be turned into living stones. will be. Now, what man's art and wit could make alive what is dead, what has died twice? - Behold, this is but a little of what is needed to build God's house. Truly, if the Lord does not build this house, it will remain unbuilt.

But now it must also be protected and cared for. Protected, because it has enemies, great of power and cunning, and in addition again invisible enemies, who do their work in the darkness. Whom do you think to appoint as a guard against such adversaries? Who has eyes that are open day and night, and before whom is darkness as day? None but the guardian of Israel, who neither sleeps nor slumbers. Who can take up the fight with these strong armed ones, than the One, who came as the stronger already over them. - But the house shall also be provided for. For this house, or what is the same, those who live in this house also have needs. They need the bread of heaven, the water of life, the garments of salvation, the robe of righteousness. Now, who among us could provide for them, who could give them daily and hourly grace for grace out of his abundance, who could lead them through hardship and death, save them and keep them until the end? Only the one who has provided for them from eternity.

Truly, truly, we cannot build a kingdom, a city, or even the smallest house in the worldly regime, nor can we protect or provide for it - God must do all this - how should we be able to do it in God's spiritual kingdom!

Therefore it is good for us that we do not need to do it. We are glad that the kingdom of God comes without our prayers and therefore also without our building, protecting and providing. Oh, where would the kingdom be, and where would we be, if it had our care and work to do! No, good for us and praise and thanks to Him forever, that He and He alone is and remains the one who builds, protects and provides for His house.

II.

But how now, my brothers? If it is indeed the case, as we have heard, that God does everything, then our consideration would now come to an end. Then we would not even need to discuss our second question, what we humans would have to do. That would already be answered. For if God does everything, what can be left for us but nothing? And if this is really the case, then it must follow that all work, watchfulness and worry on our part must first of all be unnecessary, and then also futile, foolish, even blasphemous. And

From this it must also follow that we humans have nothing more to do than to lay our hands in our laps and wait whether God and what he may have decided to do for his kingdom among us. But is the matter really like this?

By no means, my brothers. And that is why we are by no means finished with our contemplation. No, we still have something to learn about the second question. So let us take our text, and indeed the whole text, once again before our eyes.

"Where the Lord does not build the house, those who build it labor in vain. Here we see that no one can deny it: the Lord must do the building. But does it say that because of this man should not work? It does not say that.

"Where the Lord does not watch over the city, the watchman watches in vain. It says here that guarding is God's business alone. But where does it say that no watchman should keep watch? Nowhere.

"It is in vain that ye rise up early, and afterward sit down long, and eat your bread with sorrow: for he giveth it to his friends sleeping." Here it says that God's caring, providing and giving must do it. But it does not say you should not get up early, nor sit up late, nor worry and be careful; you should do nothing but sleep.

First of all, the text does not say that we should not work, watch, and be careful. On the other hand, in many places in the Scriptures it expressly states the opposite, namely, that we should not only work and watch for earthly things, but also for spiritual things. It bites: "Work out your salvation with fear and trembling; build yourselves up on your most holy faith; one building up the other. - Yes, all this is so hard for us that it is even said: "Cursed is he who does the work of the Lord carelessly!

So on the one hand we hear that God has to do and does everything in building, taking care and providing for His house. On the other hand, we hear that we humans should also work, watch and care for it.

But now, how does that rhyme? Answer: Not at all for the super clever reason. But very simply for all godly hearts.

First of all, it should be noted that there is a difference (which the text itself makes) between working and building (for no matter how much one may work, nothing is built). Furthermore, there is a difference between watching and taking care; finally, between worrying (i.e. being careful) and providing. The last words in these three pairs, building, taking care and providing, belong to God and God alone. In these things, which actually do it, we humans can do absolutely nothing. Whoever wants to do these things does something against God, infringes on God's privileges, puts himself next to or above God. - But it is somewhat different with the first three things mentioned, with working, watching and worrying.

For, and this is also to be noted, God does his works mostly not directly (as he well could, but always keeps himself free), but by means. That. But the means by which he builds, protects and provides for his spiritual house is his divine word. And this word he has not given to the angels, but to us, the children of men. We are not to make it, nor to strengthen it (it is and remains without us), still less are we to make it work in a certain person for a certain purpose.

He also reserved the right to decide when and where this should happen. But we should do something with this word. We are to set it in motion, bring it to the people, each according to office, status, profession and opportunity, secretly or publicly, in the closet or from the rooftops. We are to see to it that it is preached, heard, read, interpreted and defended. This is the only thing we are able to do. But here everyone who always wants to do something will find his hands full.

All men should do this, but not all can. No one can do even this work rightly unless God has done and is doing his work on him. Before and without this, you can only resist, work against God or pretend, whoever you may be. But if God has opened your heart and put faith into it, then you can, and will, and do, and do right. For God works both the willing and the doing.

But whoever does this, does nothing else than what the mouthpiece does in the hand of the caller, and is nothing else than an instrument in the hand of the master. (Only that we are not dead tools, but know and want what happens through us). Whoever wants to be and do more, does against God.

If, however, we are heartily content to be mere instruments, the great God deals with us more kindly than a master ever did with his most precious instrument. Then he does not call us tools, but his dear co-workers and helpers. He then does not work through us alone, but dwells in us as in his living workshop. He then pours his light into our mind, his power into our will, makes our word his word, our mouth his mouth. Our hand becomes his hand, our work his. Yes, he hides himself so completely in us and becomes one with us in such a way that he takes care of his building by our working, his protecting by our watching, his providing by our worrying. If we are lacking, he spreads the wide mantle of forgiveness over us. What we do wrong, he puts right. And over all this he rewards with eternal heavenly reward what he has actually done himself.

Behold, this is what God does. And so he rhymes with action what we cannot rhyme with reason, namely, that his will becomes our will and our doing his doing.

And now say yourselves, my brethren, is there anything to be devised that could make us more willing, more cheerful, and more zealous to pray, work, and watch for the kingdom of God than this? Is there a nobler work, a higher honor, a sweeter reward?

But, alone, now the great pity is that the old Adam does not at all like this way in which God has distributed the work between Himself and us. He would like to have it just the other way around. What is God's, he would like to do, what he should do, he would like to give to God. To build, to play the builder, that already appeals to him; but to work - he does not like. Protecting God's house and city - ei, why not; but he has no taste for keeping watch. How he would like to do as if he had to take care of everything, but to be careful even in small things is much too small for him.

him. If he is not to build and guard, he will not work and guard.

Now God speaks through this Psalm (and let us all remember this, because we will probably have the old Adam on us as well): My friend, not so! If you will not work, I will not build anything for you. If you work, then it shall be built, but, notice well, only by your work, not because of your diligence. So you do what is yours, leave me what is mine! You look around for wood and stone, let me build the house. Watch thou and appoint watchmen, let me keep the city. Be thou diligent early and late, but leave the providing to me. Plant and water, let me give the flourishing. Set up churches and schools; let me fill them and gather my church in them. Open thou thy mouth and preach, let me open the hearts. Strike sin with the rod of woe, let me strike the conscience. Paint thou Christ before thy eyes as well as thou canst, let me work the faith that taketh hold of him. Admonish your neighbor, let me make him devout. Reach out your helping hand to your brother, let me hold him. Make thou ever all manner of ordinances (but good and not too many), let me give that they may be kept and profit. You govern, let me remain master. Summa, do not think that you can safely sleep, snore and be lazy. No, you should work, and that as earnestly and diligently as if there were no God, as if everything depended on your work alone and you had to provide for yourself. But when you have done that, then lay everything at my feet, put everything in my hands, so that I can arrange it.

Now, my dear brothers, we realize that. It is all because of that.

If we work in this way and succeed, if churches and schools increase and fill, if the knowledge of the salutary doctrine grows, if faith and love blossom, and if the fruits of the spirit sprout, we will not be lifted up as if we had done something special. The higher God lifts us, the deeper we will humble ourselves. The greater he makes us, the smaller we will be in our eyes. And the longer God's blessing can remain with us.

If we work in this way and do not succeed as we wish, if we seem to go backwards rather than forwards, we will not so easily lower our hands in pusillanimity. We will say: It is not our business, but God's business. If he wants to go slowly for a while, what is our hurry! If he lets it fall, well, then it is fallen to him who knows how to wake up from death when his hour has come. Then we will not worry and grieve, but be patient in sorrow, joyful in hope.

If we work, watch and care in this way, the promise will certainly be fulfilled at last: To his friends he gives it sleeping. The faithful God will confess us as His own even here. While the saints of works and the self-righteous, who imagine that they have to do everything themselves, have only burdens and troubles from their supposed service to God; while they endure with worries, eat their bread with worries and cannot sleep at night because of their worries, He will give us (after we have worked ourselves tired during the day) a gentle, peaceful sleep at night. And while we sleep, God will come quietly and pour his blessing secretly on all that we have worked, and when we turn off, we will not be able to marvel enough at how finely everything has progressed while we were asleep. So

we will lead a calm, peaceful and joyful life even under the toil and hardship of this life. But when the hour comes when our earthly shell falls away, or even the day when everything visible goes up in smoke, we will see with amazement that our work has really not been in vain in the Lord. For before our transfigured eyes there will stand in all its glory the edifice built by God, the true eternal temple of the Most High, of which we (and this is the most wonderful thing of all), yes, we ourselves - are living stones.

To such work bless, to such reward lead us all the gracious and merciful God for the sake of His dear Son! Amen.

(Submitted by Dr. Sihler.)

What is to be thought of this year's Luther celebration on the part of the Uniate in Germany?

It is surely so that every commemoration of a historically famous man should correspond, first, to his prevailing attitude, that is, his conduct toward God and man, and, second, that it should be held by those who have the same attitude.

Therefore, it is quite natural that the world celebrates their worldly-minded famous poets, thinkers, artists and scholars, for example, on the 100th anniversary of their birth. And it is no less in keeping with their sentiments when they pay homage to their idols by eulogies, songs of praise and toasts at the festive meals - for these are a main part of these festivals - and finally, for the amusement of the young, grateful offspring, the celebration is ended with a dance. For the celebrated heroes, in whom the festival holders idolize the human spirit and, of course, themselves, have sought nothing but their honor from and with the people during their lifetime and have found it in abundance.

Thus the commemoration of a historically famous, but Christian and spiritually minded man, who in his speeches and writings sought only the glory of God and the salvation of his neighbor, should also correspond to his prevailing attitude. And it is no less appropriate that his memory be celebrated by such children of the present generation who recognize his writings as the pure, truthful, scriptural and therefore salutary truth.

Now, as is well known, Luther first revealed in his writings the soul-murdering and damnable heresies of the papacy in growing enlightenment from the Holy Scriptures and thereby destroyed them in those who have eyes to see and hearts that were and still are eager for the truth of salvation and for the quieting of their frightened consciences.

No less, however, he also sharply attacked, punished and refuted the fluttering and swarming spirits orally and in writing with God's word, who even in important articles of faith falsified and corrupted the justifying scriptural words, as they read, and foisted on them a meaning contrary to Scripture from the plea of natural reason.

These false doctrines, however, have been persistently held by the so-called Reformed Church for 300 years and more, despite all the refutations of the orthodox, that is, Lutheran Church.

However, the Uniate believers accept these false teachings as biblical truth, as if it were possible that the same scriptural passages, which speak of the same thing and establish articles of faith, could contain two different, even opposite truths, which is already contrary to natural reason and common linguistic sense.

How, then, can those who still behave as Lutherans in the Union, and who, together with the Reformed, form the so-called "evangelical or Protestant national churches," or more correctly, the real united state churches, celebrate the commemoration of Luther's birth with a clear conscience?

Has not this scripturally obedient, confessionally faithful man of God, with great earnestness and holy zeal from God's word, as it reads, punished and rejected the scripturally contrary, pernicious heresies of the Reformed, with whom they now maintain Christian brotherhood and ecclesiastical communion in the Uniate churches? And is it not and remains thus that the Reformed, as such, still maintain that "bread is bread and wine is wine"? For they still deny that Christ's body and blood are distributed in, with, and under the blessed bread and wine, and are received and partaken of verbally by each communion member, believer or not, while the Lutherans confess this in simple obedience to Scripture.

What would our dear teacher and father in Christ, Dr. Martin Luther, say to it, if he could perceive it from heaven - but "Abraham does not know about us and Zsrael does not know us", - that the Uniate of Lutheran descent, or who even want to be Lutherans in the Union, also celebrate the commemoration of his birth 400 years ago together with the originally Reformed?

Would he not turn away with distaste and disgust from this hypocritical charge of his apostate and bastardized children? Yes, his bones in the grave would move against it, if it were possible. For by their unification they have only disgraced him and caused him dishonor and dishonor, as if he, especially in the doctrine of Holy Communion, had been a narrow-minded, stiff, obstinate and quarrelsome man, as his opponents impute to him.

Probably the Union people of Lutheran origin will pass over this delicate matter with silence at their Luther celebration. But all the more they will throw themselves into the fray, take their cheeks full and blow the trumpet of praise to celebrate Luther on a wider scale.

They will praise and extol his courage of faith and his heroic character in taking up the fight with the pope and his bishops and school theologians, with the papal emperor and imperial princes, with the monks and with many a papal or secular-minded scholar. The Uniates will praise and extol him no less for having attacked with such boldness the serious moral damage and annoyances of his time in all strata of human society, from the princes to the peasants, and for having punished them so sharply with the sword of the spirit, the word of God, and yet at the same time for having worked for their improvement.

And in fact he became a reformer in the field of life as well as in the field of teaching. Here, as there, he kept only the honor of God and the welfare and salvation of his neighbor in mind. On both alone was his testimony in doctrine, Punishment, exhortation and consolation directed and for this very reason he became a reformer in the hand of God.

But where did this courage of faith and boldness come from, in which he trampled all fear of man underfoot?

Therefore, he did not allow himself to be driven by strange and various teachings, that he gained a firm heart through the pure, truthful word of the Scriptures and yet at the same time "feared God's word" according to Is. 66,2. And out of this holy awe and reverence for each individual word of Scripture, which was given to him by the Holy Spirit, he held fast to its natural sense and understanding, as it says, and resisted the temptation of arrogant reason to impute a different and alien sense to it, as unfortunately the Reformed do.

Truly, without this simple obedience to the Scriptures and the firm believing heart that resulted from it, Luther, with all his great intellectual and spiritual gifts, profundity and perspicacity, and his common-sense way of expression, would not have been able to do two things.

First of all, in the increasing enlightenment of the Holy Spirit through the Scriptures, he would not have restored the Christian doctrine in apostolic purity out of the scripturally contrary chute and desert of the papacy and against the tinsel and fluttering of the swarming spirits, but would have become soft and despondent in the end through the multiple resistance and not a thoroughgoing reformer.

On the other hand, he would not have exerted a powerful reformatory influence in other areas, such as the civil and moral community, marital and domestic life, child rearing, education and many other areas of knowledge and skill.

(Submitted.)

At the mission festival at Crete, III, of which the Ohio "Luth. Kirchenzeitung" No. 567 has a report by "a number of eye and ear witnesses", I, the undersigned Missourian, preached a sermon on Is. 62, 6-12.

After I had shown in the introduction that unbelievers cannot carry out missions, I called out to the audience, among whom I also recognized Mr. Dörmann senior, on the basis of the text, the exhortation: "Come, you believers, make way for Jesus Christ and raise his banner over the nations! I explained:

Our banner is the world-transcending gospel of peace.

2. we are called to spread it with an earnest and holy call.

We have an oath from God that our missionary work will be blessed forever and ever.

Now the first half of my second part was as follows:

"Beloved listeners! It is a precious word that God does not want anyone to be lost, but that everyone should repent and live; that God wants all men to be helped and all to come to the knowledge of the truth. This is certainly true. It is also true that no one can be helped, that no one can come to the knowledge of the truth and have eternal life without Him who calls Himself the Way, the Truth and the Life, without our Lord Jesus Christ, and without the gospel that testifies of Him. This gospel must therefore be preached to all generations, tongues and languages. - But who shall preach it? It is true that God does not need a man for this. If he wanted, he could send more than twelve legions of angels to be witnesses of his gospel. But he has not taken care of this delicious and lovely business.

"Angel, but rather entrusted his dear church. She should be his witness among the nations. Through Adam and Eve the testimony of the blessed female seed, who would crush the serpent's head and redeem the world from the power of the devil, was to come to child and child's child. Through Noah it was to be passed on to the new humanity through which God wanted to fill the world after the flood of sin; through Israel, the chosen people, other peoples who had lost the testimony of the Messiah were to be made acquainted with it again. Therefore, even if God, in the times of the old covenant, let only Israel know his covenant and his rights, and did not do so to any Gentiles, his intention and opinion was not that the Gentiles should be lost, but rather that Israel should also enlighten the Gentiles around by the light kindled for him and bring them to the hope of Israel by his testimony. That is why prophets of the old covenant went into the cities of the Gentiles from time to time - think of Jonah, for example - and proclaimed repentance to God and the gospel of peace there. But if God in the old covenant let many Gentiles, who despised the people of the possession and their hope, go their own ways according to his righteous face or, what is the same, gave them away in a wrong mind, he now wants to have commanded all people in all places to repent all the more frequently, clearly and distinctly in the new covenant.

Now the word: "Do not go into the streets of the harassers and into the cities of the Samaritans", which was only valid for JEsu's disciples during the time of his public teaching ministry on earth, is no longer valid. Rather, Christ commissioned his church: 'Go into all the world and preach the gospel to every creature. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned', or, as Isaiah calls out from God's command to the spiritual Zion of the new covenant in our text: 'Go, go, prepare the way for the people (namely the people of the Gentiles for the best); make way, make way, clear away the stones, throw up a banner over the nations! Behold, the Lord makes himself heard to the ends of the earth.'

"Yes, beloved, as long as there are still pagans - and there are still more than 600 million of them - this command of the Lord to his church is also justified. As long as there are still pagans - and there will be until the last day - Christianity also has the sacred duty to preach the gospel to all creatures.

"There can therefore be no doubt at all that this command is also addressed to us, also applies to us; yes, I say, primarily to us. Why to us in particular? Because God, out of undeserved grace and mercy, has kindled and hitherto preserved for our Evangelical Lutheran Church the brightest light on the doctrine of the gracious forgiveness of all our sins by grace alone, for Christ's sake, through faith; Therefore, because no other church can proclaim the world-conquering gospel of peace as brightly and clearly, purely, loudly and comfortingly as ours; therefore, because it can paint Christ most sweetly before the eyes and make known his inexpressible love for us lost people to the poor heathen. We Lutherans no longer think, as the Romans did, that we must prepare our own salvation by our own pious thoughts and works; we know that it has been fully prepared for us by Christ, so that through Him we have complete forgiveness of our sins, grace and sonship with God; so that we can and may now also call out to the Gentiles: Come, for all things are ready, all things!

"If then, beloved, we who have received the pure Word of God and have tasted the sweetness of the gospel, do not spread it among the Gentiles, who then shall?

"If we should see the Reformed Church defaulting in the work of missions, she would have no excuse for it, because the Lord commands missions. However, we could explain their laxity to some extent from their false doctrine of predestination, of the election of grace. It is the Reformed Church that teaches: God has predestined or determined a part of mankind to salvation, another larger part to damnation. Now as for the latter part, who are predestined to damnation, it is of no use to them to be called; on the contrary, it will one day increase their damnation if they have heard the gospel. But as for those who are destined to salvation, they will be blessed and must be, whether they have heard the gospel or not, whether they have been called or not. Now, of course, we are also accused of teaching the Reformed doctrine of the election of grace, but those who do so are lying about it. We rather reject and curse this false doctrine of the Reformed to the abyss of hell and teach and confess against it that there can be no elect where there are no called ones, that therefore, in order for the

If the Gentiles are to enter into salvation by election, the Gentiles must necessarily be called by the gospel. Therefore, beloved, if we Lutherans, we Missourian Lutherans, who know how earnestly God desires the salvation and, because of salvation, therefore also the calling of all men, do not faithfully take up the work of the mission - truly, then we have no, no excuse at all for our inertia. On the contrary, on the last day the Gentiles will come here from morning and evening, from noon and from midnight, and they will say to us: Why then have not many been found among you, who had the pure Word of God and walked in its light, who would have brought to us, who sat in darkness and the shadow of death, the bright light of the gospel, shown us the way to heaven, and set our feet in the way of peace? Why did you not do more and better according to the word of the Lord: "Make way, make way; remove the stones and throw up a banner over the nations"?

"O beloved, dear friends, let us well consider it: if anyone, we Lutherans, have the most sacred obligation to take the work of the mission to the Gentiles into our hands and to carry it on with all earnestness and zeal, lest we be found disobedient to the missionary command of the Lord and guilty of the blood of the Gentiles."

After I had discussed the question whether and to what extent the state of emergency in the field of the so-called inner mission can and may hinder, delay and endure the progress in the field of the outer mission, and after I had shown what remains for us to do and what is possible to do for the work of the outer mission even under the most unfavorable conditions imaginable, I went on to the third part.

Now, what did Father Dörmann Sr. - for it is he who has "a number of eye and ear witnesses" speak in the "Luth. Kirchenzeitung" - remember from this 2nd part of my sermon, especially from the sections emphasized with double quotation marks? I am afraid, he was more an eye-witness than an ear-witness, otherwise he would not have heard me speak "among other things like this":

"The Reformed teach: God has chosen and ordained a number of people from eternity for salvation: These should and must be blessed. And this false doctrine is now also imposed on us by our opponents. But we reject and condemn this teaching to the abyss of hell. We teach that God brings the elect also to faith, and by faith makes them blessed." - —

Mr. P. Dörmann then continues:

"Director Krauß preached like this. Instead of honestly professing the Reformed doctrine, as the entire Missouri Synod did, and also saying, as the Missouri Synod does: "This is what the Scriptures teach, this is also our faith, our doctrine, our confession", he rather, in order to calm the poor, deceived people, takes refuge in lying and condemning the Missouri doctrine, and talks to the people about faith, which we all believe and teach, and which is not at all the issue in the present doctrinal controversy.

"So the end justifies the means with the Missourians. When is the lying supposed to stop? Director Krauß knows as certainly that he has lied publicly in this play and deceived the people as those who report it know. Does he perhaps think that the Missourian director's bread protects him from the consequences of lying? "Cursed is the man who relies on men," Jerem. 17, 5. Or does Mr. Director Krauß perhaps no longer need to fear the threat of the Lord in the Revelation of St. John: 'Outside are ... the idolaters and all who love and do falsehood?'" "

Having communicated in detail above what I was talking about, I can leave it to any reader who has only a little judgment to answer the following questions for themselves:

1. in my sermon, is the Missourian Lutheran doctrine of election by grace forgiven in the slightest?

Has my sermon been able to give Mr. Dörmann even the slightest cause for his heartfelt judgments?

But if my two questions have to be answered in the negative, I can wobl save myself the trouble of answering Mr. P. Dörmann's own.

Freistadt, Wis. August 8, 1883.

E. A. W. Krauss.

Editor's comment. So who is the liar? Director Krauß or Mr. Dörmann? Obviously the latter. It is unfortunately nothing more common than that liars, in order to cover their evil handiwork, call their opponents liars. Mr. Dörmann had undoubtedly lied to his companions that Missouri teaches Calvinism; to his horror he now had to witness that those he had deceived heard the exact opposite from the mouth of a Missourian; so for him, if he did not want to repent, the only refuge was the lie; as according to Is. 28, 15. the deceivers of the people say: "We have made lies our refuge and hypocrisy our shield."

(Submitted.)

My dear Christian!

As you have seen from the "Lutheran", the Middle District of our Synod was to hold its meetings in the congregation of Mr. P. Zorn at Cleveland, O.. This, then, has been done. The lovely days we spent there have passed, oh! so quickly. Now I want to send you a short report, all the more so since the venerable assembly has instructed me to do so. I know you are interested in God's kingdom in general and therefore also in our synodal meetings. So listen. Lovely days, I said, we had in Cleveland during the time of the sessions of our synod. Yes, I am sure that every one of our synod members who were present would testify to that. We found a friendly welcome there and the Clevelanders gave us the best of hospitality. The good Lord repays them. God also gave us the most beautiful weather in the world. We were able to listen to wonderful sermons and strengthen our faith by partaking of the body and blood of Jesus Christ, our Savior, in Holy Communion. The doctrinal discussions of this year's synod were also of the utmost importance, instructive and refreshing. Praise and thanks be to the Lord for everything! - What was discussed? you ask. It was a very interesting subject. It concerned our Lord Jesus. To recognize Him better and better and to believe in Him more and more firmly, that was the purpose of the negotiations. More important things could not have been can be acted upon. For, says our Lord Jesus Himself, "this is life eternal, that they may know you, that you alone are true God, and that you have sent JE-

sum Christ" (Joh. 17, 3.). Our Lord JEsus Christ should be set before us, namely: "Our Lord JEsus Christ before His incarnation and His revelation in the Old Testament." - Already the opening sermon of our Venerable General Praeses dealt with the same subject. On the basis of the 2nd Psalm and especially the words: "Kiss the Son," he showed most clearly and irrefutably that in the Old Covenant there was no other Savior than the one we have, and that the believers of the Old Covenant also became blessed only through faith in Him. Truly a precious sermon! This sermon led to the discussion of the present theses. For this reason, the synod decided to include them in the synodal report. - And now the discussion of the theses. How masterfully the author of the theses, Fr. He was able to present the thesis for discussion and to open the Scriptures, especially the Old Testament, to us in such a way that all preachers, teachers and deputies did not tire of listening to him and experiencing one strengthening of faith after the other. No wonder that our dear President Schwan testified that the discussions of these theses had been a true traktament for him, and that the speaker deserved special thanks for his diligence. "That our Lord Jesus Christ", to let the thesis writer himself speak, "is true God from eternity - without this knowledge we would be "Jews and Mahometists", Unitarians, but no Christians -, we know not only in a vague and indefinite way, but already in the revelation of the millennia, before He became man, namely in the so-called Old Testament we can see Him, who unv like He was, before He became man. And let us then think: He who already revealed Himself in the Old Testament as God and Lord, He is the one who lay in the manger, He is the one whose picture of life the evangelists draw for us, He hung on the cross and atoned for our guilt, the same one is now with us all the days until the end of the world - ei, then we know in whom we believe, and that He can preserve for us our salvation until that day, and would like to die of amazement and joy, and become

but in such wonder and joy eternally alive. What a Savior we have! - The whole Scripture becomes new to us, light and bright. For in the Old Testament we find Jesus Christ our Savior: it is the Lord, the eternal God; and in the New Testament we find the Lord, the eternal God: it is our Savior. - We thus have One Faith with all believers of all times. In the Old Testament is the same doctrine and the same faith of the New Testament: our faith. The truth that is revealed to us, that has won our heart, is the

Truth of all times, the heart faith of all times. What a strengthening of faith for us Christians!" - —

If only you could have been present at the discussion of this matter! Certainly, you would have fulfilled the hopes and wishes of the present synod members, "that each one of them may go home rejoicing in his Savior all the more heartily". However, the synodal report, which will hopefully appear in the near future, will instruct you in more detail. I would like to draw your attention to it and make you eager to read it. Do not forget to pay attention to the announcement of the synodal reports in the next issues of the

"Lutheran"; and as soon as the report of the Middle District is announced, order it as soon as possible. Also draw the attention of your neighbors and friends to the fact that they too would like to obtain and read the same. Oh, that the wish of a deputy would come true, namely that the synodal report would be found and read in every Christian family! - What else was discussed at the Synod, you will also learn from the report; so also that from our venerable tireless Dr. Sihler an excellent and timely work, titled: "What are we still missing?", was presented, but unfortunately only partly read out due to lack of time. - Finally, I would like to say that this year's synodal assembly was very well attended and everything went off without a hitch. How could our District President have done otherwise than to close the meeting with a hymn of praise and thanksgiving! Yes, to God alone be all the glory! - —

Be well.

Your brother in Christo L. greets you from the bottom of his heart.

To the ecclesiastical chronicle.

Milwaukee. As we see from a private letter, 58 new students were already registered for the Progymnasium in Milwaukee on August 25, so that this institution will begin its next annual course with at least 95 students. May the Lord bless our other dear Progymnasias in New York and New Orleans to a similar extent, so that after a short series of years even the wide rooms of our new Concordia in St. Louis will be filled. W.

Wilhelm Böse, son of the pastor Böse in St. Louis, who passed away ten years ago, a pious, exceedingly hopeful youth, having just been transferred to the first class of our high school at Fort Wayne, died there of nervous fever on the ninth of last month.
W. [Walther]

"Herald and Magazine," Aug. 11, reports, among other things: "The callings received from congregations of the Missouri Synod for preachers from the seminaries at St. Louis and Springfield are not decided by the students entering the service of the church, but by the teachers and superiors." It is this that is not entirely correct. The final decision, however, is in the hands of the departing students; therefore, it sometimes happens that they make a different choice than the one suggested to them by their "superiors." The teachers, however, have nothing to do here but to characterize their outgoing students to the presidents, since the latter naturally know the gifts and abilities of the graduates less than the teachers.
W. [Walther]

An interesting item. The "Lutherische Anzeiger", a newspaper published by the German Lutheran Bible Society in Boston, contains in its 8th number of August 15 an advertisement of the opening of a Lutheran College in Perry County in the State of Missouri, which appeared 44 years ago in the local "Anzeiger des Westens", and which all members of our dear Missouri Synod will certainly read with great pleasure. The college opened at that time is none other than the one from which the Preacher's Seminary at St. Louis and the College at Fort Wayne in the State of Indiana later grew. The advertisement in the "Scoreboard of the West" read as follows:

"Unterrichts- und Erziehungs-Anstalt.

We, the undersigned, intend to establish an educational institution which will differ from ordinary elementary schools in that it will include, in addition to the general elementary knowledge, all the secondary school sciences which are necessary for a truly Christian and scientific education, such as: Religion, Latin, Greek and Hebrew, German, French and English, History, Geography, Mathematics, Physics, Natural History, Beginnings of Philosophy, Music, Drawing. In the disciplines mentioned, the pupils of our institution are to be promoted to such an extent that, after completing a complete course of instruction, they will be capable of university studies. The honorable parents, who want to hand over their children to our institution, are requested to take more detailed information about the plan and establishment of the same from Pastor O. H. Walther in St. Louis, Poplar Street No. 14, between 1st and 2nd Streets. - Classes are to begin, dear God, on October 1 of this year.

At the settlement site of the German Lutherans in Perry County, not far from the Obrazo, on August 13, 1839.

C. Ferd. W. Walther, Tb. Jul. Brohm, Ottomar Fürbringer, Joh. Fr. Bünger."

The building, which was constructed in abject poverty for the purposes of this "teaching and educational institution", was only a small log cabin in the middle of the "bush".

With greater joy no educational building has ever been inaugurated and occupied. The song composed for the dedication by the blessed Pastor Otto Hermann Walther, then in St. Louis, has already been reported in the previous volume of the "Lutheraner" on page 155.
W. [Walther]

A sample of how the Ohioans report about Missouri is given by the above-mentioned Boston "Lutheran Gazette". In it we read the following: "A certain G. H. S. informs us in the '*Lutheran Standard*', the organ of the Ohio Synod, that our new seminary building will be ready for occupancy in the fall, and makes the following remark: "In accordance with the well-known fickleness of Missouri, they intend to dedicate the new building on Luther's birthday. What is more to be wondered at, this man's stupidity or his spitefulness?" - We Missourians could only rejoice that our opponents use such means to make us contemptible and odious, if it were not so unspeakably sad that our opponents have sunk so low as to resort to such wretched means out of bitter enmity against us. Every evil rumor is an established fact for them, and whatever in our actions or statements can be interpreted in an evil way, they interpret in the most evil way. Of course, this is not the worst, but worse is their "evil interpretation" of the word of God and our confession. (Ps. 94, 20.) For the former is only a sin against the second tablet, but the latter is a sin against the first tablet. God look three! W. [Walther]

A recently disfellowshipped member of a Baptist church in Brooklyn, N.Y., immediately appealed to the secular court and demanded that it order the church to reinstate him as a member. The court ruled that it had no power to overturn ecclesiastical judgments, and that the church had a right to take members who were giving offense into church discipline. The papers reporting this also point out that in recent years the secular courts have repeatedly issued such rulings concerning the rights of the church.
G.

The formal dedication of our new Concordia Seminary building at St. Louis, Mo,

will begin on the 9th of this month, as has already been reported, the Lord willing. It will be a two-day event and will be held on the first day outside the new building in its courtyard, and on the second day inside the building in its auditorium. The celebration on the first day will begin in the morning at half past ten with a German speech, which will be followed by a second German and an English speech after a break of two hours, during which a simple meal will be served. On the second day the celebration will begin at ten o'clock in the morning with two Latin speeches, in the afternoon at half past two o'clock a German and an English speech will be held by two seminarians and will be closed with prayer and blessing. All speeches will be preceded and followed by corresponding German, English and Latin choral and general songs. On the second day, at eight o'clock in the evening, a *Te Deum* by Joseph Haydn will be performed by the community and student choirs, with full orchestral accompaniment, in the hall of the local Mercantile Library Hall. The program, which will appear as a pamphlet, will contain the text of all the songs, in addition to the order of the festivities, and will be given to all guests upon their arrival at the festival site.

On the first inauguration day, there will be a number of rosettes of recognizable students and community members on the railroad depot to direct arriving guests.

O. H.

(Submitted.)

Necrology.

Once again the Lord of the Church has transferred a still young, valiant fighter and servant of His Word from the contending to the triumphant Church. Pastor Johann Andreas Däschlein died gently and - as we confidently hope - blessedly in the Lord on July 13, 3 a.m. here in his birthplace. He was only able to serve the Lord and His Church in the ministry of reconciliation for a few years, but as far as we are aware, he did so faithfully and according to God's ability. He was born July 25, 1852, and a few years after his confirmation, in the fall of 1879, entered our high school at Fort Wayne, Ind. with the intention of being trained for the ministry of the church. However, due to a lingering eye condition, he had to leave the institution after he had already graduated from the fourth. But after only one year he was able to resume his studies. On the advice of faithful friends, he went to St. Louis and entered our second seminary there, and the Lord gave him the grace to be sent to Ivesdale, Ills. as a substitute after only one year. After he had worked in that area for about two years and then completed his studies in Springfield, Ill., where the aforementioned seminary had been moved in the meantime, and had passed the prescribed examination, he was called to Nobles Co., Minn. and ordained there on August 22, 1877. Not only did he have 5 congregations (at Hecon Lake, Town Elk, Hersey, Town Rost, and Town Delphi), which called him, to serve regularly with Word and Sacrament, but he was assigned a large mission field besides. And, to God's praise, it may be said, with self-sacrifice under many labors and complaints he directed his ministry there as long as his strength permitted. Although he was called elsewhere several times, he endured the most difficult circumstances, suffered and fought with the poor people. His faithful wife stood by him faithfully and helped him to bear and ease his troubles and burdens in the best possible way. Nevertheless, he succumbed to them in a relatively short time. Rheumatic ailments set in, along with a chronic hip ailment as a result of a severe fall from a horse, and finally an alarming heart ailment. Although he continued to work as long as he could, he finally had to resign from his office. This took place about two years ago. Since then, he sought to recuperate partly in Decatur, Ill., with his relatives there, partly here in his home country, and used various physicians. However, according to God's eternal advice, he was not to recover. Last fall, a dangerous lung disease joined all his ailments and could no longer be cured. He suffered and groaned a great deal, but the Lord gave him strength and grace to be patient in all his afflictions. With humility and faith he confessed: "I know two things for certain: one, that I have well deserved this affliction and much more, and the other, that my God only means well with me and will make all things well. He desired and received comfort and refreshment from Word and Sacrament. As long as he could, he attended the public church services, and on Easter of that year he received Holy Communion in church, deeply moved. Later he received it on his sickbed. He was not afraid of death, and when he felt it approaching, he called his family to his deathbed, recommended his three little ones to his wife in the most appropriate manner, so that she would raise them faithfully in discipline and admonition to the Lord. He then took heartfelt leave of them all, as well as of his parents and brothers and sisters who were present, and soon thereafter passed away gently and blessedly in the Lord, his Savior, whom he had preached and whom he had also served in suffering. - We are sorry that the church, which is so much in need of workers, has again been deprived of a faithful servant; but we also rejoice that the Lord has redeemed the suffering brother from all evil and introduced him into his heavenly kingdom. - May He raise up many of them who say: Lord, here we are, ready to enter into your service when you have need of us; your harvest, so great, requires laborers; make us such by your grace. May God be with you. Amen. - —

Amelith, Mich.

J. F. Müller.

Ordinations and introductions.

On the Tenth Sunday after Trinity, Candidate Paul Luecke was ordained and inducted by the undersigned, assisted by Mr. L. H. Erck, on behalf of the Honorable President of the Wisconsin District in the congregation at Merrill.

W. Rehwinkel.

Address: liev. U. Quecke, Llerill, Lincoln 60th, Wis.

On behalf of President Niemann, Candidate Max Treff, appointed by St. Peter's Parish in Cleveland, O., was ordained and inducted by the undersigned on the first Sunday after Trinity with the assistance of Prof. Zucker.

C. M. Zorn.

Address: Uev. Llux Irekt',

795 Woocklunck ^vs, Olevslanck, O.

On the 12th Sunday after Trin. candidate Ernst Füllung was ordained and inducted by order of the Honorable President Western District in his congregation at Fcuersville, Osage Co, Mo. C. R. Hüschen.

Address: Uvv. Lrnst LuvlUvA,

Lsuersville U. O., 60th, Llo.

In accordance with commission received, Candidate R. Smu- kal was ordained and inducted in his congregations at Jron Mountain and Pilot Knob, Mo. on the 13th Sunday after Trin. by

U. Jben.

Address: Usv. U. 8mukul, Iron Hlountuin, kcko.

On July 31, L. H. Bruß was introduced on behalf of the Honorable President of the Michigan District at Leland and Good Harbor, Mich. byM . H. Feddersen.

Address: Usv. H. Lruss, Lelauck, Lselsnarv Oo., IUeli.

By order of the President Wunder, Pastor F. C. Behrens was introduced to his congregation at Egypt, Ill, by Mr. U. H. Sieving on the ninth Sunday after Trinity, and to his congregation at Sandprairie by the undersigned on the twelfth Sunday after Trinity. H. C. Witte.

Address: Usv. Lr. O. Leinens, Llunito, Nason 6o., Ill.

On behalf of the Honorable Presidium of the Middle District, on the 13th Sunday after Trin. Mr. L. H. Henkel was installed by the undersigned with the assistance of Mr. U. C. Kretzmann at St. John's Parish, Aurora, Ind.

Alex. Brom er.

Address: Uev. U. Henkel, Aurora, Incl.

By order of the Honorable President of the Western District, Mr. U. H. Albrecht, formerly a member of the Honorable Synod of Minnesota, was inducted into the midst of his congregation at Salem, Perry Co, Mo. on the 13th Sunday after Trin. under the assistance of Messrs. ? W. G. Polack of C. 8th lanzow.

Address: Rev. 8th ^lbreckt, Keliall L. O., 6o., IUo.

Rev. W. Achenbach, who had received a call from the Lutheran congregation at Carondelet (South St. Louis), and with the consent of his former congregation at Venedy, Washington Co., Ill, was solemnly installed in his office on the 14th Sunday after Trinity, August 26, by the undersigned on behalf of the Presidency Western District. G. Switch.

Church dedications.

On the first Sunday after Trinity we had a happy church consecration in Deutsch Settlement, a branch of Chippewa Falls, Wis. The small congregation there has built a beautiful church: 40X26, with a friendly little tower. Mr. L. F. Otte was liturgist; Mr. L. I. Friedrich preached the sermon, and undersigned said the dedicatory prayer. Geo. Plehn.

On the 12th Sunday after Trin. the first German Evangelical Lutheran Church at Silver Creek, N. N" was dedicated to the service of the Triune God. It is a handsome, steepled frame building, 36X60 feet. Festival preachers were the UU. A. Senne, W. Bröcker and I. Sieck. The latter preached in English. About a thousand guests from neighboring congregations, who came by two extra trains, were present. H. Sieck.

On the 9th Sunday after Trinity, the new church at Cla- tonia Creek, Gage Co, Nebr. was dedicated to the ministry of the Holy Trinity. Trinity. Messrs. LL. H. Frincke and L. Huber preached the festive sermons. Tr. Häßler.

On the Tenth Sunday after Trin. the newly organized Lutheran Jmmanuels congregation in Giddings, Tex. was able to consecrate its frame church (30X50 feet) to the service of God. Pastors G. Birkmann and 8th Lange preached and undersigned offered the dedicatory prayer. **G.** Buchschacher.

Mission Festivals.

On the 12th Sunday after Trinity, August 12, the congregations of Messrs Dk. Buszin and Drögemüller, with numerous participation of the congregations of Beardstown, Bethel and Neelyville, celebrated their joint mission festival at Arenzville, Ill. Festival preachers were Messrs. UU. F. Lochner and L. E. Knief. Collection: -108.00. F. P. Merbitz.

On the 10th Sunday after Trin. the congregation at Alma, Wabaunsee Co., Kans. celebrated its mission feast. The preachers were Lüker and Pennekamp. Collection -26.40.

H. C. Senne.

The Canada District

our synod meets, s. G. w., September 12, at Rainham, Haldimond Co., Ontario, in the parish of the Rev. Halboth. -Registration at least two weeks in advance.

Brothers from the States who wish to attend our meeting, please note that they may obtain a return ticket on the Grand Trunk Railroad for 1)H fare if they apply to the undersigned for a certificate. I- C. Borth, Secr.

The Nebraska - District

of the Synod of Missouri, Ohio, &c. St. assemblies, will's God, at the congregation of the Rev. H. Fischer near Columbus, Nebr. on Sept. 26, 1883. - The gentlemen pastors are requested to bring their parochial reports (covering the period from Jan. 1 to Dec. 31, 1882).

Registration with the local pastor 10 days in advance, along with whether you are coming by rail or wagon. Joh. Meyer, Secr.

Concordia College at Fort Wahne, Ind.

Monday, October 1, God willing, the new school year begins. Applications for admission are requested as soon as possible, no later than September 15.

Regarding the recording, please note the following:

1. A written certificate of the moral conduct, aptitude, and knowledge of the person to be admitted must be submitted at the same time as the application.

2. for admission to Sexta, the elementary knowledge of a good parochial school is necessary: for Quinta, in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, the necessary linen and bedding, quilt, woolen blanket and towels. Mattresses (-2.00), chair (75 cents), lamp and sink are best purchased here at the institution.

4. the boarding fee is -17.00 per quarter, which had to be increased by -1.00 per quarter this year, because food has become more expensive, while the number of students has decreased. For light and stove each student has to pay -10.00 at the beginning of the school year, because the heating material bought for the winter has to be paid in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The tuition is to be paid at the beginning of each quarter, and is best sent directly (not by the students) to Dr. Dümmling to avoid inconvenience and disgruntlement. The pupils who will not study theology pay -40.00 annual tuition; those whose parents are nickt in the association of the Synodal Conference give -20.00 boarding fee per quarter. The students of the 3 lower classes shall not have their money in their hands, but shall have it administered by one of the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons with colored shirts for the week at the institution. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the Lecker College could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Authority and the Teachers College

R. A. Bishops.

The Progymnasium

of the Southern District of the Rev. Synod of Missouri, Ohio, & a. St. at New Orleans, La.,

will be reopened, s. G. w., on Monday, October 1, morning 9 o'clock. Applications for admission are requested as soon as possible, no later than September 15.

With regard to admission, it should be noted that a written certificate of the moral conduct, aptitude, and knowledge of the person to be admitted must be submitted. For admission to Sexta, the previous education of a good community school is required.

For Quinta in Latin, knowledge of the regular declensions and conjugations.

Each student has to provide his own bed, mattress, sheets and blankets.

Boarding fee for out-of-town students is -12.00 per month (laundry nods included).

All students who are dedicated to the service of the church in the preaching or teaching ministry receive instruction in the institution free of charge; those who take up another life profession have to pay -50.00 for the school year of 10 months.

The cost money is to be paid at the beginning of each quarter and is best sent directly (nodding through the students) to the undersigned. Also, students should not have their money in their own hands, but should have it administered by the director. - Letters are to be addressed to: Urok. I?. Kloppe, blo. 115 Derpsickorc 8t., blevv Orleans, Lu.

On behalf of the Aufsichtsbehörde A. F. Hoppe.

For your kind attention.

The day of the dedication of our beloved Concordia Seminary draws nearer and many of the dear readers will, God willing, attend the same. In the name and on behalf of the Chicago Pastoral Conference, it is hereby kindly reported to a hopefully small number of them that the Illinois Central-Bahn will of course also transport the person to and from the seminary for -5.00, and that this offer has been made not only now, but long ago, indeed first. Also, anyone who wants to can leave here on Friday, September 7, and stay in St. Louis until Thursday. Those who wish to do so should contact Mr. 1. O. Diener, 670 8. Union 8t., Ollien^o, Ill.

Visitors living south of Chicago can also get their tickets for the same price at the stations nearest to them, if they show a certificate sent to them by Mr. T. C. Diener.

On Saturday (September 8) an extra train will leave in the evening at 8 o'clock, arriving in St. Louis about 2 hours earlier. If you would like a sleeping car, please contact Mr. Diener early enough.

From Milwaukee the trip bin and back on the Northwest Railroad costs -8.00. Teacher I. Wegner in Milwaukee will procure the certificates. Chicago. A. Wagner.

Conference - Ads.

The general mixed evang. Lutheran teachers' conference of Minnesota will hold its meetings, s. G. w., Sept. 18-20, at Winona. Chr. Roediger.

The Texas District Conference cold, s. G. w., hold its meetings this year from Sept. 15 to 19 at Warda. Conference visitors will be picked up from Giddings on the 15th.

People get in touch with k>. Buchsckacker. L. Lange.

The Fort Wayne Preachers and Leclers Conference will hold, s. G. w., its next meetings from Tuesday morning, Sept. 25, to Thursday evening, Sept. 27, at St. Paul's Church, Fort Wayne, Ind. G. Spiegel.

The Southern Michigan Pastoral and Teaching Conference will meet Oct. 11-15 at U. I. Fächer's home in Adrian. - People report at times. C h. A. Weisel.

Buffalo District Conference on September 11 and 12 in Martinsville. - Mission festival on the 13th. E. Riedel.

The Cleveland Special Conference meets, s. G. w., September 25, at Eiyria, Ohio. H. Weseloh.

The Prairie Town Conference, Madison Co, Ill.

Those gentlemen pastors traveling to said conference via East St. Louis may cold a round trip ticket from East St. Louis nack Dorsey Station and back, which is valid from September 3 to 8, if they will contact Mr.? Chr. Kuehn at Belleville and send in -1.00 to him. The fakrbillete will be handed to the persons concerned in East St. Louis. C. H. F Roblfing.

Revenue into the Illinois District's coffers:-

For the synodal treasury: From ?. Nachtigall's congregation in Wartburg -6.25. N8. In my last receipt read: "From k>. L. Lochner's Gem. 3.57, not 3.75; p. 11.72, not 11.90."

On the new building in St. Louis: From Chicago: By H. C. Zuttermeister from?. Wagner's Gem. 126.00; by k>. Lochner's Gem., 10th Z., 17.00 ; by P. Succop from Herm. Heuer 15.00; by P. Reinke from Gust. Gersch, Jakob Schwartz u. A. S. 25.00 each, Herm. Ebert and Heinr. Krause 15.00 each, P. Bräunling 10.00, Elis. Otto, Mrs. N. N., O. Nimmz, Ad. Hallmann and L. Nagel 5.00 each, Hans Wolf and Wm. Nimmz 2 00 each, Herm. Schkwuchow 1.75, Mrs. Joack. Anders .50. by ?. Large tn Harlem by Emil Wilke 10.00. (p. -314.25.)

For inner mission in the West: Through Fr. Merbitz in Beardstown from N. N. 5.00.

For inner mission: Fr. Lührs in Addison 5.00. From Chicago: Through ?. Streckfuß by Albert P. Wellkow 1.00; through P. Bartling by Th. Reinhardt 1.00, Fr. Bornhöft 5.00; durck k>. Wunder by K. Mickow 5 00 Mrs. N. N 5.00; by ?. Lochner by C. Esemann 1.00; by ?. Wagner by Mrs. Lübke 1.00, Mrs. Kalbow 1.00; by ?. Succop by widow Pilgrim 5.00, Mrs. W. Meyne 5.00, Herm. Suhr 1.00; by k. Reinke from P. Bräunling 1.00; durck Engelbreck from Fr. Hartwig 1.00, E. 1.00, Joh. Range 1.00, Mrs. Jkrke .20, Joh. Lübke .50, L. .43, Jak. Ebrmann 5.00. (S. -74.03.)

For the mission in Kensington, Ill: ?. Great comm. in Harlem 5.00.

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For Negro Mission: 8th Heinemann's Gem. at Okawville 10 00. Durck 8th Brueggemann at Willow Springs from Widow Mibm 2.00, G. Hinrichs 1.00. (S. 813.00.)
 For Jewish mission: From 8. Wonders Gem. in Chicago by N. N. 1.00. By 8. Lochner das. by Mrs. N. N. 1.00. (p. 82.00)
 For heathen mission: By 8th Lochner in Chicago from Mrs. N. N. .50.
 For the Negro Church in New Orleans: By 8th Great in Hard by N. N. 5.00.
 F'r poor students in St. Louis: Through U. Miracles in Chicago for E. Base from Virgins United 7.00.
 For poor students in Springfield: communion collections by Fr. Döderlein's congregation in Homewood 6.69 and 4.49. By Fr. Engelbrecht in Chicago for O. Lugnbcm of the Jüng- linas-Verein 15.00. Durck 8th Miracles in Chicago for D. Koscke of the Jungfrauen-Verein 8.00. (p. 834.18.)
 For poor students in Fort Wanne: For Gerh. Büsser durck 8. Merbitz in Beardstown by A. K. .45 u. N. N. 2.30. By ?. Buszin in Meredosia ges. bet a child baptism 4.25. (S. 87.00.)
 For the Progymnasium in Milwaukee: From Addison: by Jobn Harmening 2.00, H. Drögemüller 1.00. By I'. Bartling in Chicago by Aerd. Skultz 6.00.
 For construction: 8. Lochners Gem. (8. Z.) 13.00. Through P. Wunder daselbst from Mrs. N. N. 5.00. (S. 827.00.)
 For poor sck students in Milwaukee: Durck 8th Miracle in Chicago for A. Leutbeußer of the Virgins' Association 10.00.
 For U. M. L. Wyneken: Through ?. Hölter in Chicago, thank offering by Mrs. M. G., 5.00.
 For the widow's fund: P. Lücke in Bethalto 3.25 u. von sr. Gem. 6.75. (S. 810.00.)
 For the deaf and dumb: By 8th Stretchfoot in Chicago, Sunday School Coll., 5.00.
 For orphan building near St. Louis: By 8. Kühn in Belleville from Mrs. Katk. Grauer .50.
 For student orphans from Addison: Bro. Bätke in Peoria 2.00.
 For the Gem. in South Bend, Ind. Wagner's Gem. in Chicago 13.75.
 For the Hospital in St. Louis: By 8th Kuehn in Belleville from Mrs. Kath. Grauer .50.
 Addison, Ill, Aug. 18, 1883; H. Bartling, cashier.

Entered the caste VeS Eastern District:

For the synodical treasury: from the congregation at College Point, 812.50. congregation at Allegheny, Pa., 17.67. congregation at Rox- bury 15.50. congregation at St. Jobannisburg 6.00. congregation at Hartem 15.70. congregation at Rondout 8 00. (L> .875.37.)
 For the widow's fund: thank offering from Mrs. Döhler by k. Wambsganß 3 00.
 For the deaf and dumb: C. Kästner in Hartem 2.00. Johanne Rademackcr .50. Friedr. walls .25. confirmands Rademackers .50. R. Benike in Hartem 5.00. (p. 88.25.) For the orphanage near Boston: Gem. in Long Green 7.25. Gem. rn Hartem 12.00. Gem. ?. Stutz' in Albany 10.00. Jobanna Rademackcr 1.00. Susanna Rademacher .25. confirmands8. Rademackers .75th (p. 831.25.)
 For poor students in St. Louis: Gem. in Long Green 7.26.
 For poor students in Fort Wayne: Mrs. Dinkel for Mertz 5.00. Dreifalt'gkeits-Gem. in Buffalo for Gräßer 17.15.
 For negro mission: mission feast coll. of congreg. in Coboc- ton 6 50. sunday sck school in Donkers 10.00. Johanna Radc- macker .50, I. Kramp .25. confirmands8. Rademackers .50. (S 817.75.)
 For inner mission: Gem. 8. Stutz' in Aldann 10.00. For theCollege Unterhatskasse: Gem. in New Dort 7.65.
 For Jewish mission: mission festival coll. of congreg. in Coboc- ton6.50. A. R. 2.00. N. N. in Hospital 1.00. By Treasurer Bartling 21.37. (S. 830.87.)
 For the progymnasium in New York: Hockzeitskoll. bei C.GrüinLongGreen6.55. Dreifaltigk.-Gem.inBuffalo 11.25.
 On college construction in St. Louis: Durck U. T. Körner by Christ. Holzhäuser 25.00, Kart Eisen 5 00, from Frauen- und Jungfrauen-Verein sr. Gem. 30.00. Sunday sck school in Denkers 10.00. Gem. of Fr. Frey in Albany nackir. 100.00. Wm. Dick to furnish a room 50.00. Trinity comm. in Buffalo 7.00. Of etl. members of the comm. of Ü. Rademackers 1.50. ?.. Rademacker 4.00. (p. 8232.50.)
 For the comm. in D an bury, Conn: By Treasurer Bartling 10.00. By Treasurer Grabl 23.60.
 For the comm. in Rockville, Conn: Through Treasurer Grabl 9.04.
 For the mission in Erie: mission festival coll. of the congreg. in Cobocton 22.10.
 New Dork, Aug. 4, 1883. i. Birkner, Treasurer.

Received **for the seminary household at AVVison, Ill**, since July 1, 1882: From the parish at Addison, Ill: From F. Mesenbrink, 3 s. oats, 3 p. grain, 13 cabbages; H. Mesenbrink, 1 p. oats, 1 p. grain; H. Hcittmann, 2 p. grain, 1 p. oats; F. Kuhlmann, 2 p. grain, 1 p. oats, 1 p. potatoes; H. Niehaus, 2 p. oats, 1 p. grain; C. Schnake 81.00 ; W. Beyer 1 p. oats, 1 p. grain; E. Pflug 1 p. grain; W. Heuer 4 p. oats, 2 p. grain; H. Heuer 5 p. potatoes, 2 p. oats; F. Bartling 3 p. potatoes; F. Gekrke 3 p. oats, 3 p. potatoes; A. Frömming 2 p. oats, 1 p. potatoes; Joach. Tbiemann 1 p. oats, 1 p. grain; W. Tonne 1 p. oats, 1 p. potatoes, 1 p. grain; H. Hei- dorn 2 p. oats, 2 p. potatoes, 2 p. grain; F. Rittmüller 4 p. oats, 2 p. grain; C. F. Tonne 2 p. oats, 2 p. grain; W. Thiemann 2 p. oats, 1 p. grain; F. Brecht 2 p. potatoes; H. Küker 2 p. oats, 2 p. grain; W. Grote 2 p. oats, 1 p. grain; Christ. Trätow 2 p. oats, 2 p. grain; F. Wilke 2 p. oats. 2 p. grain; H. Tonne 3 p. oats; H. Oebler- kina 2 p. oats; W. Buchholz 4 p. oats; E. Buchholz 2 p. grain ; F. Stünkel 2 p. grain ; L. Blecke 2 p. grain; W. Lese- b rg 7 p. oats; W. Klipp 1 p. grain; H. Bergmann 2 p. grain; L. Fiene 3 p. grain; H. Backhaus 2 p. grain, 2 p. grain.
 Grain; A. Fiene 2 p. oats, 2 p. grain; C. Carnstädt 1 p. grain; L. Heinemann 3 p. oats, 1 p. grain; widow S. Ah- rens 4 p. oats; L. Balgemann 2 p. oats; E. Graue 1 p. oats; A. Graue 2 p. oats; M. Asche 2 p. oats; F. Kruse 2 p. potatoes; F. Niemeyer 1 p. oats; W. Neddermeyer 2 p. oats; W. Albert 1 p. Oats; L. Heimbera 1 p. oats, 1 p. grain; F. Stuwe 1 p. oats; H. Geils 2 p. grain; W. Fiene 1 p. potatoes, 2 p. grain; H. Plafß 2 p. oats; Joh. Banderner 1 p. oats; L. Backhaus 2 p. oats, 3 p. grain; Jürgen Brockmann 2 p. oats, 1 p. grain; A. Heimberg 1 p. Oats; W. Marquardt 3 p. oats; F. Ratbje .50; Hermann and Heinr. Marquardt 2 p. oats each; H. Bädtker 1 p. oats; W. Stünkel 1 loaf cheese; H. Hackmeister 2 p. oats, 2 p. grain; W. Poppe 1 p. grain; D. Rosenwinkel 4 p. oats; F. Meyer 3 p. oats, 1 p. grain; Joh. Slohmann 1 p. grain; F. Rave 1 p. oats; H. Kroger 1.00; A. Plafß 2 p. oats; Ebr. Kruse 2 p. oats; A. Wolkenhauer 2 p. oats; Witwe W. Stünkel 2 p. oats; H. Rosenwinkel 2 p. oats, 2 p. grain ; L. Stünkel 1 loaf of cheese; H. Matthews 1 Fuder unausgehülstcs Korn. From the Schaumburg community: Vcflf Hattendorf and Bauch 50 lbs. of flour; H. Becker 9 lbs. Hafer, 4 S. Korn; Joh. Hoh- mann 1 S. Hafer; F. Lichthardt 4 S. Hafer, 2 S. Korn; Joh. Licktbardt 1 S. Hafer, 1 S. Kartoffeln; H. Tkiefß 5 S. Hafer, 5 S. Kartoffeln, 1 S. Korn, 8 Gall. Apple butter and 2.00; H. Nehrke 1 p. oats, 1 p. potatoes; Widow Swain 2 p. oats ; H. Böger 1 p. oats ; Joh. Fasse 2 p. oats; Christ. Fasse 1 p. oats ; W. Pfingsten 2 p. oats ; E. Bauer 1 p. oats ; Christ. Hattfurth 2 p. oats, 2 p. grain; Konrad Bestrifel 2 p. grain and 1.00; Joh. Meyer 1 p. oats; A. Sckap 1 p. oats; W. Becker 2 p. potatoes; H. Henke 2 p. oats, 1 p. potatoes; H. Hartmann 1 p. oats; W. Hattendorf 1 p. potatoes; H. Kruse 2 p. oats, 1 p. grain, 1 p. apples; Konr. Kruse 2 p. grain; H. Büschel 1 p. oats, 1 p. grain; F. Katz 1 p. oats; H. Lichthardt 2 p. oats; H. Biesterfeld 1 p. grain; C. Hattendorf 3 p. oats, 3 p. potatoes; F. Hansing 2 p. oats, 1 p. grain; C. Ottemar 1 p. potatoes; Joh Bentreck 1 p. oats; H. Giesecke 2 p. oats, 2 p. grain; F. Giesecke 3 p. oats, 2 p. potatoes; W. Sporleder 2 p. oats, 1 p. grain. 1 p. potatoes; W. Engelking 1 p. oats, 1 p. grain; C. Wille 1 p. potatoes,
 S. Oats; H. Theißmeir 1 p. potatoes; F. Steinmeier 1 p. potatoes; Job. Fens 1 p. oats; I. G. Greve 2 p. potatoes, 2 p. oats and 2 00; I. D. Greve 45; B. Baum- gart 1 p. grain, 1 p. potatoes; D. Harms 1 p. oats. From the Proviso community: Vorsteher Wesemann 21 sacks of part potatoes, part oats, part grain, and 1 barrel of milk; Vorsteher Meyer 22 s. do. and 2.00; Peter Wünecke 2 s. grain. From the community of Hartem: From H. Hacke 1 p. grain; W. Knüppel 1 p. grain. From the comm. at Des Plaines: 26 p. Potatoes. From the community in Niles: 3 p. grain. 2 p. oats, 1 p. turnips, 2 p. onions, 21 p. Potatoes, 7 kraut heads. From the comm. at Arlington Heights: 100 lbs. beef, >6 p. Potatoes. 8 p. Canning au'ken, 4 gallons of canned tomatocs. 20 S. Potatoes, 100 loaves of bread, 30 lbs. roast. From H. Holstein in Bloomingdale 35 p. Bran, 1 barrel of flour and various lots of chicken feed. From the comm. of Mr. U. Bartling in Cbicago: from C. Kemnitz 205 cabbages, 1 p. onions, 2 p. turnips, 1 p. greens, 1 bush. Sheck onions; Joh. Völkert 50 cabbage heads, 1 p. onions, 1 p. turnips, 1 p. greens; F. Jacobs 215 cabbage heads, 1 busv. Tomatoes; Joack. Bau 200 cabbage heads, 1 bush. To- matoes; C. Meyer 1 p. onions; H. Hoblbaum 50 cabbage heads, 1 p. soup greens; A. Sckurke 100 cabbage heads; F. Hutzboldt, C. Heiger, L. Werzel, Herm. Tinn 2 p. each of turnips; C. Kupke and H. Rosien 3 p. beets each; F. Strucke 2 p. beets; Joach. Stamm 1 p. turnips, 1 p. onions ; I.

Mau 1 p. onions; W. Jacobs 215 cabbages, 1 bush. Tomatoes.
Many thanks to the donors!

Valentin v. Dissen, property manager.

New printed matter.

Second Synodal Report of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio and Other States, Assembled at Sheboygan, Wis. from June 12 to 18, 1883.

In order to attract many readers to this synodal report, it is sufficient to point out the content of the doctrinal discussions it contains. The following two important theses were discussed at the synod: "It (a well-established, truly Lutheran congregation) accepts among its members only those who, according to their confession, are of **one** faith with it and whom it can assume by love to be believing Christians." "She is aware of all religious strife as a thing contrary to God." (pp. 19-51.) Another subject was the question, "How are our congregations, and especially our confirmed youth, to be kept at the catechism?" (pp. 52-65.) The whole report comprises 80 pages and can be obtained from the Concordia Publishing House on sending in 25 cts.
G.

A really brilliant image

has just been published by our Concordia Publishing House. It is a lithographic image of our new Concordia Seminary at St. Louis, Mo. Gorgeously colored, this image depicts the now completed new building as it lives and breathes, along with its immediate surroundings. The size of the picture is 26X28 inches and the price 50 cents.
W. [Walther]

Jubelfestgesang for the celebration of the Reformation feast. Performed by H. Ilse. St. Louis, Mo. Lutheran Concordia Publishers. 1883.

If we are to characterize this composition in brief words, we must say: here our singing choirs are presented with a piece of real **church music** in the best sense of the word. Purely from the un

In spite of the fact that it is written in the style of secular music, this composition is nothing less than a mere dry product of the intellect. Although maintaining the ecclesiastical seriousness and chastity throughout, it is none the less rich in the most beautiful melodic passages up to real tone painting, as required by the text, the 4 6th Psalm. It does not belong to those pieces of music which make a great impression at the beginning, but then lose their charm completely when they are heard more often, but to those which, when they are heard more often, first make the right impression and then an ever deeper one. According to the 46th Psalm, the whole is divided into 6 parts. The 1st part comprises verses 2-4, a lively fresh movement in C major for mixed choir; this is followed as the 2nd part by v. 5, a women's or children's choir for two sopranos and an alto in G major; this is followed as the 3rd part by v. 6, a short figured movement in the same key for mixed choir; v. 7 is a male chorus for two tenors and a bass in E minor; v. 8 is a maestoso for mixed chorus in A minor with a transition to G major; v. 9 to 12 is finally a powerfully measured final movement in C major, which, after being interrupted by a short solemn movement (first half of the 11th verse), finally ends in a mighty fugato. - The arrangement leaves nothing to be desired. Including the title page, the whole comprises 8 pages in handy quarto format. The price is individually 20 cts-, per dozen \$1.50. W.

[Walther]

Psalm 96. reformation jubilation psalm. For mixed choir. Composed by E. Wonnberger. Published by the "Pilgrim" bookstore. Reading, Pa.

Unfortunately, we did not have time to examine this composition by the well-known Mr. Wonnberger. We report only this much about it, that it consists first of a figured movement (v. 1-8), secondly of a soprano or tenor solo with organ accompaniment (v. 9.10) and thirdly of a chorale with organ and horn quartet accompaniment. To conclude with the latter seems to us a happy thought: it is only a pity that, due to the lack of a horn quartet, only a few singing choirs will be able to make use of this ending. The price of a copy is 25 Cts. W. [Walther]

From Hard Days. Three Narratives for the German-American Christian People. St. Louis, Mo. 1883. Printed and published by L. Lange Publishing Co.

Mr. L. Lange offers again this fall to the readers and friends of the "Evening School" a "story book" that will undoubtedly, like its predecessor, find great? Appeal will find. It contains on 293 pages three stories, in which, as the title indicates, days of the sufferings of Christians are described. The first ("Naked and Light") goes back to Christian antiquity, the second ("Ways of God") takes us to the terrible time of the Thirty Years' War, the third ("Under Turkish Rule") transports us to the Lebanon of modern times. May the book fulfill its purpose of suppressing harmful reading in Christian families.

The "Evening School" - it should be noted here - is entering its 30th year in the last few days. It is gratifying that the "Lutheran", who recommended the "Evening School" from the beginning, has not yet asked to withdraw his recommendation. Even today, the "Evening School" strives to offer instruction and entertainment in such a way that the door of every Christian home can be opened to it.

The "Rundschau", the faithful companion of the "Abendschule", brings a weekly overview of world events. It differs from other secular papers in that it judges world affairs from a decidedly Christian point of view, does not pretend to be impartial, but is in fact impartial toward the polius parties, and brings interesting correspondence from our congregations. We are pleased that it is gaining more and more acceptance and displacing disgraceful papers.

G.

Dr. David Livingstone, missionary and traveler from

G. Weitbrecht, together with appendix:

U.

and foreword by A. E. Frey.

This volume of the Missionary Bibliotbek, previously published by the Lutheran Publishing Association and already recommended in the previous volume of the "Lutheran" (No. 4), is now published by Brobst, Dicht & L Co., Allentown, Pa. Price 30 cents.

Misprint in previous number.

On page 128, column 2, line 9 and 5 from the bottom read both times instead of "Schriftlesen": Schriftchen.

Changed addresses:

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"s socond-eiKs" matter.

Speech,
delivered at the opening of the formal dedication of the new Concordia Seminary
building in St. Louis, September 9, 1883.

and at the request of the preachers present at it communicated by W. [Walther].

In the name of the holy highly praised Trinity, God the Father, God the Son and God the Holy Spirit. Amen.

Ladies and gentlemen!

Especially in the Lord beloved comrades of faith and confession!

What is it that has gathered us today from near and far by thousands and thousands around this new building? What is it that we have already sent up to God songs of praise, thanksgiving and joy in thousands of voices? - Is it the greatness and stateliness of this new building? Truly no! It is a mighty and graceful building that praises its masters. Like a decorated royal bride, it rises above all its neighbors. But who among us has not seen greater, more elaborate and more ornate buildings? Who among us, therefore, would have been so foolish as to travel hundreds, even thousands of miles, and even to hurry across the ocean, just to feast his eyes on such a building? - Is the reason for our present joy that we Lutherans believe to have erected this great and beautiful building and to have made a name for ourselves before the world with it? Let that be far away! For woe to us then! Then this building would only be a standing witness to our arrogance and thus not a monument to our honor, but to our shame.

We cannot and will not deny that today our hearts are filled with joy when we consider that the institution, which was opened 44 years ago in the middle of the forest in a poor little log cabin, is today moving into a palace in the middle of this cosmopolitan city. But as an eye and ear witness who is still alive, I can testify herewith that 44 years ago we were also

Our little log cabin appeared to be a palace, and we moved into it with no less joy than we do into this magnificent building today. Our poverty at that time was so great that even such a small log cabin stood before our eyes like a miracle, for which we could only thank God with tears of joy. Therefore, no, no, my brothers! Not the greatness and stateliness of this new building, nor the vain honor that we are the builders of it, is the true, the real reason for our joy today, but a completely different one.

Well, Lutherans, convinced that I am only lending words to the thoughts of your hearts, I ask you now to let me show you that the true, the real reason for our present festive joy is none other than this threefold: the final purpose which this new building alone is to serve; the circumstances which alone have caused and made it necessary; and finally the love which alone has erected and adorned it.

That schools, whether lower or higher, are institutions of the highest importance for state and church needs no proof. Enemies as well as friends readily admit this. On the schools of a people depends, next to God, above all its weal and woe. They are the foundation on which a people builds itself. In them lie the roots of its happiness or its unhappiness, its existence or its decline and fall. - But that the schools in which religion is the main subject of instruction are of even greater importance is equally undeniable. Religious schools are either the poison houses, in which the poison is prepared, which already kills the young souls of the future citizens; or they are the heavenly gardens on earth, in which already the young plants are watered with dew from heaven for the awakening of a new divine life here and there. - The most important educational institutions, however, are undoubtedly those colleges in which young people are not only instructed in religion, but are themselves prepared to become teachers of it. For either such

high schools, if God's word does not rule in them, as Luther calls them, high gates of hell, or, if God's word rules in them, high gates of heaven. And to give shelter to such a university, that and nothing else is the high and glorious final purpose of this new building.

This house is not to serve earthly things as well as heavenly things. This tower rising to heaven with its church bell is not only to adorn this house, but above all to indicate its character and to call out hour by hour, day and night, to those who are inside and outside: "Sursum corda!" Hearts on high! Here is a house of holy studies! Here is a house of prayer! Here is a house of God!

In this house, not the word of men and the wit and wisdom of men, but the word of God, and nothing but the word of God and the whole word of God, and what serves to open it up and to use it, is to be studied with untiring diligence, day after day, from the first ray of morning until the setting night. Therefore, this house was not decorated so splendidly for the sake of its inhabitants, but for the sake of the Word of God, which should have a dwelling place in it.

In this house, however, the book of all books is also to be explained and interpreted not rationalistically from reason, not papistically from the writings of the Fathers, not rapturously from alleged new revelations, but apostolically Christianly from itself alone, that is, Bible from Bible, Scripture from Scripture, the Old Testament from the New, the New from the Old, the individual from the whole and the whole from the individual.

No new doctrines are to be explored in this house, but only the old and yet eternally young doctrine of Him who says, "Heaven and earth shall pass away, but my words shall not pass away."

In this house, not the private opinions and private views of any man, however pious he may be, but only the doctrine of the one holy general Christian church of all times and zones shall be driven and brought to bear.

In this House, not the special doctrines of any

of a sect, but only the teachings of the orthodox Evangelical Lutheran Church of the unchanged Augsburg Confession, this firstborn daughter of the Reformation, this true visible Church of God on earth, drawn from God's clear Word, are presented as divine truth.

In this house the doctrine of the Reformation shall not be reformed again, but shall be guarded and preserved as an inalienable, inviolable treasure with incorruptible fidelity, just as our Church publicly confessed it before all the world four and a half hundred years ago with great joy of faith and unparalleled heroism, sealed it with the blood of many thousands of her sons and daughters, and laid it down for all time in her confessional writings.

In this house, therefore, next to Christ, our one and only Master, and next to the holy apostles and prophets, no other man shall be the main teacher than Dr. Martin Luther, the Reformer of the Church, awakened and sealed by God, who, according to divine prophecy, flew as the angel with the eternal Gospel right through the heavens of the Church.

In this house, light and darkness, truth and error shall never peacefully dwell side by side, but the King of truth alone shall reign, who said, "If ye abide in my speech, then are ye my right disciples, and shall know the truth, and the truth shall make you free. I have not come to send peace, but the sword."

In this house only living believing Christians shall find admission, in order to be equipped here as heralds of the gospel of Christ, the Son of God and Savior of the world, who confess with the holy twelve messengers: "We do not consider ourselves to know anything among you, except Jesus Christ, the crucified. Therefore we hold that a man is justified without works of the law, through faith alone. By grace are ye saved, through faith: and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. Fear God and give Him glory."

In this house, not only shall the minds of those received therein be filled with the teachings of divine revelation, but these teachings shall above all be pressed into their hearts, so that one day, emerging from the school of the Holy Spirit Himself, they may testify in truth: "Whose our heart is full, our mouth overflows. We believe, therefore we speak."

In this house, those who are received therein shall not only have the opportunity to lie down in holy silence far from the noise of the world, but shall also be brought by God's grace to willingly renounce the lust, the goods and the honors of the world and to consecrate their lives, their powers, their souls until death solely to the service of Christ and the world to be saved, and therefore also to exchange this magnificent building with the most miserable earthly hut of our West with a thousand joys in his time.

This house is to become an armory of God, in which the spiritual armor of the knighthood of Christ is to be put on God-fearing young men, so that they will be able not only to plant and water, but also to fight victoriously with the sword of the spirit against all bulwarks of the prince of darkness, even if he appears in the form of an angel of light against the word of the Most High.

This house shall contain a spiritual waterworks, from which the water of eternal life will be conducted over mountain and valley and the spiritual deserts will be transformed into green pastures of living, faithful congregations.

In short, this house is to be dedicated solely to the glory of God and the beatification of redeemed sinners.

How? Is this not a great, glorious final purpose? And is it not reason enough for all believing Christians, and especially for us Lutherans, that our hearts beat faster with joy today, since we now see this new building, with God's help, completed without any accident and so well accomplished before us? Is this not reason enough for us to raise our voices today and rejoice and call out to one another: "The Lord has done great things for us, we are glad"? yes, that we call out to all of our fellow believers, confessors and comrades in arms, wherever they may be in the world: "Everything that has breath, praise the Lord! - Yes, truly, my brothers!

But the real reason for our joy today is not only the great and glorious purpose of this new building; we are also called upon to rejoice all the more in the circumstances brought about by God, which alone have prompted this major new building and finally made it a matter of unavoidable necessity.

When our Synod, the German Lutheran Synod of Missouri, Ohio and other states, gathered for the first time 36 years ago in the blessed city of Chicago, it was a small, unrespected group of only 12 poor little congregations. The church, which still called itself Evangelical Lutheran in this country, was in deepest decay. The doctrine of our church was itself an unknown country. The few preachers who still knew something about it and wanted to hold on to it were considered to be limited minds, of whom one hoped that they would soon be extinct. The confessional writings themselves were hardly known by name, and they were regarded as obsolete documents of earlier unenlightened times. Instead of the teachings of Luther, in this church calling itself after Luther, the teachings of Zwingli and obvious rationalism prevailed, whimsically combined with enthusiastic proselytizing methods. Hardly any preacher had a proper ministerial calling according to God's Word; rather, almost all were only hired for one or more years. Immortal souls were handed over to unprepared, immature men on trial, while the Christian parochial schools were abolished and the Lutheran youth was handed over to the religionless state for education in a good pagan way. In short, the so-called Lutheran church of our country was dead at that time, a mockery of all sects, which, like hungry night birds, divided into its corpse.

When our synod left with the then unheard-of slogan: "God's word and Luther's doctrine perish now and nevermore." it was not only the antichristic papacy, not only the united-evangelical community, not only the fanatical sects, but above all the local so-called Lutheran church, which our synod fought against with the greatest bitterness as a new old Lutheran sect leading to Rome, and which, as a foreign plant and un-American intruder, predicted with great confidence a soon inglorious downfall.

Our prospects were indeed quite bleak. To want to transplant the old Lutheran church, which had submitted to every letter of the Word of God, to this new land of untamed lust for freedom, seemed indeed to be an utterly hopeless, more than foolish undertaking. But far from being distracted by this, our synod did not ask: What must we do to become great and ours much? but only: What must we do to be found faithful before the Lord of the Church? Success, they knew, was not in their hands, so they entrusted it to God.

And what has happened? - Our enemies' evil-intentioned advice did not work. When the congregations saw that the preachers of our synod did not preach any new doctrine, but preached nothing else than what they, the congregations, had learned from Luther's dear little catechism; when the congregations saw that the preachers of our synod brought them the highest thing that a preacher can bring, namely certainty of God's grace and their blessedness; when the congregations saw that the preachers of our synod did not want to dominate them by force, but, on the contrary, first sought to bring them to the knowledge of their glorious Christian liberty and their holy congregational rights; when the congregations saw that the preachers of our synod did not seek their temporal, but only their immortal souls; when the congregations saw that the preachers of our synod would rather suffer hunger and sorrow, shame, persecution and expulsion, than depart from "God's word and Luther's teaching" in even one letter: - behold, one congregation after another entered our synodal association. The mustard seed took root, sprouted happily, and gradually became like a mighty tree under whose broad shady branches the birds of the air dwell. Old Lutheranism, at first despised, even laughed at, because of its initial diminutiveness, gradually became a power in America in the midst of fierce battles, so that at last everyone who wanted to be considered truly Lutheran had to make the effort to profess the doctrine of our synod. The old book treasures of our church, first of all its confessional writings and the writings of Luther, were pulled out of their dust, carried from house to house and eagerly read and studied by our people. Like a prairie fire, not only did true Lutheran faith and Lutheran life and character spread unstopably over the land, but God also gave us a unity of faith and a joy of faith with heartfelt brotherly love, so that at times the days of Luther seemed to have returned among us. Wherever a Lutheran church grew up like a fruit tree, even on a lonely steppe, a Lutheran schoolhouse soon sprouted as a young plant. The old pure songs full of the power of faith and the fervor of love, as sung by our fathers, resounded here again with their old sweet melodies. In short, the true Lutheran Church, which had already been sung funeral songs all over the world, came to life again here, rose from its grave and planted the flag of victory of the pure Gospel in more than a thousand places of our great confederation. For years the Macedonian cry, "Come over and help us!" has been ringing in our ears from all sides. An ever more powerful stream of Lutheran immigrants, also of our German language, pours over our country and settles it, so that almost week after week new congregations are founded.

The call for help comes not only from within our new fatherland, but also from the land of our fathers and even from the most distant countries of the world. And not only within our new fatherland, but also from the land of our fathers, yes, from the farthest countries of the earth, this call for help has been coming to us for years, deeply moving our hearts. Everywhere doors are opening for us to enter with the joyful message of God's free grace in Christ for all sinners. Although hundreds of workers have already been sent out from our institutions for the great harvest, the number of requests for such workers has not diminished over time, but rather increased, so that we have finally been unable to fulfill most of these requests with saddened hearts. And so it came to pass that even the existing insufficient number of students could no longer find room in our local institution building. A larger new building became a matter of unavoidable necessity.

I ask you then, beloved brethren in the Lord, is not all this cause for great joy for us today? Or how? Does the farmer complain when his happy harvest is so great that he feels compelled to tear down his too narrow barns and build new, larger ones? No, he rather rejoices and lifts up his hands with fervent thanksgiving to God, the kind giver. Behold, we too have no cause to be angry or to complain that we have been compelled by God's abundant blessing to undertake such a great costly construction; rather, we too have cause to rejoice in it from the bottom of our hearts and to lift up our hands to God today with humble thanksgiving. Until now, every new request for admission to our institution filled us not with joy, but with new worry; but from today on, opening the wide, bright rooms of this new Concordia of ours, we can cheerfully call out to every godly comer: "Be welcome! "Come in, you blessed of the Lord!" - Is that not joy? - —

But, my brothers, there is one more thing that fills us above all with great joy today: it is the love that alone has built and adorned this new building.

No generous millionaire has erected this magnificent building and offered it as a gift to our poor church. No prince has compelled us by force of law, through a school tax imposed by him, to make involuntary sacrifices for this work. No non-Lutheran has been approached by us and expected to contribute even a penny to the establishment of this hostel of a planting school of our church against his conscience. No man's gift has been wrung and extorted from him by unevangelical burdening of his conscience. No man's gift has been deceitfully extorted from him by the lying pretense that he will acquire abundant remission of sins through abundant gifts and, as they say, build himself a step into heaven. No one has been flattered out of his gift by exciting his sense of honor and low, hypocritical flatterers. We Lutherans abhor the principle that the end justifies the means. In accordance with the apostolic principle: "God loves a cheerful giver," nothing has happened among us, therefore, but our love has been kindly provoked. The crying need of countless children of our church has been painted before our eyes in vivid colors.

We have been reminded of the love of Christ, the good shepherd, who seeks the lost, who pours out his blood for all people, who wants to make all people blessed, and who wants to make all people, even united ones, blessed. Above all, we have been reminded of the love of Christ, the good shepherd, who seeks the lost, who has shed his blood for all men, who wants to make all men blessed and to call all men to him, even the lonely children of our church, and that we, whom he has so abundantly supplied with the bread of life, are his appointed instruments in this. "O you brothers, let us help our brothers!" we called out to one another. And, behold, a thousand and one thousand hearts and hands have been opened in our dear communities without delay and with joy. The inhabitants of the countryside competed with the inhabitants of the cities, the poor with the rich, the women with the men, the virgins with the young men, and even orphans and widows among themselves, to help that this building be erected and adorned in the most glorious way.

So then, my brothers and sisters in the Lord (God knows, not to flatter you, but for the glory of Him whose Word, grace and Spirit has worked all this in you), I dare, I say, to speak it freely and openly here: This house, with the help of the Lord, your love flowing from faith has built and so lovingly adorned. O glorious, delicious house! For what would it be without the love of its builders, even if it were made of gold, silver and precious stones? It would be a house from which God would turn away his face and into which he would not want to enter. For "God is love!" But the great gifts of love of the earthly richly blessed among us and the small delicious gifts of love of our poor, widows and orphans transform every piece of wood of this building before God's eyes into pure shining gold, every stone of its walls into pure sparkling diamonds. Sooner or later, this building may fall down, like all human work: as a monument to the love of faithful Lutheran Christians, this house will stand eternally, yes, eternally before God's eyes.

But, my brothers, blessing and prosperity of all works of love come from the Lord alone. So let us implore him again today, as we once implored him 44 years ago, when that unadorned little forest hut was finally ready before us:

"Come in! Come in!

Consecrate this house, O JEsu!" - —

Oh yes, Lord, not for the sake of our dull, impure, imperfect love, but for the sake of your fire-burning, pure, eternal, perfect love, we ask you to accept this house, which we hereby hand over to you. It shall not be our house, but yours, yes, yours. Take it under your gracious and almighty care. Move into it today and make your dwelling in it, and be and remain the right master of the house. Bless therein teachers and disciples. Bless therein the heavenly and the earthly bread. Let ever more abundant blessings go forth from this house into city and country, into hut and palace, for time and eternity. Bless our dear Synod and all its congregations whose love has built this house. Bless the dear brethren who have borne the great burden of care for the execution of this work in never wearying love for us all. Bless the builders who planned and directed this construction, and the builders who worked on it. Bless this country together with its government, under whose irdi

The protection of this house now stands. Bless this city that has willingly and kindly welcomed it into its bosom. Finally, bless also our celebration today to strengthen our faith, to ignite our love and to revive our hope.

Thanks, praise, glory and honor be to your great name, here in time and once there from eternity to eternity. Amen! Amen!

Festive greeting and congratulations

of the New York District Conference on the dedication of the new Concordia - Seminary building in St. Louis, Mo. to the ceremonial assembly there. *)

How great things God has done for us, beloved brothers!

Wherefore with joy we call ourselves your brothers in spirit

From the East of America, To merrily inaugurate with you the "*Concordia*" Today.

Yes, rejoice, O Christian flock! In God, in whom you trust, that he helped you so wonderfully and built this house for us, so that many faithful disciples of our Lord from near and far learn the pure doctrine.

Here shall not man's wit and word, No! God's word only teaches, and transfigures Jesus as the place of life before all the world, and forms witnesses, who praise the grace of Christ in the spirit, which is called Holy, Truth, Comforter.

May this house be blessed to the praise of your glory, so that only one confessor of your doctrine may walk in it, Which you gave us through Luther, so that they bring them pure and intact to posterity.

Let rivers flow from it in this last time of life, And on world and Christendom in rich flood pour, That all who stand in doubt And desolately go astray, May find the peace of Christ.

And like a lighthouse protects many from sinking in the weather,

So let your light, which flashes from here, shine as a savior,

That many, whom the tempest has lost, Thereby enlightened, from the deception to the right harbor penetrate.

Let the "*Concordia*," too, be rightly called Unity, and bless it in grace to uproot false doctrines, and to build up the covenant of peace in love on the eternal truth of the children of God.

So we stand united with you, you fathers and you brothers.

God, always look down with mercy on this place,

And let your eternal gospel shine from here to your glory in all lands.

But lead us with a strong hand to the eternal consecration feast, And let us there in the fatherland As your blessed guests In heavenly concordia. With
sweet hallelujah praise you without end.

(Sequences 34 signatures.)

*) Was communicated to the festive assembly in the afternoon of the second day.

(Submitted.)

To the new *alma mater* on September 9, 1883.

In the year of jubilee jubilee building is due To God's honor as a fruit of faith! Blessed Bethel, may God adorn thee With ornaments that no architecture finds or seeks! In full truth sunshine God's house shall flourish, adorned with holy discipline: No other word shall sound in these halls, Than that from Christ's own lips fell!

Prophet school as on Rama's heights, At Bethel, Gilgal and Jericho: After new things the eyes shall not see, The old sun shines gladly in the sky, Which Moses saw in Egypt's travail And in the Promised Land the "Alpha and Omega", Which glowed with equal power in Luther's days, Since teaching, life, light and blessing sprayed!

The old sun would be time-worn for millennia in the God-ordained course? But with the truth it would be reversed, every century would have to find it on? That, if one taught until the last day, one would not have the truth in the purchase? - Damned sense of the Greeks, go away: The truth is only one, tmmergleiche!

Prophet's pupil, faithfully prepared And untricked by the siren song Of false art: here God's fountain glides Along From Eden over Canaan! Hie sword of the Lord! Hie Gideon! - Spread the teaching of the cross as with the song of angels: "We shall become righteous by faith alone"! Glory to God in the highest, peace on earth!

(Hasta.)

(Submitted.)

Inauguration of the new Concordia seminar building.

God has already given many a day of joy to our dear synod. It has been allowed to sing many songs of praise to the glory of God. Fervent prayers of thanksgiving have risen up to God in their midst in numerous assemblies. Joyful looks and tears of joy have often expressed the heartfelt jubilation in shining eyes at joyful occasions. But probably never since the existence of our Synod have the prayers been prayed and sung in such a large, the hymns in such a joyful assembly, as on the 9th of September of this year at the heart-stirring dedication ceremony of our new seminary in St. Louis. The impression made on all who attended the celebration on the aforementioned day will be unforgettable. To the members of our dear Synod, who filled the fairground head to head by the thousands, the memory of the celebration that took place will be a source of lasting blessing. Did not the celebration far, far exceed all, even the highest and boldest expectations? People rushed to the place of celebration with joyful expectation. Everybody believed that there would be a large gathering there to sing their song of joy. But no one imagined that an assembly of 15-20 thousand would gather and fill the entire courtyard on the east side of the building all the way to the Jefferson Avenue sidewalks. Who, at the sight of this crowd of fellow believers, would not have had his heart immediately lifted into a festive mood when more than 30,000 joyful eyes shone out at him? Whose mouth would not have rejoiced when he saw hundreds of acquaintances from other parts of the world coming together for the celebration?

How many people, thousands and thousands of people from all parts of the world had rushed here to take part in the festivities? Almost every state, nay, every major city of our Confederacy had sent its representatives to the fairgrounds. From the upper Mississippi, from Minnesota, and from the Gulf of Mexico, from California, and across the Atlantic Ocean, from Germany, festival visitors had come. All the railroads which terminate at St. Louis brought in Extra trains hundreds, nay, thousands, of festival visitors, such as from Chicago, Milwaukee, Fort Wayne, Pittsburgh 2c. Probably about 160 pastors, among them 133 who had studied in the old Concordia in the latest as well as in the oldest times, had gathered for this celebration. Various synods had sent their representatives, e.g. the Honorable Norwegian Synod Mr. Praeses Koren, Past. Preus, Past. Ottesen, Prof. Stub from Madison; the Honorable Wisconsin Synod Praeses Bading, Prof. Gräbner; the Honorable Minnesota Synod Praeses Albrecht and Pastor Tirmenstein. Of the officers of our Synod, present from a distance were the Honorable General Praeses, Rev. Schwan, of Cleveland, and Vice-President Rev. Gross, of Fort Wayne, and District Presidents Biltz, Niemann, and L. Crämer. All the teaching institutions of our Synod were represented by professors from the institution concerned: Fort Wayne by Rector Schick, Prof. Crull and Director Bischofs; Springfield by Prof. Wyneken and Prof. Kröning; Addison by Director Krauß and Prof. Brohm. Students from Springfield also participated in the celebration on the first day of the festival. All the congregations in St. Louis had suspended their services in the church that day to attend the dedication of the seminary. So they came, the thousands of guests, to the festive joy. In ever new and ever larger crowds they filled not only all the places to sit, but every place where a foot could still stand in view of the speaker's platform. Imagine 15-20 thousand people gathered as listeners, anxious to hear every word of the speaker! What a sight! Not only that so many thousands, but also that they gathered almost from all the congregations of our Synod! Many a joyful surprise could be perceived, for example, when parents from Chicago suddenly met their son from Hastings, Nebraska, or when friends and acquaintances, who had not seen each other in many years and were separated by a thousand miles, suddenly shook hands. One could even clearly see that this was a day of joy not only for the congregations in St. Louis, but for the entire Synod. There were

always new joyful surprises as old acquaintances and friends were glimpsed from afar. It seemed as if there was no end to the confluence. Just as the many thousands of Thalem had given so cheerfully and voluntarily for the building of the seminary, so now also the great crowds came cheerfully and uncalled from city and country communities to share the joy of the happy completion of the building. This is without doubt the largest gathering that has ever taken place in our synod. Many a visitor to the fairgrounds, like the writer of these lines, may not have known at first what to look at first when he arrived: whether the magnificent, imposing building or the surging, ever-growing festive assembly. But very soon, in the exalted joy of the festivities, one felt so vividly seized by the consciousness, indeed, seized by delight and jubilation, that

that one belonged to the one spiritual temple of the Lord with these many thousands as a living building, that one was united with them by one faith and one hope, and that one was founded on one foundation with them, so that the magnificent earthly building could not be devoted to closer observation for the time being. This assembly was like the children of a family who had not seen each other for years and now suddenly met for the first time in their new, magnificent father's house. The admiration of the splendid house, the painted walls and ceilings, the artistic carving, the friendly rooms, the comfortable furnishings is not first of all the main thing that makes their hearts so joyful, but the common consciousness: We are brothers and sisters. So it was there on the festival square in front of our new Concordia. Only later did we rejoice together over the magnificent, solid, tasteful, comfortable building; but at first the festive joy of all hearts was enlivened, no, filled, by the fact that we were gathered as one family in the fresh Morgen air under the blue cloudless sky of east and west, south and north. Whoever observed the gathering a little more closely, would soon realize that only one joy came to the fore here, namely: I am most intimately connected with these many thousands. Where else would this joyful song of praise come from, as if from one mouth? Where else would the cordial, friendly encounter on all sides have come from? Known or not known - they were aware that they were united with each other in the Lord and that they rejoiced together in Him.

This was already the festive mood, before only the celebration of the inauguration took its beginning. But when the celebration was opened at 11 o'clock by the singing of the 150th Psalm by rare students, and under trombone accompaniment the magnificent hymn of praise: "Praise the Lord, O my soul", was sung by the entire festive assembly, how deep, how powerful, how heart-piercing was the impression when this powerful melody with its beautiful lyrics resounded so mightily! It will probably never have happened to many a reader to sing along with such a full-voiced chorale. In order that all those present could join in the singing, about 20,000 festive programs with the accompanying festive songs had been distributed on the square before the beginning of the celebration. After the end of the hymn, the honorable Doctor Walther entered the speaker's platform, which was erected in the open air at the northeast corner of the central building, and gave a speech with his usual power and freshness, which was listened to by the many thousands with the greatest excitement and attention until the end. Under the sound of this speech the festive joy in the heart reached its climax. Captivating words came from eloquent lips out of deep feeling of a joyfully moved heart. They gave the thousands the right tone of their joy. They clearly stated the reason for the celebration. It cannot be denied: if it had been appropriate, all listeners of this fiery, igniting speech would have testified publicly with loud words at the end of it, how powerfully their hearts were moved. But the deep, heart-moving impression that this festive speech had made was not to be a hidden one. Tears of joy and thanks rolled, the faces of the listeners shone in festive joy, the eyes shone in joyful jubilation. Many a prayer of thanksgiving rose from a deeply moved heart. Many a sigh pleaded with God that the blessing of the words heard might not only hasten, but

that will pass on to others as well. God will surely answer these prayers as well.

After the end of the speech, Luther's heroic song "Ein' feste Burg" 2c. was sung by the many thousands, accompanied by trombones. One must have heard the singing of this song to know the powerful impression it made. It is well known how pithy and powerful the text and melody are. But when the song was sung by so many thousands in the joyous festive mood, so fresh and lively, so lively and powerful, it sounded like a storm roaring through the forest, like a mighty mountain stream taking its course with irresistible force. Certainly with special joy, after the enthusiastic festive speech, everyone in his uplifted festive mood gave expression to his jubilation in this song. After singing this song, the celebration was over for the morning.

Hereupon the feeding of thousands took place. The dear congregations in St. Louis, whose warm hospitality has been known for many years, had at first wanted to accommodate the guests. But when they heard that thousands of people would come, they naturally had to refrain from accommodating them in the houses of the parishioners. Many, however, had sent out invitations to old friends and acquaintances. Although the dear members of the congregation could not entertain the large crowds in their homes, the guests who had hurried here were not to be left without physical refreshment. Long tables were set up to the west of the seminary building, where 1300 people could eat at once. From the early morning, many of those who had traveled on the railroads during the night had been fed at the general banquet table. Now, however, at noon, thousands were fed with coffee, bread, butter, ham, cheese, sausage, cakes, and so on. From a list I saw that among other things 400 pounds of coffee, 100 gallons of milk, a thousand pounds of ham, 2 barrels of sugar were eaten.

After everyone was satisfied, the second service began in the afternoon at 1/2-3 o'clock with a choral song performed by the students. Thereupon the chorale: "Now we ask the Holy Spirit" 2c. sounded from the festive assembly under trombone accompaniment. After this hymn, the Vice-President of the General Synod, Rev. C. Gross of Fort Wayne, appeared and showed in his speech what reason we have today for praising God. The speaker showed by the history of the Missouri Synod, as by the history of Concordia, what high cause we have to give all glory and praise to God alone as we look upon the magnificent building here completed. This heartily encouraging speech also received undivided attention from the large crowd. After an intermission of a quarter of an hour, there followed an English choral singing and then an English speech by Professor Crull of Fort Wayne. This speaker demonstrated from St. Paul, from Luther, and also from the history of our seminary and synod, how God's grace is powerful in the weak. With renewed excitement, the speaker kept the eyes and ears of his listeners fixed on him through his speech. God's grace alone deserves all the glory, that was the keynote of his speech.

Both speeches contributed not a little to keeping the so joyfully jubilant festive assembly in the right festive mood in the afternoon. Indeed, a true festive mood was sweeping through this mass of people. One did not need to be a keen observer

to make this perception. How quickly new acquaintances were made in high festive joy, new friendships were formed. Only one thought, only one feeling filled everyone, namely: "We are happy. Everyone was warmly welcomed. There was not the slightest disturbance. The festive time passed in the most beautiful order and peace. How radiant was the face, how shining the eye, when old Concordians met in front of the new, stately "*Concordia*" and the consciousness was now so powerfully revived that they belonged together, that a joy filled them, after the same place had lured them and attracted them in great crowds. Whoever had harbored the wish or the concern that our dear Synod would disintegrate and crumble into disunity and dissension, could perceive on the last Sunday how the fulfillment of his wish or his concern was not to be found in this assembly. What can be read in golden letters carved in stone above the main entrance gate: Concordia Seminar", clearly reflected that great assembly in front of the gate, namely: "Concord and Love".

After the afternoon celebration had ended with the singing of Luther's heroic hymn "Ein' feste Burg" in English, the thousands took a closer look at the magnificent building and its inner rooms. I will now try to give the reader a small sketch of the interior construction. Most readers have already seen an external view of the new magnificent building, and many probably already have the large, magnificent lithograph of the great building hanging in the frame in front of them. For those who have not seen the colored lithograph, I want to mention that every visitor must pronounce at the first sight that the building is an ornament of the city, in fact a magnificent building. This was also the opinion of the city mayor, Mr. Ewing, who was present at the speech of the honorable Dr. Walther as his student at Concordia 30 years ago, together with his wife. The building is constructed of fine red pressed brick with solid stone trim in a modern gothic style 3 stories high. A beautiful, tasteful tower protrudes a few feet from the main or central building and, as mentioned in the first speech, calls out to the young students: *Sursum corda!* i.e., hearts up! In the tower hangs bell and tower clock. The length of the building from north to south is 234 feet, the depth in some parts 80, in others 100 feet. The central part, projecting 20 feet against the two wings, is 75 feet long and 99 feet deep. Each side wing is 79 feet long by 80 feet deep. The interior of the building is furnished in the most comfortable and practical way. Admittedly, on the ground floor (basement), the kitchen and dining room are not thought to be large and spacious enough. But, as it is said, the cooking stove and the dining table have found only temporary accommodation in the seminary building. Continuing through the ground floor, we find a large, bright, 16-foot-high gymnasium. In addition, on the ground floor we find a large boiler room where 2 large steam boilers provide steam for heating all the rooms in the building, and also provide hot water to the kitchen and wash house. - Leaving the ground floor, we now enter the middle building from Jefferson Avenue. On the beautiful, stone entrance staircase, we must involuntarily linger a little and look with delight at the

In the main portal in the wall we can admire an artificially carved stone donated by Mr. Diener in Chicago, which depicts the log house in which our seminar once began 44 years ago. If we now enter the inner room, we find complete satisfaction in every respect. Light and air are the first conditions of a healthy and graceful dwelling. It is to the credit of the architect and the building committee that these conditions have been met in the most perfect manner. The plan of the interior arrangement is so simple and practical that one would like to ask why all educational institutions have not been built according to this plan long ago. You, dear reader, can soon have the right idea. So notice. From north to south, a wide corridor cuts through the entire length of the building on all three floors. But do not think of corridors of 2 to 3 feet, as are found in private houses, no, corridors that have the width of ordinary living rooms. In the north and south ends of the building, equally wide corridors run the full width of the building on all three floors. All corridors have light and air, like the parlors. Yes, the rooms are supplied with north, south, west and east air through them. In the whole building there is no dark room to be inhabited; even up in the attic the writer of these lines did not find any dark sinister rooms. To the right and left of the corridors mentioned above, on the second floor, there are 3 large classrooms, a large library and reading room; also living rooms for students, 2 closets, 2 washrooms and bathrooms with hot and cold water in the northern and southern parts of the building. The second floor is just so, only it has no library room and only 2 teaching rooms. The rest of the space is divided into living room, washroom, bathroom and so on. The third floor is quite similar. It contains only bedrooms, bathrooms, washrooms and so on. In each bedroom or living room are about 4 students. All the old junk, such as tables, chairs, etc., has wisely not been taken into the new building. Rather, each living room has been provided with 4 new desks, a new common work table, and new common bookcase with curtain. Each bedroom has lockable, handsome closets. The woodwork is well and handsomely done throughout. Hardwood is predominant. The paint is tasteful and clean to the highest degree, namely predominantly oak. The stairs are extremely comfortable, durable and gracefully crafted. Especially the inner main staircase is a piece of artistic work. Gas lighting is provided throughout the building.

But before we step out of the building, we must take a look at the great hall (auditorium), which occupies part of the first and second floors on the east side of the central building. This auditorium is, in a word, beautifully and magnificently decorated. The windows are of painted glass with pretty emblems, such as baptismal font, cross and crown, grapes and sheaf of wheat,

evangelists, Bible, dove, and so on. The 600 patented seats are arranged in a semicircular arch. On 3 sides are galleries, also with chairs. From both sides stairs lead

*) The building committee consists of the following gentlemen: Karl W. Behrens, president; E. F. W. Meier, cashier; Heinrich F. Müller, Christian Heintz, Dr. H. Dümling and D. C. J. Otto Hanser, secretary.

to the beautifully crafted cathedra. Behind it in the niche of the spire is a magnificent Luther painting, life-size, in a large magnificent gold frame, a gift from the painter Wehle from Milwaukee. - Much, much more could be mentioned in praise, but time and space do not permit the writer to do so. Every visitor expressed his undisguised joy and satisfaction. Whoever comes to visit, everyone will admit that the design of the building is a happy one and its execution a successful one.

On the evening of the first day of the festival, the entire building was magnificently illuminated and a beautiful fireworks display was set off to celebrate the occasion. On the second day, a large festive assembly gathered once again to listen to two Latin speakers, namely Prof. Pieper and Rev. Stöckhardt.

In the afternoon, students Meyer from New Zealand and O. Hattstädt from Monroe gave speeches; the former in English, the latter in German.

On Monday evening, at the end of the splendid celebration in the city, the *Te Deum* by Haydn was sung in the *Mercantile Library Hall* by all the choirs of the St. Louis communities with orchestral accompaniment. The performance met with general applause. The piece performed by the student choir, "Evening Prayer," also pleased the entire auditorium. Also the other musical presentations by the choirs, as well as the self-composed rondo on the violin, which was performed by the violin virtuoso, Mr. Past. Döhler, was very well received.

So the celebration was over. Many visitors of the wonderful celebration stayed a few more days in the hospitable St. Louis. Unfortunately, the pastoral conference held in the auditorium on Wednesday morning gave the writer of these lines the order to write a report on the celebration for the "Lutheran" before his departure for Chicago. He has tried to obey and has written down the above report cursorily because of the shortness of time at his dear host friend A. L. Rohlfing. It is written down what the writer felt. The celebration was a wonderful blessing for him. God grant that this report may also bear fruit. Amen. A. Reinke.

To the ecclesiastical chronicle.

The "Lutheran Church Messenger for Australia" of August writes: While the Lutheran Church in the old fatherland looks more and more like a "night hut in a pumpkin patch", one's heart opens wide when one looks to America. Admittedly, there too the Lutheran church has no other form than the Magdz form, but nevertheless it seems to be spreading there more and more, to be greening and blossoming free from the fetters of the state, and a Lutheran ecclesiastical life and consciousness among the people not only exists, but is also being cultivated. In spite of the fact that the Union spirit and unbelief have gained a firm foothold there, too, and are trying to damage the Lutheran church and have already torn it apart, it is and remains a formidable power there. Already in No. 4, we pointed out the great undertaking of a single synod, namely the Missouri Synod, which organized a new edition of Luther's complete writings, which could only be accomplished in Germany with great effort and the cooperation of the Emperor. The same synod, which was made up of about 800 German

The Lutheran Church of St. Louis, which consists of four synods and is united with four other synods to form a large church body called the "Synodal Conference", is now building a new seminary, or rather a Lutheran university, in St. Louis, since the old building has become too small. The construction has progressed so far that, God willing, the dedication will take place in September. The building costs have not been raised through begging from other believers, nor through theatrical societies or other such means, but through the voluntary contributions of the individual congregations.

The Western District

of the Missouri, Ohio, et al. St. Synod will hold its synodal sessions this year, God willing, Oct. 10-16, in Altenburg' Perry Co, Mo. This will be followed by a district pastoral conference on Oct. 17. - Pastors are requested to submit their parochial reports.

A discount on the boat line fare will be given to any pastor upon presentation of a permit or letter envelope.

For further information, please contact Mr. C. H. Rohlfing, ot Dear Lro8, 8t. 4 "oui8, lcko. but do not forget to enclose a three-cent stamp.

I. A. Mayer, Secr.

The Progymnasium

of the Southern District of the Rev. Synod of Missouri, Ohio, & a. St. at New Orleans, La.,

will be reopened, s. G. w., on Monday, October 1, morning 9 o'clock. Applications for admission are requested as soon as possible, no later than September 15.

In regard to admission, it should be noted that a written certificate of the moral conduct, aptitude, and knowledge of the person to be admitted must be submitted. For admission to Sexta, a good knowledge of the parochial school is required; for Quinta, knowledge of the regular declensions and conjugations in Latin.

Each student has to provide their own bed, mattress, bedding and blankets.

Boarding fee for out-of-town students is -12.00 per month (laundry not included).

All pupils who devote themselves to the service of the church in the preaching or school office receive the instruction in the institution free of charge;

those who take up another life profession have to pay -50.00 for the school year of 10 months.

The cost money is to be paid at the beginning of each quarter and is best sent in directly (not by the students) to the undersigned. Also, the students should not have their money in their own hands, but should have it administered by the director. - Letters are to be addressed: ?rok. L... V. Uoppe, Ao. 115 N6rp8ieüore 8t., New Orleun8, 4,a.

On behalf of the Supervisory Authority A. F. Hoppe.

Explanation.

The "Lutheran Standard" of September 8 brings, among other things, the advertisement, made with malicious glee, that schoolteacher Lindemann, "a son of the blessed Principal Lindemann, of Addison Seminary, who severed his connection with Missouri for the sake of doctrine," has been appointed to the Ohio Synod. Unfortunately, this son (?) accepted the appointment. If now, however, the "8ta "ckarc1" reflects on the reputation of the blessed director, with the ulterior motive that his son, as a faithful follower of the false Ohio doctrine, which Prof. Schmidt wanted to octroy to my blessed father, had crossed over, then, for the sake of the blessed, let me be permitted to testify to this at least:

1) That I can prove from my father's notebooks and sermons that he taught the opposite of that by which the Ohio Synod now differs from Missouri and me;

2) that my brother indicates to me his conversion, of which I had not the slightest idea, with the remark: "As far as doctrine is concerned, nothing is required of me that would be against Missouri. Reasons of quite a different nature tempted him to throw himself into Ohio's arms. Br.
Lindemann.

A request for help.

Most of the dear readers of the "Lutheran" will probably already know that the Lord struck our city of Rochester with a terrible hurricane on August 21. It is probably not appropriate to report more about this here. I would only like to say that none of the reports I have seen exaggerates the magnitude of the devastation and the nameless misery. It is really so great and terrible that it cannot be exaggerated; those who have not seen it cannot form any idea of it. Now, dear reader, in the most severely afflicted part of the city lived dear comrades of the faith of yours. These also lost everything, everything, house, beds, household utensils, clothes, in short, everything they had laboriously acquired and saved under God's blessing. Of the 46 members of our congregation, about 10 remained undamaged.

Now, by God's grace, our little church had become too small, so we had to build a new one. We dared to build a new church

They did not want to undertake anything, but only wanted to add on and then give the whole thing a more ecclesiastical appearance. All members showed great desire and joy for this, and also signed abundantly according to their ability. About a month ago, five of our dear members were robbed of all their belongings by a storm. Although our love had already been claimed, and we had lost considerable help, which we counted on very much, we did not lose heart, but continued with the construction and hoped to carry it out without other help. Now, however, after our church was almost completely finished, but was again very much damaged by the storm; now that our members not only cannot give anything, but are also so much in need of support themselves, we cannot help it, we must turn to you, dear brothers and sisters in the faith, in our great need and ask: Help, O help us! Here is really great need, and help is urgently needed. Help is needed by almost every member of our congregation, help is needed by our whole congregation to build its house of worship. Several older pastors, whom we asked and who had seen our need, told us: "Certainly, if ever a congregation needed help, it is this one. Oh, so do not deny us our request, which we address to you in great need: Help us! Our members are all in great need of support, they have nothing at all, but they all groan over our church debt, for they who have nothing should still give, or we run the risk of losing our dear house of worship. We do not ask for great gifts; every gift, however small, we will accept with great thanks. The Lord Himself will reward you abundantly one day, if you do it in faith.

Any love offerings should be sent to the undersigned.

On behalf of the community

Karl Schmidt, Pastor.

Rochester, Minn, August 28, 1883.

* -> *

That the congregation of Mr. U. K. Schmidt at Rochester, Minn. has also been afflicted by the terrible calamity which has affected that city, and is in great need of assistance, certifies
O. Elöter,

d. Z. President of the Minnesota and Dakota District of the Synod of Missouri, Ohio, et al. St.

Valley Creek, Sept. 12, 1883.

Conference displays.

The next St. Louis One Day Pastoral Confercnz will be held on the first Wednesday in November. G. S.

The Central Illinois Pastoral Conference will meet October 9-11 at Mr. Liese's church in Quincy. - Brothers are asked to give 14 days notice of their coming to the kastor loei. L. E. Knies.

The Northern and Western Michigan Conference will meet, s. G. w., Thursday, October 11, at Bay City. I. A. Bohn.

The mixed pastoral conference of the third district of Minnesota will meet, s. G. w., Oct. 9-11, at the home of Mr. P. Dreher at Town Lanesburg, Le Sueur Co., Minn. - Picking up Monday from Belle Plaine, St. P. and S. C. R. R., and from New Prague, Minn. and St. L. N. R.

Ch. Alpers.

The Southwest Indiana District - Conference will meet, s. G. w., October 8-11 - Monday noon to Dpnnerday noon - at the home of Mr. P. Bachmann at Evansville, Indiana. G. Mohr.

The Indianapolis-Seymour Special Conference will assemble, s. G. w., October 2-4, in Seymour, Ind.

F. More.

The Northern Iowa District Conference will meet, w. G., on October 2, at the church of Mr. v. Strohe near Monticello, Iowa. Early registration with the local pastor of course. F. S. Bünger.

The Baltimore District Conference will meet, s. G. w., October 9-11, at the home of Mr. P. C. H. F. Frincke at Baltimore, Md. - Registration requested.

A. T. Pechtold.

To the Fort Wayne Conference Scoreboard.

The resolution passed in Cleveland to excuse the teachers refers only to those teachers who cannot come because of their school. G. Spiegel.

Revenue to the Illinois District's coffers:

For the synod treasury: From the Venedy congregation by Fr. Achenbach \$13.00. Communion collection from Fr. Flachsbart's congregation in Dorsey 3.00. Fr. Mueller's congregation in Echester 8.40. Communion collection from Fr. Schuricht's congregation in St. Paul 15.60. (Summa P40.00.)

For the new building in St. Louis: Fr. Brauer's parish in Brecher 31.50. By Fr. Achenbach from the parish in Venedy 100.00. By Fr. Schmidt in Schaumburg, sent by W. Sporleder, 9.00. By Fr. Grüber in Bethlehem from W. Völker 10.00, F. Haseley 1.00, I. Richert 1.50, W. Kröning 7.00, F. Bernahl 2.00, G. Duckwitz 1.00. By? Schliepsiek from the Gem. in Uatestown by Bro. Seemann, Chr. Jakobs, Chr. Mahls each 5.00, I. Rohde 2.50, Chr. Schwager, Bro. Jakobs, Bro. Meier each 2.00, Joh. Nagel 1.00, C. Schliepsiek .50. By I'. Loßner in Lake Zurich by Herm. Fischer 6.00. (S. K194.00.)

For inner mission in Nebraska: Through Fr. Heyer in Jef- ferson of Father Möller 1.00.

For inner mission in the West: Fr. Beck's congreg. in Jack- jonville 3.50.

For inner mission in the Northwest: ? Beck's comm. in Jacksonville 3.50.

For inner mission: By ? Baumgart in Darmstadt from H. Noack 1.00. By ? Schäfer in Renault, sent at H. Seboldt's wedding, 2.55. By ? Wunder in Chicago from N. N. 5.00, I. Häberle 5.00. By ? Drögemüller, part of mission festival coll. in Arenzville, 20.00. By ? Achenbach by W. Hülskötter at Venedy 5.00. Half of mission festival coll. by ? Frederking's comm. at Dwight 33.00. By ? Brewer in Brecher by Chr. Kölling 5.00, by the Gem. 17.12. ? Wartens' Gem. at Danville 14.60. By ? North from H. Ilsemann in Hinckley 1.00, from the comm. bell bag 2.50. By ? Bad, part of mission festival collection in Stewardson 40.00. ? Knief's parish in Golden 4.25 & from F. L. E. & M. K. that .50. By ? Flax's beard of links of his gem. in Dorsey 9.00. ? L. von Schenck .93, whose comm. in Rockford 6.32. ? Bergen's congregation in Prairie Town 7.00. By ? Steege in Dundee by women's club 12.00. By ? Schmidt in Schaumburg by Mrs. N. 2.00. By ? Schroeder in Sodus, part of a mission festival coll., 28.50. By F. Holzmann, part of a mission festival coll. of the congregations in Grant Park and Sumner, 14.50. ? Karth's comm. at Worden, 7.50. (Summa \$244.27.) NH. Missing from my last receipt: By ? Kuehn in Belleville by s. Gem. 26.90 and by Mrs. A. S. 1.00. Same reads: From widow Pilgrim by ? Wagner 5.00.

For Jewish mission: By ? Drögemüller, part of mission festival coll. at Arenzville, 15.00. Part of mission festival coll. of ? Frederking's comm. at Dwight, 4 p.m. (p. \$31.00).

For Negro mission: By ? Drögemüller, part of mission feast coll. at Arenzville, 5.00. Part of mission feast coll. v. ? Frederking's comm. at Dwight 16.00. By ? Licked, part of mission festival coll. at Stewardson, 10.00. By ? Landgrave in Decatur by Mrs. N. N. 5.00. (S. \$36.00.)

For the Emigr. mission in Baltimore: part of mission festival collections: by ? Drögemüller in Arenzville 4.00 and by ? Schlechte in Stewardson 5.00. (p. \$9.00.)

For the Emigr. mission in New Dort: part of mission festival collections: by ? Drögemüller in Arenzville 4.00 and by ? Schlechte in Stewardson 5.00. (p. \$9.00.)

For poor students in St. Louis: By ? Drögemüller, part of mission festival collection in Arenzville for F. C. Drögemüller, 10.00. ? Röoers Gem. in Arlington Heights for E. Bäs 13.00. (p. \$23.00.)

For the Wasch lasse in Springfield: Through ? Drögemüller, part of the Misfionsfest collection in Arenzville, 2.85.

For poor students in Springfield: Through ? Drögemüller, part of the mission coll. in Arenzville for L. G. Dorpat, 10.00. By ? waiting in Danville from the young men and maidens in sr. Gem. for F. Witt 4.00. ? Döderlein's congregation in Homewood for Herm. Wacker 14.75. Durck ? Noack in Dalton for Rud. Wilde: sent at W. Bachmann's birthday party 10.00 & by Bro. B. 5.00. By ? Schröder in Sodus, part of a mission feast coll. for Witt, Hubert and Horrel-brink 10.00. each (p. \$73.75.)

For poor students in Fort Wayne: By ? Drögemüller, part of a mission coll. in Arenzville for C. Drögemüller 10.00, by G. Büscher 10.00. By ? Schuricht in St. Paul for Karl Albrecht of Heinr. Opfer 10.00, Karl Krünegel 1.00 -U. of Frauen-Verein 8.25. From Addison: part of a coll. at teacher E. Rosen's wedding for W. Bäder, 10.00; by F. L. Krage 2.00, widow Heuer 5.00 for A. Bartling. (S. \$56.25.)

For poor students in Addison: By ? Große in Hartem, coll. at teacher W. Schulz' wedding, 6.27. By ? Schröder in Sodus, part of a mission festival collection "for a student from Danville", 20.00. Part of a collection at teacher E. Rosen's wedding in Addison for A. Roßmann 10.00 u. von Th. Mertens 5.23. (S. \$41.50.)

For poor students in Milwaukee: Through ? Miracles in Chicago by the women in his congregation for A. Leutkäuser 5.00. By ? Winter in Hampton by Mother L. for A. Winter 5.00. (p. \$10.00.)

For the Progymnasium in Milwaukee: From Addison: by F. Leseberg 2.00, I. Scklomann 1.00, Ed. Fiene 3.00, Dir. Krauß 5.00; by teacher A. Weder from I. Brakmann 3.00, H. Hackmeister 3.00, H. Marquardt .50; by teacher E. Rosen from W. Struckmeyer, Chr. Martin, D. Krägel, F. Fedderke, H. Trätow, F. Tonne sen. each 2.00, F. Eichhoff, F. Fuhr, F. Tonne jun, Widow Preußner, Fr. Precht, L. Hahne, W. Thiemann, Ch. Trätow each 1.00, H. C. Buchholz, F. Liepitz, Soph. Trätow, F. Bartling each .50, Widow Heuer, H. Tonne, F. Kueker, W. Grote each 3.00, H. Timm 4.00, W. Heuer, H. Heuer, H. Rittmüller, F. Gehrke, H. Kueker, H. Heidorn each 5.00, H. Oehlerking 20.00, F. Rittmüller 15.00. By 1? Winter in Hampton by Mother L. 5.00. By F. Holzmann, part of a mission festival coll. of Gemm. in Grant Park & Sumner 28.50. For construction: By ? Miracle in Chicago by I. A. Zicher 20.00. For a piano: by ? Miracle in Chicago by N. N. 5.00. For the maintenance fund: by ? Landgrave in Decatur, thank offering for happy delivery of Mrs. W. Koszes. Delivery of Mrs. W. Koszeska, 1.00, Mrs. Louise Sublatin 1.00, Cath. post office .10, by ctl. Members of the community 2.50. (p. \$183.60.)

For ? M. L. Wyneken: From members of the North Illinois Pastoral Conference 37.25.

For infirm & sick pastors & teachers: By ? Schlechte, part of a mission festival coll. in Stewardson 10.70.

For the widow's fund: ? Large congregation in Addison 64.19. By ? Love in Wine Hill, thank offering for happy delivery of Mrs. Dor. Brueggemann, 5.00. (S. \$69.19.)

For the deaf and dumb: ? Frederkings Gem. at Dwight 8.00. By ? Grüber in Bethlehem by W. Völker 1.00, H. Jagow .50, G. Duckwitz 1.00. (S. \$10.50.)

For the orphanage near St. Louis: By ? Grüber in Bethlehem by G. Duckwitz 1.00.

For those in need in Rochester, Minn: By ? Schmidt in Schaumburg by Mrs. N. 1.00.

For Franz Buszin in St. Louis: By ? Drögemüller, part of a mission festival coll. in Arenzville, 10.00.

For I. Koch at the hospital in St. Louis: By ? Meyer in Lincoln of Fr. Filter .50, Chr. Lohrens 5.00. (S. \$5.50.)

Addison, Ill, Sept. 3, 1883; H. Bartling, treasurer.

Revenue to the Middle District's coffers:

For the Lutheran Free Church in Saxony 2c.: From some members of ? Schmidt's congregation in Indianapolis -15.10.
 For emigrant mission in New Dort: ? Evil Gem. to South Ridge 10.65. ? Jüngels Gem. to White Creek 12.85. (p. -23.50.)
 To the budget in Fort Wayne: ? Hafner's store near Darmstadt 3.50.
 To the household in Addison: ? Schlesselmann's Gem. in Bremen 10.64.
 For poor students in Springfield: Mrs. Skenkel-beraer in Mount Hope 5.00. Wedding collection at ? Engelbrecht in Darmstadt 18.00. (S. -23.00.)
 To the budget in St. Louis: ? Hafner's Gem. in Darmstadt 1.00.
 For sick pastors and teachers: I. Sattler in La Fayette 5.00. ? Lange in Valparaiso 2.00. (S. -7.00.)
 For inner mission: 1) general: ? Schöneberg's parish in La Fayette 4.80, ? Trautmann's church in Columbus 14.00, ? Dröge's parish 7.50, ? Hiller's parish in Minden 12.50, ? Schlesselmann's parish in Bremen 12.20, ? Grimm Sr. that. 2.00, ? Daib in Friedheim 1.00, N. N. in Hilliard 13.00, ? Horst's comm. das. 9.00, his comm. near Dublin 2.58; 2) especially for the West: ? Niethammer's comm. at La Porte 17.84, ? Kühn's Gem. at Dudleytown 5.63, H. Fruchtenicht at Louisville 10.00, K. Hommel's das. 1.00, N. N. at Columbus 3.00, ? Schumms Gem. at Kendallville 21.00; 3) especially for Nebraska: B. Umbach at Darmstadt 1.00, Mrs. H. Schulte das. 1.00, Karl Westenfeld at Fort Wayne 2.00. (<s. -141.05.)
 For the deaf and dumb: ? Böses Gem. at South Ridge 10.52. ? Schlesselmann's Gem. in Bremen 4.55. Wedding coll. with M. Keck in Darmstadt 8.50. (p. -23.57.)
 To the seminar building: ? Kühn's Gem. near Dudleytown, night 9.00. ? Denninger's at Mount Hope 5.00. ? Hugues parish at Vincennes 31.00. ? Schlesselmann's church in Bremen 11 a.m. From ? Hassold's parish in Huntington 10.00. H. Kühn through ? Horst 2.50. (p. -68.50.)
 For Negro Mission: A. Kohtz in La Fayette 1.00. Mrs. S. I. to White Creek, thank offering, 2.50. Mrs. Wieg through ? Sitzmann 1.00. teacher Glaser's school children in Marion Township 2.63. Mich. Hermann at Fort Wayne .75. (S. -7.88.)
 For the sick ? Sallmann: ? Niemann's comm. in Cleveland 31.00. Synod coll. during Middle District meeting 93.80. (p. -124.80.)
 For student S. Glaser in Fort Wayne: wedding coll. at Ch. Mueller's in Marion Township 4.50.
 For the widow's fund: 1) Contributions: ?? Schäfer in Waymansville, Scheips in Hobart, Diemer in Pomeroy, Siek in White Oaks, Lange in Valparaiso, Niethammer in La Porte, Trautmann in Columbus, teachers Baumgart and Nolting in Dudleytown, 4.00 each, ?? Wunderlich at Tolleston, Heinz at Crown Point and Jungkuntz at North Judson 2.00 each, ? Denninger at Mount Hope 3.00, ? Hiller in Minden 1.00. 2) Gifts: I. Sattler in La Fayette 5.00. Wedding coll. at W. Nordmann by ? Jünger 12.00. (S. -63.00.)
 For Jewish mission: ? Zschoches Gem. in Marion Township 4.50. N. N. through ? Rupprecht 1.25. ? Siek in Weiss-eichen 1.00. Mrs. S. I. through ? Jünger, thank offering, 2.50. Mrs. H. Schulte in Darmstadt 1.00. (S. -10.25.)
 For the congreg. in South Bend: F. Rosswurm in Huntington 2.00.
 For ? M. W.: ? Siek in white oaks 2.00.
 For the Gem. in Planitz: ? Sievings Gem. in Fairsfield 11.00.
 For the synod treasury: ? Evil's Gem. at South Ridge 9.30. ? Franks Gem. at Leslie 4.25. ? Ernst's congregation at Euclid 5.70. ? Rupprecht's parish at North Dover 27.40. ? Spiegel's parish in Adams Co. 11.90. ? Daib's comm. in Friedheim 1.12. His comm. that. 8.88. ? Niemann's parish in Cleveland 175.75. ? Zschoche's comm. in Marion Township 29.50. ? Hassold's land congreg. at Huntington 1.18. ? Schmidt's gem. in Indianapolis 29.41. I?. Seuels Gem. in Indianapolis 45.00. (p. -349.39.)
 For the orphanage near St. Louis: Maid Katz-mann in La Fayette .25. ? Siek in White Oaks 2.00. Mrs. F. Schulte in Darmstadt 1.00. (p. -3.25.)
 Fort Wayne, August 31, 1883, C. Grahl, Treasurer.

Entered the Southern District Caste:

For the widow's fund: By ? Geyer in Serbin, Tex., -4.00.
 For the deaf and dumb: Through ? Birkmann in Fedor, Texas, thank offering from Mrs. C. Jakob for happy delivery, 2.00. From Mr. Cornehl in New Orleans 10.00. Delivery, 2.00. From Mr. Cornehl in New Orleans 10.00. (Summa -12.00.)
 For the new building in St. Louis: By ? election in Mobile, Ala., collection sr. Parish, 10.00. Through ? Stiemke in New Orleans, 3rd down payment of St. Johannis-Gem., 44.50. (p. -54.50.)
 For the Progymnasium in New Orleans: St. John's Parish in New Orleans 21.00. By Treasurer E. Roschke in St. Louis 22.09. By ? Wischmeyer in Rose Hill, Texas, coll. sr. From the Young Men's Association of Zion Parish in New Orleans 5.00. Coll. of Zion Parish in New Orleans 20.00. Through Treasurer E. Roschke in St. Louis 7.45. From the Young Women's Association of Zion Parish in New Orleans 4.00. (p. -87.04.)
 For inner mission in the South: By ? Birkmann by H. Sternberg at Pottsboro, Tex., 1.50, coll. sr. Gem. at Fedor, Tex. 13.00. By Jakob Scherer at Hockley, Tex. treasurer of Texas mission, by E. F. W. Meier, treasurer at St. Louis, 200.00. By ? Trinklein 1.10. By ? Klindworth in Wm. Penn. Tex. by Wm. Schröder there 1.00. By ? Rösener of N. N. in New Orleans 1.00. (Summa -217.60.)
 For Negro mission in New Orleans: Through ? Geyer in Serbin, Te^a, baptismal record with A. Wagner, 1.75.
 For poor students in New Orleans: Through ? Birkmann by Mrs. C. Jakob, thank offering for happy delivery, 2.00. Delivery, 2.00.
 For the orphanage in New Orleans: From the branch of the St. John's congregation in New Orleans 45.75. From the branch of the Zion's congregation in New Orleans 37.25. By ? Geyer in Serbin, Tex. baptismal record with A. Mörbé 2.50. By ? Wischmeyer at Rose Hill, Tex. coll. sr. Gcm., 7.50. From the Young Men's and Young Women's Association of Zion Parish in New Orleans 75.00. By Mr. Pilger in New Orleans 1.00. From the Branch Association of St. John's Parish in New Orleans 49.00. By ? Klindworth in Wm. Penn. Tex. from Mrs. N. N. there 5.00. By ? Wilder from Mr. Kaiser .25, surplus from children's party .75, from collection box in church 2.00. From St. John's Parish branch in New Orleans 20.60. From Zion's Parish branch in New Orleans 27.00. From ? Birkmann, s. at wedding at Mr. A. Urban's in Fedor, Tex. 7.35. (p. -280.95.)

pt. 5, 1883. g. w. fry e, cashier. 38 8t. ^nclorrv 8tr.

Entered the caste of the Western District:

For the synod treasury: From Jmm.-Distr. in St. Louis -29.25. From ? Maack's congregation at St. Charles, Mon., 6.00. From the Trinity Distr. in St. Louis 7.10. Coll. of the congregation of ? Grimms in Washington, Mon, 5 p.m. ?.. Brandt's Gem. in North St. Louis 28.40. (p. -87.75.)
 For inner mission: mission festival coll. by ? Döring in Washington Co, Oregon, 22.00. By A. R. in St. Paul, Minn, 3.00. From the missionary caste in ?.. Brandt's gem. in North St. Louis, 9.20. ? Michels' Gem. in Franklin Co, Mo, 5.00. ? Jehns' Gem. in Kansas City, Mo., 30.00. M. S. in St. Louis 5.00. N. N. by ? Hafner in Leaven-worth, Kans., 5.00. Mission feast coll. in Gem. ? Richters in Ellisville, Mo., 40.00. H. G. by ? Nützel in West Ely, Mon., 2.00. ? Pennekamps Gem. in New Wells, Mon., 10.00. Coll. of Joh. Gem. ? Jungcks in Palmer, Kans., 5.45. Mission festival coll. of congregations in Baden, New Bielefeld and Columbia Bottom, Mon., 51.95. Of etl. members of congregation ?.. Biltz' in Concordia, Mo., 11.50. From the missionary treasury of ? Brandt's congregation in North St. Louis, 10.00. ? Lentzsch in Craig, Mon., 2.00. Several members from his congregation 17.50. ? Becker's Gem. at Fair View, Kans., 6.62. Part of mission feast coll. in the Gem. ? Heynes to Lake Creek, Mo., 75.00. (p. K311.22.)
 For negro mission: Missionsfestkoll. der Gem. ?.. Lükers in Aroma, Kans., 6.00. Mission festival coll. of Gem. ? Richters at Ellisville, Mo., 10.00. From the school children of teacher Jung at Collinsville, Ills., 5.50. Part of mission festival coll. at Gem. ? Heynes to Lake Creek, Mon., 30.00. (p. H51.50.)
 For Gentile mission: Herm. Brundieck in Wisner, Nebr., 2.00. Mission Festival Coll. of Gemm. in Baden, New Bielefeld & Columbia Bottom, Mon., 10.00. (p. K12.00.)
 For Jewish mission: mission festival coll. in the church ?.. Richters in Ellisville, Mon., 10.00. Mission festival coll. at the congregation of ? Lükers in Aroma, Kans., 6.00. (p. K16.00.)
 For emigrant mission in New York: Coll. of Gem. Willes near Brownsville, Mon., 10.80. ?.. Spehr's congregation in Appleton City, Mon, 3.00. Mission festival coll. of congregations in Baden, New Bielefeld and Columbia Bottom, Mon, 10.00. Mission festival coll. in the congregation of ? Richters in

Ellisville, Mon., for New Uork and Baltimore, 5.00 each. (S. O33.80.)

For the deaf and dumb: ?. Spehr's Gem. in Appleton City, Mon., 3.00.

For new construction in St. Louis: ?. Rehwalder's parish on Clark's Fork, Mon., 2nd line, 108.00. Mrs. Math. Strübing in South St. Louis, 16.00. ?. Maack's Gem. at St. Charles, Mo., 3rd t., 37.00. Zion's Distr. at St. Louis, 4th t., 1200.00. ?. Matuschka's congreg. at New Welle, Mo., 85.00. Bethlehem's congreg. at St. Louis, 5th p., 80.00. ?. Michels' congreg. in Franklin Co, Mo, 4th tr., 45.00. G. Backer in Paducah, Ky>, 2.00. ?. Janzow's Gem. in Salem, Mo., 9.75. C. Nagel by ?. Pennekamp at New Wells, Mo., 5.00. Tri-Ing. dist. at St. Louis, 12th c., 252.00. F. Klauenberg by ?. Meyer at East St. Louis, 3.00. ?. Griebel's St. Paul's congreg. in California, Mo., 3rd tr., 15.00. ?. Biltz's Gem. in Concordia, Mo., 100.00. N. N. by F. W. Schuricht in St. Louis 10.00. F. Jsenhagen in Swampscott, Mass., .45. ?. Lentzsch at Craig, Mo., 10.00. Gem. at Neu-Gehlenbeck, Ill. by ?. Schieferdecker, 3rd Sdg, 17.50. ?. Stöckhardt Gem. in St. Louis, 9th sdg., 500.00. Mrs. Hogen by I. A. Meyer dahier 10.00. (S. \$2505.70.)

For the Free Church in Saxony: Gem. ?.. Heynes to Lake Creek, Mon., 6.00.

For the Progymnasium in New Orleans: by?. Biltz in Concordia, Mo-, by Mrs. Meta Frerking 5.00, by?. Sennes Gem. in Alma, Kans., 10.00. (S. \$15.00.)

For poor students in St. Louis: Mrs. Geisel in St. Louis .50. coll. on?. Pfotcnhauer's wedding for Dietz May 15 (p. K15.55.)

For the Macon City, Mo. congregation: by Treasurer Tiarks in Montieello, Iowa, 14.80. by Treasurer Menk in St. Paul, Minn. 15.58. (S. H30.38.)

For the widow's fund: W. Waltke by ?. Brandt at North St. Louis 5.00. Mrs. Geisel at St. Louis 1.00. By ?. Heyne's Gem. to Lake Creek, Mon. 7.00. (S. \$13.00.)

For the new organ of the local seminary: L. D. E. at Homewood, Ill, 5.00.

St. Louis, Sept. 11, 1883. E. Roschke, Treasurer.

Revenue to the Wisconsin District's coffers:

ForNegermission: From?. Neichmann's congregation-2.00. Part of mission festival collection in Reedsburg 20.00. E. F. Eggert in Milwaukee 1.00. Coll. at wedding of teacher C. Schefft 10.00. (Summa -33.00.)

For poor students at Springfield: H. Heinecke in Hancock 2.50.

For the Schumann brothers: ?. Wambsganß' Gem. in Hancock 13.50.

For the comm. in Butternut: Triune comm. in Milwaukee 41.04.

For those damaged by hurricane: By ?. Cellars in Racine from ?. Wichmanns Gem. in Freistadt 18.43.

For ?. M. L. Wyneken: ?. Wambsganß' Gem. 6.00.

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For student W. Schmidt in Springfield: ? Wambs- ganß' Gem. 9.26. Wedding coll. bet Joh. Borkenhagen 6.90. (p. -16.16.)
 For the Negro Church in New Orleans: Wedding coll. with Mr. Köpke in Kirchhain 10.80. N. N. in Milwaukee .25. (S. -11.05.)
 For poor & sick pastors: ? Wambsganß' Gem. in Adell 5.61.
 For the seminary building in St. Louis: From the Dreieringk. congregation in Milwaukee, 25.00. From the Kreuz congregation, 13.00. ? Strasen's congregation in Watertown, 4th Sendg., 150.00. (p. -188.00.)
 For college building debt repayment in Milwaukee: H. A. Koch in Milwaukee 25.00. W. Damköhler that. 10.00. ? I. Frese 5.00. Mrs. Burlage in Omaha 5.00. From P. Strasen's parish in Watertown 7.60. ? Wambsganß' Gem. in Adell 25.00. (p. -77.60.)
 For teachers' salaries & maintenance of the college in Milwaukee: k. Wichmann's Gem. in Freistadt 15.55. Coll. at the wedding of teacher G. Penalties 9.65. ? Wambsganß' Gem. in Adell 18.00. (p. -43.20.)
 For orphanage in Addison: Mrs. M. Schneider in Mequon 1.00. ? Wambsganß' Gem. in Adell 10.23. (p. -11.23.)
 For inner mission of Wisconsin Distr.: H. Heinecke in Hancock 5.00. M. Buch Holz in Shtelds 2.00. Women's Club of Jmm. congreg. in Milwaukee 25.00. Part of Mission Festival Coll. in Reedsburg 38.10. ? Wichmanns Gem. in Freistadt 14.13. k. A. G. Döhler 1.00. (p. -85.23.)
 For the deaf and dumb: Coll. on Joh. Manning's silver wedding 4.30.
 For widow's fund: P. F. H. Reichmann 2.00, whose gem. 2.00. Wedding coll. at Frank Grunewald's in Mequon 3.48. M. Buchholz's in Shields 2.00. Mrs. Bünger .50. (S. -9.98.)
 For mission to Jews: H. Heinecke in Hancock 2.50. Women's Society of Jmm. congreg. in Milwaukee 14.00. Part of Mission Festival Coll. in Reedsburg 15.00. N. N. in Milwaukee .25. (S. -31.75.)
 For the synod treasury: Michael Buchholz 1.00.
 For the Emigr. Mission in Baltimore: part of the Mission Fest coll. in Reedsburg 15.00.
 For inner mission of Minn. and Dakota districts: N. N. in Milwaukee .25. baptismal coll. with H. Wagendorf in Wau- kesha Co. 2.42'. (S. -2.67.)
 Milwaukee, Aug. 20, 1883. c. Eissfeldt, Treasurer.

For the "Deaf and Dumb" institution at Norris, Mich. were received: By F. Geifert, Stillwater, Minn, from Mrs. Gätschel -1.00, Mrs. Schindler 1.00. By H. Tiarks, Monticello, Iowa, 19.50. By C. Eißfeldt, Milwaukee, Wis, 24.47. By E. F. W. Meier, St. Louis, Mo, 130.E By T. H. Menk, St. Paul, Minn, 44.70. By W. Streißguth, Kenosha, Wis. by E. S. 1.00. By H. Äart- ling, Addison, Ill, 46.91. By G. Renfer, Wellesley, Ont. 10.00. By Chr. Schmalzriedt, Detroit, Mich. 18.21. By ? Bock, Antonia, Mo. of sr. Parish, 3.10. By ? Hueschen, Drake, Mo., communion - collection sr. Fittalaem. in Red Oak, 1.00. At the wedding of Mr. Liesemeier ges. 7.00. By Chr. Schmalzriedt 67.70. By teacher Fink in Frazer from Joach. Römer .50. by Fritz Reif in Detroit for Becker's pamphlet 5.00. by C. Eißfeldt in Milwaukee 113.70. by C. Zitzlaff in Evansville, Ind. by his school children 12.50. I. Däuble .50. Hel. Richard .25. by C. Schmalzriedt in Detroit 26.95. by C. Grahl in Fort Wayne 161.27. by H. Bartling in Addison 24.10.

1883, C. D. Strudel, Treasurer. 207 cktwrsn

Since April 15 of this year, the following gifts of love have been received into the support fund of the Southeastern Missouri Pastoral Conference District: By ? H. F. Grupe from his congregation 6.00; by Mr. F. Gömann hat collection in the congregational meeting of the local Zion congregation for studying orphans 26.60; by Mr. Theodor Günther from some members of the local Jmmanuels congregation for studying orphans 15.00; by ? H. F. Grupe, on A. Krieger's wedding, 5.05; by ? Jmm. Mayer, communion coll. sr. Gem. 5.00; by Mr. John Umbach of the local Jmm.-Gem. for 2 stud. Orphans 50.00; coll. at the foundation feast of the Young Women's Association in the community of the undersigned for student orphans. Orphans 8.40; by Fr. I. Proft, part of the mission festival coll. of sr. Gem., 5.00 for stud. Orphans; by ? W. Sandvoß 2.00 for stud. Orphans ; by ? Jmm. Mayer, communion coll. sr. Gem. 4.30; coll. on the wedding of teacher H. Waltke u. Fr. Dor. Hippe 5.65; coll. at the wedding of F. Kostedt u. Fr. Marg. Pog- gemüller 5.85 for stud. Orphans.

In the name of those supported, expressing heartfelt thanks and wishing the dear benefactors God's gracious retribution, kindly ask for further gifts of love for the poor students of the Prophet, who are to be supported from this fund,
 C. C. E. Brandt.

Station A. St. Louis, Mo., Aug. 23, 1883.

Received **for the English Lutheran Mission in the West:** From Mr. I. H. Myers at Ambia, Ind., -10.00. By Treasurer Roschke, mission festival collection of congregations at Baden, New Bielefeld and Columbia Bottom, Mon., 10.00. By Missionary A. Bapler, coll. at Perryville, Mon., 6.85.

St. Louis, Sept. 11, 1883. c. F. Lange, Treasurer.

509^vk , 8t., ?oul8, Llo.

Since my last receipt, the following have been received for poor students: From k. Stocks Gemeinde from the worthy Women's Association 6 quilts, and from Chr. Prange a load of hay, worth -6.00. From ? Kleist's parish from Jos. Brudi L Co. 430 lbs. of lining material, worth 5.50. From the worthy women's association of the local St. Paulus parish 5.00 cash and 9 pairs of underpants, and from Mrs. C. Blecke 6 pr. woolen stockings. A. Schu st.

Received for Stud. Dau -25.00 by Mr. Kundering from the parish of Mr. ? Hügli in Detroit. G.

Receipt and dauk.

For the seminary organ is further received by the undersigned with warmest thanks:

Through Mr. I. H. Backhaus from the Singchor derZions-

St. Louis community-31 .75

Through Mr. C. Waschilewsky from the singing choir in Venedy, Ill., - 4.00

From the singing choir of the Bethlehem parish in Bre- men, St. Louis, -10.00

Subsequently by the singing choir of the teacher Pott in Carondelet- 2.00

From St. Peter's Parish in Columbus, Ind., - 5.00

From the singing choir of teacher Grote in Lowell, St. Louis, -10.00

From the singing club of Mr. Lehrer Brase in Crete, Ill, - 5.25 By Mr. E. Schäfer jun. of the St. George Sängerbund tn St. Louis-20 .00

Through Fr. L. Lochner of the Concordia Male Choir of the Trinity Church in Chicago-15 .00

By Fr. Fritze of Cowling Parish, Wabash. Co., Ind., -15.00

For a chair in the auditorium:

For the Young Men's Association of Trinity Church in Evansville, Ind., -50.00

Paid for furnishing: U. Janzow -51.50; ? L. Lochner 50.00. By U. Succop from the gentlemen: W. Consör 5.00, H. Wasmann 5.00, L. Wagner 10.00,

I. Gielow 15.00. Estel and Weinhold 50.00. I*. Biewend 15.00. U. Kern (Saxon Free Church) 50.00. Prof. Peterson 50.00. By P. Gräbner belatedly 2.75.
C. I. Otto Hanser.

For the preacher and teacher "widow and orphan" caste
(of the Illinois District)

have been received:

1. contributions:

From the: I. Heyer -5.00; G. S. Löber and C. F. Th. Eißfeldt 4.00 each.

2. gifts:

From Mrs. Kath. Grauer durch U. Kühn .50. From Mrs. N. N. by ? L. Lochner .50. By teacher Brückner from the poor fund of the community in Pleasant Ridge 12.30. By Mr. Treasurer H. Bartling 92.39 were delivered. (Summa -118.69.)
Chicago, Ill, Sept. 1, 1883. H. Wunder, Treasurer.

For poor students received with heartfelt thanks from Mr. Christian Volkmann in Clinton, Mo., -4.10. By Mr. ? Heinicke in Dillon, Iowa, from Mr. Heinr. Wolken 10.00. A church collection on the occasion of the celebration of the 25th anniversary of Mr. U. Fürbringer's ministry in Frankenmuth, Mich. 25.75. From Mr. Hermann Büniger in St. Louis, Mon. 10.00.

C. F. W. Walther.

New print and art stuff.

Who is right in the controversy over the doctrine of election by grace? According to God's Word and the Confession of the Lutheran Church Answered by J. P. Beyer, Pastor at St. John's, Brooklyn, N. Z). New York, printed by H. Cherouny. 1883.

How the dear author of this little document wants it to be regarded, he says immediately at the beginning himself. He writes: "We, my dear reader, you and I, have been listening quietly for three years now to what the leaders of the various camps and divisions of the same had to say and write in a fierce dispute about the doctrine of the election of grace revealed in God's Word. Now, it seems, all the reasons for and against the propositions initially put forward have been brought into the field; new things can hardly be brought forward about the matter: since it now seems to be time for us to be quite clear about what we must accept, believe, and confess of the disputed truth, and what, on the other hand, we must reject and emphatically repudiate, because it has been falsely brought to the unchangeable truth from impure sources." The author wants to show recently which doctrine has been revealed as gold and which as dross in the fire of the grace-election controversy that has broken out. He has in mind both the scholars and the simple Christians. May now quite a lot, scholars as well as unscholars, read the booklet, then without a doubt all who fear to depart from God's word will not only agree with the author's final judgment, but will also be grateful to him that he has published the dear booklet. Only the following should be allowed to be noted. When it says on page 8: "The word 'called' here (Rom. 8, 28.) has the meaning of being chosen", the author probably wants to say that the expression "being called according to the purpose" has the meaning of being chosen. For this is beyond doubt. That these two expressions are synonymous is therefore also admitted by the Wittenberg theologians in their "Confession" of 1597 *) and they refer to the Formula of Concord. The booklet contains, including the title page, 16 pages in paperback format. The price will probably be 5 cts. per copy.

W. [Walther]

"Gottes Wort und Luthers Lehr vergehet nun und nimmermehr." Male chant for 2 tenors and 2 basses with organ accompaniment by C. F. Baum. St. Louis, Mo. Lutheran Concordia Publishers. 1883.

As rich as we are in church choral songs for mixed choirs, we are as poor in church choral songs for male choirs. And yet there are not a few congregations in which

*) Vergl. die Wittenb. Consllien I, tvi. 627 and 632.

there is only one male choir. We therefore hope that many will be pleased that a male church choir is presented to them here; and this all the more, as it is quite suitable for the upcoming Luther anniversary celebration and is so easy that it presents no difficulties even to the weakest choir and the less experienced organist. The delicious words: "Gottes Wort und Luthers Lehr vergehet nun und nimmermehr," live already in the heart of every true Lutheran, but sung they sink so deeply into the heart of the listener, as it does not easily happen with mere reading. The piece comprises 4 pages in quarto format. The printing leaves nothing to be desired. The price is 10 cts. individually, the dozen \$1.00. W. [Walther]

The first part of the book is a book on the history **of the city and the** history of the city. By A. L. Gräbner. Milwaukee, Wis. Northwestern Book Publishers. 1883.

This excellent template for a children's service on Luther's birthday gives an overview of Luther's life in questions and answers. The song verses chosen and inserted between the sections are taken exclusively from Luther songs. 16 pages stapled, 5 cts, the dozen 45 cts. To be obtained from 1?. Werner, 436 BroacRvazc, Milwaukee, IVis. G.

Two Luther anniversary commemorative coins

have just come into our hands. The first of these coins depicts on one side Luther's bust, in the inner ring with the inscription: "Martin Luther geb. den 10. Nov. 1483", in the outer ring with the inscription: "Zur Feier des 400jährigen Geburtstag Luthers in der amerik. luth. Kirche." On the other side, the first coin depicts Hus on the burning pyre with the inscription: "Now you roast a goose. after a hundred years comes a swan, which you will lan unroasted." *) The second jubilee coin also depicts Luther's bust on one side with the same double inscription as the first. The other side depicts the new St. Louis Seminary building with the inscription, "Concordia- Seminary. St. Louis, Mo. Sept. 9, 1883."-Both medals are quite excellent in every respect. Except for good writings, there can hardly be more splendid souvenirs of our Luther celebration than these anniversary commemorative coins minted in the size of a Thaler, the latter of which can be kept for hundreds of years and bequeathed to children's children. The price of each piece of the first coin in pewter is 25 cts, in bronze with gilding 41.00, in solid silver 3.00. The second coin with the new seminary building costs 30 cts. Both can be obtained either from Pastor C. A. Gräber (Lox369, IAoriden, Conn.), who has arranged for the minting, or from the editor of the "Rundschau". The net profits go to the coffers of the Lutheran Orphanage near Boston. W. [Walther]

About this prophecy of the dear martyr Hus compare the article contained in number 7 of the "Lutheraner" of this year, which bears the title: Luther, the swan prophesied by John Hus.

Two photographic representations of the new seminary building at St. Louis

have just been obtained by Mr. F. Dette (710Franklin c4vo., 8t. ittouis, blo.). One photograph represents the building twice, to be placed in a stereoscope, whereby the surface image becomes a body image, whereby, as is known, the depicted object stands out in such a way that it appears to be raised. The other photograph represents the building only once, but in the size of the two stereoscopic images. Both photographs are excellently executed. The price of each copy is 20 Cts. W. [Walther]

Lutherphotography for Albums.

It gives us no small pleasure to bring to general knowledge an excellent Luther photograph, which, in addition to being an ornament to every family album, has the special merit of offering perhaps the most faithful image of the great reformer that can be found among recent ones, in that the artist (Gust. Pfau) worked the original of this photographic record, a lithograph, several years ago after a painting by Lukas Kranach, the famous contemporary and friend of Luther, with masterly hand and scrupulous accuracy. To obtain this estimable Luther photograph is from Prof. H. Wyneken, Springfield, Ill. price 25 cents. G. S.

HM" Due to lack of space, the induction, church dedication and mission festival reports, as well as the receipts of Messrs. Festner, Estel, Mezger and Schalter had to be put on hold.

Changed addresses:

Rev. 4V. RuediZer, IVinstod, IckeReod Co., Ickinn.

Rev. il. 8ottmic.It.,

oor. Collins ^ve. <L 8tation 8tr., R. P. Rittsdur^tt, I?a.

Rev. F. IV. 8elleettte, Otis, Itta Rorte Co, Ind.

"1. IVI. Crosse, 310 R. Rranlrin 8tr., Lvansville, Iud.

"I. R. RarZens, 400 6itt 8tr, 8an Franeiseo, Cai.

RrinZel, 635 Filttt 8tr, Lieltmond, Va.

"Win. 8allinann, 177 R. Rratt 8tr, Raltimore, LIcl.

dottn 8ettneider, 15 Franeis 8tr, Cleveland, Ottio.

II. I., ^Vedekind, 1243 First ^ve., blierv Oorlc Cit^.

Entered -t ttte- rust OKee Lt 8t. Ronis, IVlo., as seeond-olass matter.

On the 400th anniversary of Luther's birth.

Why do the people crowd through the streets, as if they could hardly grasp the jubilation that so powerfully swells every heart, so joyfully lights up every eye?

O hear what they sing rejoicing, Hear what a mighty song they bring To the great LORD God of hosts: "A' firm fortress is our God." This is the battle song of the cohorts, Who faithfully stand by Luther's teachings, The song before whose words of wonder The walls of Jericho blow away.

The multitude flows to the house of God, the wide space is almost too narrow, so it enters in dense crowds, for everyone wants to be present, where one remembers the great deeds, which God the Lord once had accomplished by Luther out of His own grace, when He cast out the Antichrist, broke the Babylonian yoke, in which His people were imprisoned, and gave them again His word and teachings as clear as day.

The people will commemorate the deeds, Will lower their spirit's gaze In a hero's face, who did not tremble before the devil. Upward on invisible wings roaring songs penetrate upward, Accompanied by trombone sound and organ sound to God's throne. And when the sounds have died away in the high vaulted holy place, There flows out the beautiful, the precious word of God.

And Luther's life is portrayed in a powerful way that is suitable for a celebration.

The strong hero of faith begins his life as a poor child, as the son of poor miners, who often did not know where to find a piece of bread for today, for tomorrow;

But with prayer to the mercy seat, they educate the dear son and confidently send him to school at an early age.

Here, little Martin's spiritual gifts are revealed before all the boys. Soon, diligence and activity bring him far ahead in a short time. But that he may practice humility and stay away from vain pride,

So he walks the thorny path of the cross early on God's advice: The discipline in the school is strict, Often the cane colors his back red; And at the doors he earns his daily bread by singing.

So under sighing and deprivation And under the pressure of hard teachings The little boy then becomes A youth, and finally a man With serious mind and firm courage, A man of word and noble blood, A man, tested and well steeled For the work to which God has chosen him; Much fear and hardship and cross and mourning in Magdeburg and Eisenach, In Erfurt, behind monastery walls Gradually awakens his soul.

He sees under struggle and strife, That works bring no peace, That human doctrine and commandment cannot wipe out sin and death: Only he who lives in faith on earth, He can be considered righteous, So teaches the Bible firmly and clearly, And God's word remains eternally true. He has found the precious treasure and presses it rejoicingly to his heart, And swings with it in difficult hours from deep distress heavenward.

And when he sees how Pabst's teachings so disgracefully pervert God's word, how Rome finally drives the poor people to despair with works, then heavenly thoughts take away the last barriers of his faith; the Savior, who appeared to him, will also draw the people to the light: Through ninety-five bold sentences, Which fiery zeal dictates to him, He opens to him the treasure of treasures, Which leads to eternal grace.

And rejoicing and with open arms the people receive the love-warm Savior from death's distress, The miraculous sweet bread of heaven: "Come to me, I will refresh you, Through me you shall have life, O believe, believe, believe me, I am the way to heaven's door; I have come into your flesh, That I may bear your curse, I have taken away death's power, I have done enough for your guilt."

But Rome sprays flames of fire, that this monk dares to condemn it, to attack it openly and so freely tells him the truth; That he gives honor to the one Almighty God and to no one else: That this mendicant monk declares that the trade in indulgences is wrong, And brings all the people in such heaps to his heretical faith, That - oh, the disgrace - for buying indulgences henceforth no money rings in the box.

"Away with this Augustinian!" So wildly the pope's servants cry, And show to John Hus what must happen to a monk, Who destroys all that they cunningly devise, With a single blow. "Away! and if he does not take back piece by piece "His word and doctrine, "Then he shall see to his hurt "That every step that is lost "From Rome and its broad paths "Leads to eight and the stake."

But Luther stands as a rock in the sea and does not take an iota of his teaching back from his Bible book, despite the stake, eight and curse. "If you want to refute me," he says, "do it from the Scriptures for God's sake, and if it cannot be done from the Scriptures, then I stand by the word. If my doing and struggling is man's work, Truly it does not remain, it falls, But if it is of God, it cannot dampen All the power of the wide world."

Praise to God that this God's warrior called out such a "Until here and not the weather" to the enemy, from God's words deep, powerful; Praise to God that this open messenger of God has proclaimed to us the clear, the eternal light by word and deed from new loud; Praise to God that into the night of the earth God four hundred years ago today let this instrument be born from grace and mercy.

So let us pay homage to God, Let us praise, give thanks, sing praise; God's congregation, praise and sing! Praising God is a delicious thing. Forget it not, from God's mouth Sounds that sweet heavenly tale, Sealed to thee in bread and wine: "Faith alone makes righteous." O hold fast this banner sign, To which Luther's teaching points, So you will one day reach the goal, Which God's holy word promises.

H. Ruhland.

The "Children of the Prophets" to Springfield, III.

In the times of the prophet Samuel there were schools for prophets in Gibeah (1 Sam. 10, 5.), then in Najoth near Ramah (1 Sam. 19, 20.), likewise in the times of Eliä and Elisä in Jericho, Gilgal and Bethel (2 Kings 2, 5. Ch. 3. and 4, 38.), in these partly spiritually dark places. There, in a kind of seminary, pious and capable younger and older, single and married men from Israel lived together as brothers to prepare themselves for the ministry of the Word under the guidance of a man of God, a prophet of the Lord. They enjoyed simple food together (2 Kings 4:38 ff.) and provided for their needs (chap. 6:1 ff.). They practiced the law of the Lord, they searched for the "secret wisdom" in the exemplary sacrifices, and occupied themselves with sacred poetry and music. The "man of God" who instructed and guided them, they called "father" and they themselves were called "the children of the prophets" in Israel.

That our synod now has such "children of the prophets" in large, though for the growing needs still far from sufficient, numbers in various places of this vast country: in its institutions at St. Louis in Missouri, at Springfield and Addison in Illinois, at Fort Wayne in Indiana, to which are now also added the district grammar schools at Milwaukee in Wisconsin, at New York and at New Orleans in Louisiana, not to forget a private grammar school up in northern Wisconsin, is certainly a source of great joy to every righteous Lutheran. Since it must be of interest to him to learn something from time to time about one or the other of these institutions, and since the former children of the prophets, after their necessary annual rest, have gathered or are gathering together again in their places for new spiritual work, I will give a little information about those in this place.

Whoever came to Springfield, the state capital of Illinois, yesterday, September 3, and directed his steps to "Concordia College," situated somewhat to the northeast, was presented with a sight of its own kind in the morning and afternoon. Close behind this practical theological school, separated only by the northern fence, was "Camp Logan," a camp that had been set up for several days.

The first day of the long August, the first camp was held for a soldiers' reunion. Since the last days of August, not only had drums and music been played from morning till night, but on the morning of yesterday, the last day of this "long" camp life, a bloodless battle was also staged with cannon thunder, shotgun rattle and cheers. If the visitor then entered the shady college park to have a look at the institution, on whose bell tower the flag of the United States was flying, there was again a peculiar sight, because he saw suitcases, boxes, tables, desks, chairs 2c. standing around, without being able to interpret whether this meant an entry or an exit. But when he entered the building itself, he saw the same picturesque disorder in the corridors, living quarters and dormitories, but in the assembly hall, the large teaching hall, he saw a large crowd of young men, as the students of the institution, gathered around their teachers.

The opening of the institute for the new academic year took place. The students of the institute sat or stood close together in colorful diversity - faces known and unknown to the teachers, maturing young men and partly adult men, among the latter a few married ones. And this time in such a large number as never before in the 36 years of existence of our practical theological institution! There were 162 of them - not counting those who are vicars from outside. This year's call for workers in the ever-growing field of inner mission in this land of colonization, recently issued in No. 16 of this newspaper, had had an even more desirable success for the institution here than last year's, for more than 60 new students came, one of them even from Placerville in distant California and another from Houghton high up on Lake Superior, also three of them from Germany. And while there was shooting and noise outside in the camp of the soldiers, inside in the hall under the sounds of the organ the "Hallelujah, Praise, Glory and Honor" rang out and the director of the institution held his urgent opening speech to the assembled students and explained to them the paragraphs of the house rules.

But how the scene changed again towards evening in College Park! While over the Fenz in the Oamx the soldiers took down tent after tent and marched troop by troop to the various railroad depots, in College Park itself one white tent after the other grew as if from the earth! When the sun went to the desert, one counted about a dozen larger and smaller tents. A tent camp in the park of a theological educational institution, and that, too, in the time of full civil peace - that has never happened in the history of our synodal institutions, and that needs an explanation.

Already in the previous year, the institution could no longer accommodate the number of students. Since a decision by the Synod of Delegates is required for an actual building for the purpose of expansion, and since the new building in St. Louis also made great demands on the Synod's forces, the supervisory authority rented a nearby residential building for a number of students. Therefore, when during this year's vacations the incoming registrations increased, one thought of such a help also for this year. Not only was it more difficult this time to find something suitable nearby, since Springfield has been on the increase for a few years, and

the empty rented apartments are becoming scarce, but when a relatively favorable opportunity did present itself on two occasions, the hope we had been given failed each time because of a certain spiteful counteraction, and that finally when the students arrived one after the other, and among them so many whose arrival could not be reported before. Last Sunday, the members of the local supervisory authority sat together with the director of the institution and a building expert and pondered back and forth in order to provide help in the shortest possible way. It was decided to have a two-story, sufficiently warm wooden building made of rough boards erected to provide sleeping quarters, in order to gain living space in the institution building. Until this wooden building is finished - which, God willing, can only take a few weeks, if we can only find enough workers - a small number of students will have to sleep in the dormitories.

However, because most of the community members live in too limited a space, a number of tents had to be rented for several weeks. Their 36-38 students, almost all previous inmates of the institution, have their night's rest there on their mattresses with straw carpet pad, or using their iron bedsteads, protected from the night frost with warm blankets and shielded by the fitts of the almighty guardian of Israel. Thus it has come about that some of the Springfield prophet's children sleep in tents - a practical preliminary exercise for many who will one day preach the gospel to their brethren in those regions of the West where people still live in earthen huts.

By the way, the tents will soon be taken down again and a number of students will be able to be accommodated both in the confirmation room of the parish and elsewhere in the parish for sleeping until the emergency building is ready.

I now take the liberty of expressing a double concern, since I not only help a little in teaching in addition to my parish office, but also belong to the creators of the institution.

In the 2nd book of Kings we read the following: "When Elisha returned to Gilgal, there was a famine in the land, and the children of the prophets were living before him. And he said unto his lad: Set a large pot and cook a vegetable for the children of the prophets. - And there came a man of Baal Salishah, and brought unto the man of God firstling bread, even twenty loaves of barley bread, and new corn in his garment. And he said, Give it to the people, that they may eat. And his servant said, What shall I give to an hundred men? He said, "Give it to the people, and they will eat. For thus saith the LORD, They shall eat, and be left over. And he set it before them, that they might eat, and remain over, according to the word of the LORD." We were also able to learn last year that a special blessing rested on the gift of the man from Baal Salisa, which lay here and there in Illinois for the local institution, since it was brought out of love for the children of the prophets and in consideration of their poverty. Because such a man came to the local Gilgal in the last year seldom, so you dear farmers, especially you from the rich farming state of Illinois, should also provide the more diligently with your "firstling bread and new grain", together with potatoes and also meat, so that the "man of God", who not only has to teach the children of the prophets with his brothers, but also has to provide them with food and drink, can say to the steward: "Give to the people that they may eat. Remember, there are 162 people, most of whom have a healthy appetite - and may they only keep it in spite of all their strenuous study! But you have now mostly received the fruit of the field, and this is a year of blessing and not of dearth. We look forward to you all the more, since the Lord wants to make use of merciful love in the planting of his kingdom. The more there are among you, like the man from Baal Salisa, the easier it will be for the students to pay the boarding fees, because the more food is donated to the institution, the lower the boarding fees can be.

Of course, the local students, like all others, need not only food and drink, but also clothes and shoes, plus a variety of books. Since most of them are impecunious, the city dwellers in particular - not excluding country people - want to have

The members of the communities from which young people are studying at the institution should consider the support fund administered by the director of the institution, or take special care of the maintenance of this or that student.

This would be my other, but not yet whole, request. A prophet's child is not allowed to wear clothes, but he must have clean and whole laundry. It is true that here, too, poor students find one or the other family that takes care of their laundry. However, because the number of poor students grows from year to year and the number of members of the community is relatively small, a so-called laundry fund has been set up with the help of the local women's association and several other women, from which a number of poor students receive, as much as the fund can afford, what is necessary to cover the laundry costs, and whose administrator is currently my dear wife. However, in order to provide this necessary benefit to a few more needy people, I turned to our pastoral conference of Central Illinois a year ago and my request was noticeably successful. And so I am not only renewing my request of last year, but in view of this year's growing need, I am turning to the members of other conferences, especially those of Northern and Southern Illinois, whether they do not want to send me something for our laundry fund from time to time through the help of their respective women's associations or in some other way.

But I do not want to take up the patience of the readers any longer. But who does not rejoice and thank the Lord that in Springfield the "Children of the Prophets" have grown in number from year to year and that their number has increased so much that this momentary but soon temporary need for shelter has come to pass? For the growing work of the inner mission our synod needs just the local institution for the quick relief of the most urgent need. Ten students from the second class of the seminary had to be held back during the vacations and taught during them, in order to be sent out this fall instead of next summer, because there is imminent danger for the fields of work to which they are to go. And now there are already a number of requests for temporary help from vicarious students! But let us pray with one accord that the students of the local institution may be and become true prophet children, anointed with the spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God, so that, as once in our earlier days, God may prepare for them a power "to destroy the enemy and the avenger of vengeance". (Ps. 8, 3.)

The Lord is not yet or ever parted from his people, He remains their confidence, their blessing, salvation and peace!

Springfield, September 4, 1883.

F. Lochner.

(Sent in by resolution of the Northwest Teachers' Conference of L e.

What are the disadvantages of an overcrowded school class for teachers and students?

If our Lord God brings to a congregation a great multitude of children who are to find their way to heaven in their Christian schools, this is a great blessing of God that is inexpressible. The more our congregations gratefully recognize this, the more abundant

this stream of blessings flows. If we compare our present school system with that of twenty centuries ago, we must confess: The little tree has grown into a large tree, spreading its branches over a large part of our confederation. The Lord has done great things for us, and we are glad of it. Our Christian schools are a wonderful missionary work, through them good books are brought not only into the homes of the church members, but also into the homes of the unbelievers who entrust their children to us. The children talk at home about what they have heard in school from God's Word, they sing Christian songs, and so on. Through the schools, strangers become acquainted with our congregations, and not in a small number of members, the children have become signposts for their parents into the congregation. Matth. 21, 16. - Through the influx of a large number of children, our school rooms become overcrowded, if the congregations do not provide sufficient rooms and teachers at the right time. Overcrowded schools are a hindrance to their prosperity, and the blessing is partially lost. That an overcrowded school class is generally disadvantageous for teachers and students, no one who is only somewhat familiar with our school conditions will deny. What these disadvantages are, however, can only be correctly judged by those who have to work under such conditions. If 4 children can sit comfortably in a school bench, 5-6 must often be pushed in. In short, a remedy is only thought of when every nook and cranny is filled, so that one can hardly turn around in the classroom. Yes, the teacher who accepts the largest possible number into his class without objection is often held in the highest esteem by some members of the community; they pocket any surplus gained by overcrowded schools, unconcerned about what teachers and pupils have to suffer under such conditions. Just as Christian parents, out of natural love, keep everything away from their children that is harmful to their physical and spiritual well-being, so a congregation should be careful to remove from its spiritual child, the school, everything that hinders its flourishing. How large the number of pupils in a class should be depends on the demands made on it and on the various subjects to be taught in it. A lower school class can probably accommodate a larger number of children than a higher one. In orderly conditions, the number of pupils in a class should not exceed 60-80. In our public schools the number of pupils varies between 40 and 60, and in the city schools of Germany between 60 and 80. When can one say that a school class is overcrowded? When a skilful, diligent and faithful teacher is unable to devote the necessary supervision and time to the education of each individual pupil. Finally, it should be noted at the outset that, in discussing the question at issue here, it might seem to some that teachers are longing for rest and comfort. This is not so, we have only the welfare of our schools in mind. A godly teacher works just as diligently and faithfully among a small group of children as among a larger one. On the other hand, experience teaches that an unfaithful teacher is just as comfortable in a large class as in a small one. to teach the children mechanically, or, as the American expresses it, to "show" them. After these introductory remarks, let me now go into the answer to the above question in more detail.

Order and quiet are indispensable for the prosperous progress of a school; but this is difficult to achieve in an overcrowded class, especially when the external facilities of the school, such as benches, desks, blackboards, etc., are very inadequate.

If, however, the teacher, with all his efforts, cannot bring his class on the right track, he himself often falls into a restless and tumultuous state of mind; this, however, does not prevent disorder and unrest, but rather promotes them.

The teacher's own calmness conditions that of the children. Oh, if only the teacher could always control himself! How many sins we commit through our agitated nature! How many wrongs we do to ourselves and to our children! It is wonderful that we teachers have a place of rest for our school sins in the wounds of Jesus, where we can flee after our day's work, where we can find peace and quiet, and where we can enter our class the next morning refreshed. If parents were to realize the difficulty of school discipline, they would often judge the behavior of the faithful teacher more mildly. The best way for parents to come to this realization is by visiting the school, consulting with the teacher, and reflecting on their own youth. - In order to have a beneficial influence on the education of the pupils, it is also necessary to observe each individual diligently, but the teacher has no time for this in an overcrowded class. A superficial knowledge of the student's character and educational ability often results in the teacher treating the student wrongly. It is not uncommon for a child to make little progress with one teacher, or even to be stubborn and sluggish, while the opposite often occurs with the next teacher. What is the reason for this very often? Obviously, it is because the latter has a better understanding of the child's character and educational ability, and treats him accordingly. We teachers are very inclined to look at such children, who give us a lot of trouble and work, through colored glasses. What disadvantages this has for teachers and students is probably unnecessary to describe in more detail. - Recurring public offenses of individual students against a commandment of God should be tried in front of the whole class. But this can hardly be handled properly in a crowded class, since the teacher is pressed by his daily work and has to spend every minute on directing it. Indeed, under such circumstances the teacher often overlooks the fact that the offender receives even a reprimand for his offense; this certainly does not promote discipline and godliness in a class. In dealing with the case just mentioned, the teacher should refrain from all prolixity; the process should be short and to the point. This requires great wisdom, which the teacher must ask God for. - In an overcrowded school class,

even the most skillful teacher cannot sufficiently supervise his students in the individual subjects and especially help the individual; there is no time for this because the number is too great. And yet it is necessary for the prosperous progress of a class that the teacher knows exactly how the individual pupils of a section stand, so that the better gifted are not held back by the others, and the less gifted progress with them. The tutoring with

The education of the weaker students is very necessary in our American conditions, since the school attendance of the children and the supervision of the parents at home are usually very poor. The fact that this is not possible with a mass of 120-140 pupils will become clear if we take some subjects as examples.

1. statements of the memorized catechism pieces, songs, Bible verses 2c. Our children should testify a small amount every day, and more than half an hour cannot be spent on this. For example, if 100 children were to testify during this time, each child would need $\frac{3}{10}$ of a minute; or if 120 children were to testify, each would need $\frac{1}{4}$ of a minute. It is obvious to everyone that this time is insufficient. What is the consequence of such inadequate listening? The children learn their things only superficially, become sluggish and unenthusiastic; especially when the parents at home take little care of the children's schoolwork.

2. the teacher cannot check the written homework thoroughly with an overcrowded class. What is the consequence? The students do the same poorly, carelessly and often not at all.

3. reading. 100 children are supposed to read in hours, so there is a minute for each child, or a minute for a number of 120. Where does the teacher find the time to make the students understand a piece of reading? If the students are to really benefit from reading, comprehensible reading is absolutely necessary. How does the teacher manage to properly supervise the written work done by the individual sections in a reading lesson? What is the consequence of such inadequate reading instruction? The children learn to read mechanically, but there can be no question of comprehensible reading, of reading with expression, which is called beautiful.

4. arithmetic. Arithmetic is mainly a matter of understanding. This subject requires the most time because of explanations and arguments on the part of the teacher. Is it possible for a teacher to teach 100-120 students, who are so different in their understanding and talents, in hours enough, even if he has only three departments? I say: no. It often takes the teacher more than a quarter of an hour to explain an example to an untalented child. What is the consequence of such inadequate teaching of arithmetic? The majority of our students make little progress in this subject. Others become despondent because they lack the proper understanding. And instead of the number in the lower departments decreasing, it increases.

5. beautiful writing. The teacher cannot properly monitor a number of 100-120 in a writing lesson. What is the consequence? Only a few students achieve a beautiful legible handwriting, most of them remain bunglers.

A diligent and faithful teacher may try to help himself by helping the individual after school hours, by correcting work at home, by using so-called monitors, by having the students read and testify in the choir; all this is not to be rejected under such circumstances, but is worthy of imitation. But how very different would be the situation of a school if the teacher had a reasonable number which he could more easily overlook and therefore teach more successfully! With such a large number of pupils, usually only the gifted children make good progress, the others lag behind. Oh, how many a child, whose gifts are only

slowly develop, lacks the necessary care under such abuses! In an overcrowded school, where the municipality in question does not sufficiently provide for the necessary rooms and teachers, the rush of children is first after the lower classes. Because of the lack of space, the students often have to be transferred earlier, before they have completed the workload of the previous class. This not only hinders the progress of the students, but also makes it more difficult for the teacher to teach, so that he cannot achieve his prescribed workload with his class, despite all his efforts. The whole school then suffers; especially if a curriculum has too many levels. A curriculum should not have more than 3-4 levels; parallel classes are already recommended for 4-5 class schools. Students can then stay in a class longer, and the teacher can also provide better material for the next class. - In an overcrowded class, the teacher cannot monitor the students carefully enough regarding their attitude during the lesson. However, it is unnecessary to discuss further how detrimental a slouched and crooked posture is to the health of especially weak children. The crowded sitting of the pupils also has its disadvantageous consequences for them.

In such overcrowded classrooms there is also usually a thick heavy air, which has a corrupting effect on the mind and body of both the teacher and the students. If one enters such a schoolroom during the lesson, the visitor is involuntarily forced to ask the question: How is it possible that human beings can exist in such an air? Certainly, some of our classrooms would be declared harmful to health if it came to the attention of the authorities concerned. It is undeniable that nowadays, when building new school buildings, our communities pay more attention to good ventilation of the classrooms than in the past. The problems caused by an overcrowded class also have a negative effect on the teacher's mood. - An ambitious teacher would like to bring his students as far as possible, but everywhere he is hindered in his efforts. The thought that he cannot make progress with his school robs him of the necessary joy, and he gets into all kinds of foolish thoughts. The depressed mood also prevents the teacher from appearing in his class with courage and determination, but also in the right fatherly manner. In short, the relationship he should have with his students as a friend and father is clouded.

A godly teacher, who has got into a wrong way because of the above-mentioned problems, will by God's grace get back on track, but a teacher who is not yet firmly grounded in the truths of salvation, who has not yet come to a living knowledge of the divinity of his profession, will often, through the wiles of the devil, become disloyal and withdraw his hand from the plough and take up another profession in life. - The much work, care and toil which an overcrowded school imposes on a teacher also has a detrimental effect on his physical condition. His nerves are weakened, his throat and lungs suffer. How many a young teacher has had to leave our ranks in the last few years, either unable to continue in his office or carried off by death. Do not often think of the heavy burden of work that an overcrowded school class places on him.

child? Although the faithful teacher, who will soon go to his heavenly rest, makes a good exchange, the school loses a faithful teacher, whom we need so much in our times.

Oh, if only our dear communities would come to the realization that a school can only flourish properly with a moderate number of students.

(Submitted.)

The Canada District

of our Synod was assembled from September 12 to 18 in the beautiful, spacious church of the congregation of Mr. Pastor Halboth. Unfortunately, the Synod could not be opened by the sermon of the Reverend General Herr Präses; however, he arrived the following day from St. Louis to the delight of all of us and held the same (for once exceptionally) on Sunday morning. Text: Galatians 3, v. 19. It dealt with the threefold use of the law as a bar, a mirror and a rule. By decision of the synod, it will be published in the "Lutherisches Volksblatt". The doctrinal discussions were based on theses and a presentation by Pastor Andres, namely on the words of our confession: "I believe an eternal life. Amen." These negotiations were very faith-strengthening, as well as promoting the knowledge of the pure doctrine. Since they will be read in the synodal report, reference is hereby made to the same. In the afternoon sessions, in addition to business, a written paper by Pastor Kirmis was discussed, in which the question was answered: "How can our Evangelical Lutheran churches and congregations, especially here in Canada, be preserved?" - These proceedings will also be reported in an excerpt in the "Lutherisches Volksblatt".

Of course, the Reverend General had to inform us about what his eyes saw and his ears heard at the inauguration of our new seminary in St. Louis.

Since the synodal report will bring everything in detail, I will conclude herewith. But not only our souls were abundantly fed, but also the body food and necessities of the synod guests were abundantly provided by the dear congregation in whose midst the synod was held. May the LORD be their retributor. A. Chr. G.

To the ecclesiastical chronicle.

From the report on the inauguration of our new seminary in the Norwegian Synod's newspaper, Kirketidende, we learn the following: "Several preachers and professors from our synod, mostly those who had received their theological education in St. Louis, could not deny themselves the pleasure of being present on this occasion to see their old teachers and friends in St. Louis once again, and to visit their old school, the unforgettable Concordia. Louis, had not been able to deny themselves the pleasure of being present on this occasion, in order to see once again their old teachers and friends in St. Louis, and to see their old school, the unforgettable Concordia, as it has now risen again through the builder's art in a rejuvenated splendid form."

Bible societies. They number some 80, with several thousand branch Bible societies. Since 1804, over 170,000,000 Bibles, Testaments, or portions of the Bible have been distributed through them. The Bible is now printed in 298 languages or dialects.

Luther's Songs.

I have no doubt that through Luther's one little song "Nun freut euch, lieben Christen g'mein" (Now rejoice, dear Christians) 2c. many hundreds of Christians will have been brought to faith, who otherwise would not have heard Luther's name before, but Luther's noble dear words won their hearts that they had to fall in with the truth; so that in my opinion the spiritual songs have helped not a little to spread the Gospel. (Heshuß.)

The solid castle.

Melanchthon recounts: When Count Ernst von Mansfeld heard the song sung for the first time in 1531: "Ein feste Burg ist unser Gott," he cried out angrily: "I will help shoot down the castle, or I will not live." Three days later he died suddenly, but the castle still stood, and it still stands today.

W. [Walther]

Obituary.

On September 6, teacher Julius Heinicke died gently and blessedly at his parents' home in Kahla in Saxony-Altenburg. Collinsville, Ill, L. Jung.

Ordinations and introductions.

On the 12th Sunday after Trinity, candidate L. Müller was ordained and inducted in his congregation in Boyer Valley. F. Schug.
Address: Rev. D. Luvler, Oäsbolt, 8se 60th, Iorvu.

In accordance with the commission received, Candidate Theodor Kohn was ordained and inducted by the undersigned at Dallas, Texas, on the 14th Sunday in Trinity. I. Trinklein.

Candidate H. Ehle, called by the congregation at Brier Hill, O., was ordained and inducted on the 12th Sunday after Trin. byl . H. Niemann.
Address: Rev. 8th Ltis, Lrlsr 8ill, O.

On behalf of the President of the Michtgan District, the undersigned ordained and installed Candidate W. Schumacher in his congregation at Kilmanagh on the first Sunday after Trinity. The same will also take over the preaching places of Case- ville and Oliver. I. L. Hahn.
Address: Uev. Sedums-eker,

LilmLnuZii P. O., Huron Oo., Llwd.

On the 14th Sunday after Trinity, Candidate Theodor Möllering was ordained and inducted by order of the Honorable President of the Nebraska District in the midst of the congregation at Bazile Mills, Nebr. A. Leuthäuser.
Address: Rev. Ddso. L4oelwrwA,

Luxlls L41ll8, Lvox 6o., 8ebr.

Candidate C. Sorg was ordained on August 15 by Praeses Schmidt tnHemlock, Saginaw Co., Mich. and installed there, while the installation of the new pastor in his other congregation at St. Louis, Gratiot Co. (August 26) by the undersigned on behalf of the President. I. F. Müller.
Address: Rev. 6. 8orZ, Uemloek Cit^, Llieli.

On August 29, 1883, Mr. Richard v. Niebelschütz, candidate for the preaching ministry, was ordained by order of the Presidency of the Michigan District by undersigned, assisted by Mr. ? H. Tornetz in the midst of his congregation at Benona, Mich. ordained and inducted. H. Lemke.
Address: Uev. Uielmrä vov Rwbkweduetr,
O66UV8, Co., Low.

On the 16th Sunday after Trin. the candidate of theology Mr. G. Franke, called by the congregations in Algiers and Gretna, La. was ordained by the undersigned with the assistance of Messrs ?? G. Mödinger and I. M. Matsch in Algiers and ordained into office. T. Stiemke.
Address: Rev. 6. ?ravke,

dlo. 16 Lartvolomerv 8tr., ^IZiers, La.

Candidate F. Schreter was ordained by the undersigned on the 14th Sunday after Trinity by order of the honorable President Clöter. He was assisted by L. G. Rumsch.

E. I. Which.

Address: Rev. R. 8edrl6ker,
kiulü Vler, vouAIL8 Oo., vulr.

By order of the Honorable President of the Minnesota and Dakota District, the candidate Mr. Chr. W. Otto was installed in office by the undersigned on the 12th Sunday after Trinity.

E. G. Starck.

Address: Rev. Okr. Otto,

Box 5, V7eutrvortd, lautre Oo., OuL.

On the 14th Sunday after Trinity, Aug. 26, 1883, Candidate M. Albrecht, assisted by Mr. L. L. Schütz, was ordained and inducted by me at Lebanon, Dodge Co, Wis.

C. Penalties.

Address: Rev. Li. ^ldreedt, Lebuaon, voäZe Oo., HVi8.

By order of the Honorable Presidency of the Minnesota and Dakota District, on the 16th Sunday after Trin. the candidate of the sacred preaching ministry, O. Clöter, Jr. was ordained and installed in his office by the undersigned.

T. Hinck.

Address: Rev. O. Oloeter, jr,

Huron, Leuäle Oo., vulrota.

On the 16th Sunday after Trin. candidate H. F. Eggert was ordained and inducted in his congregation at Cottonwood Falls and Strong City by the undersigned on behalf of the Honorable President Western District. I. H. F. Hoyer.

Address: Rev. 8.R.

8tronx Oitz^, OdL8e Oo., Xun8.

On the 17th Sunday after Trin. the candidate of theology Mr. I. Schwoy was ordained by the undersigned in the midst of the congregation at Warda, Texas, assisted by LL. G. Buchschacher and G. W. Behnken, and was ordained and installed in his office as traveling preacher for West Texas.

T. Stiemke.

Address: Rev. ä. 8elirvo^, lVeinrur, Ooloruão Oo., Dexu8.

If there are any readers who have fellow believers here in Southwest Texas, they are asked to send me their addresses so that I can visit them.

I. Schwoy.

By order of Praeses Biltz, Mr. L. C. Bock, called from St. John's parish at Corning, Mo., was introduced on the 17th Sunday after Trin. by C. H. Lentzsch.

Address: Rev. O. Loelr, Oorninx, Holt Oo., Llo.

On the 10th Sunday after Trin. Mr. L. L. Daib, assisted by Mr. L. G. Spiegel as pastor of Zion church in Adams county, Ind. inducted by W. Sihler.

On behalf of the Presidium Eastern District Mr. L. H. Schmidt 86ü. was installed on the löten Sunday after Trin. at the Lutheran St. Petrt Parish (formerly belonging to the Pittsburg Synod) tn Pittsburg, which I have served up to now, by the undersigned with the assistance of LR. F. A. Ahner and K. Walz into office.

F. W. Rtchmann.

Address: Rev. 8. 8edm1ät,

eor. Oollin8 ^ve. <L 8tution 8tr.,

19td V7urä, Litttdurxli, Lu.

Rev. I. Grabarkewitz, formerly of Wellington, Minn. was installed in the congregation at Blue Earth City, Minn. by the undersigned on behalf of Pres. O. Clöter on the 16th Sunday after Trin.

I. Schulenburg.

By order of the Honorable Mr. Praeses Crämer, the Rev. G. A. Lohr was installed in his congregation at Sherrills Mount, Iowa, on the 17th Sunday after Trin. by the undersigned.

F r. Brust.

Address: Rev. O. Lolir,

8derrUI8 lckount, Vuduyue Oo., lo^u.

<

On the 17th Sunday after Trinity, Mr. L. A. Claus was inducted into his new congregation with the assistance of Mr. L. I. List.

F. W. M.

Arendt.

Address: Rev. Ol "U8, lltleu, läueomd Oo., LlieL.

Church consecration and ordination.

The newly formed Jmmanuels congregation at Lockwood, Dade Co., Mo. celebrated a beautiful double celebration on the 17th Sunday after Trinity. It was not only to consecrate the friendly little church (24X50, with tower and bell) to the service of God, but at the same time to ordain and introduce candidate Wilhelm Schuft there. On behalf of the Presidium Western District officiated undersigned. Mr. L. Thornburg of the English Conference preached in English in the afternoon and evening.

Joh. Roschke.

Church dedications.

On the 10th Sunday after Trin. the newly built church at Hammond, Ind. (branch of L. Wunderlich) was consecrated. Mr. L. Lange of Valparaiso preached in the morning, and the undersigned in the afternoon.

John Holiday.

On the 12th Sunday after Trinity, my congregation here in Richford, Waushara Co., Wis. which until now had to hold its services in an English

schoolhouse, was able to consecrate its newly built beautiful little church, 40X26, with a beautiful tower 70 feet high, to the service of the Triune God. L. C. Seuel and L. E. Theel preached. This may well be considered a pleasing sign, as this is the third new church built in two years in my new congregations. I. I. Oetjen.

On the 13th Sunday after Trin. the new church of St. Paul's congregation in Adams County, Ind. was dedicated. Mr. L. H. G. Sauer preached in the morning, Mr. L. C. Franke in the afternoon. G. Spiegel.

On the 13th Sunday after Trinity, the Lutheran Zion congregation near Hampton, Franklin Co., Iowa, dedicated their new church to the service of God. In the morning U. I. Horn preached, in the afternoon in English C. W. Diederich.

On September 2, the 15th Sunday after Trinity, the Lutheran Zion congregation in Monroe County, Ark. consecrated their new little church with praise and thanksgiving. In the morning Missionary Meiländer preached in German. In the afternoon, the undersigned held an English service. Thanks be to the Lord who has helped us so far! I. Switch.

In the spring of last year, the stately church of St. Paul's Parish in Indianapolis, Ind. was destroyed by fire. J., the consecration of the magnificent new church, built at a different location, could take place, for which a large crowd of guests from 10 sister congregations had gathered. The consecration prayer was said by the "pastor of the congregation" C. C. Schmidt; in the morning L. Jüngel preached, in the afternoon the undersigned, and in the evening, in English, L. C. A. Frank. The church is 54X74 in cross, 130 feet deep, with 166 feet high tower.

Ph. Schmidt.

On the 14th Sunday after Trinity, the Lutheran Zions congregation in Pope County, Ark. consecrated their newly built church (44X26, one frame building) to the service of the Triune God. In the morning L. P. German of Fort Smith preached in German, in the afternoon undersigned in English. F. W. Herzberger.

On the 14th Sunday after Trin. the Lutheran Emanuels congregation at Fort Gratiot, Mich. celebrated the feast of their happy church dedication. In the morning Mr. L. Partenfelder of Bay City preached in German, in the afternoon Mr. L. C. Franke of Jackson in English. H. W. Schroeder.

On the 15th Sunday after Trinity, the new church at Helvetia, Minnesota, was consecrated. Mr. L. W. Rüdiger preached in the morning and Mr. S. Hertrich in the afternoon.

On the 15th Sunday after Trinity, the church built for the Lutheran Zion congregation in Stock ton, Cal. was solemnly consecrated. The sermon was preached by Mr.)? Buehler of San Fran- cisco. C. L. W.

On the 15th Sunday after Trin. the new church of my branch congregation in 'Wellmay) Iowa, was dedicated to the service of the Triune God. In the morning the undersigned preached, in the afternoon Mr. L. G. Retsinger from Wilton.

Johannes Thurner.

On the 15th Sunday after Trinity, the Lutheran congregation of St. Peter's in Peabody, Whitley County, Ind. consecrated their new church (a frame building with an altar niche and a tower) to the service of the Triune God. The German sermon was preached in the morning by Mr. L. I. H. Jox. While in the afternoon Dir. R. A. Bischofs preached an English sermon to the many Americans in the new church, a German service was held in the orchard of the neighbor's farm, with Prof. F. Zucker preaching.

The aforementioned congregation (formerly a part of the St. John's congregation, whose church is only half a mile away from the new St. Peter's church) had to lose its church, which was built only 5 years ago, because it could not accept Ohio's doctrine of election by grace and conversion for reasons of conscience and did not want to deprive itself of the certainty of its blessedness. We thank the faithful God with all our hearts for His undeserved grace and love; may He continue to keep His precious Word pure and unadulterated! Traugott Theme.

On the 9th Sunday after Trin. the Lutheran Trinity Church at Town Btngnam, Huron Co., Mich. was dedicated to the service of the Triune God. W. Schwartz.

On the 15th Sunday after Trinity, St. Peter's Lutheran Church in Cleveland, O., was dedicated to the service of God. The sermon was preached by Fr. Kolbe, and the dedicatory prayer was said by M. A. Treff.

On the 17th Sunday after Trinity, the Ev. Lutheran Jmma- nuels congregation at Grand Rapids, Wis. dedicated their newly built frame church (30X65 with steeple) to the service of the Triune God. In the morning Rev. Chr. W. Schilling preached, in the afternoon Rev. Lang in English and undersigned in German. F. Leyhe.

Mission Festivals.

The Lutheran congregations in Dwight, Ill, and the surrounding area celebrated their annual mission festival on the 13th Sunday after Trinity in the congregation at Goodfarm, Ill. In the morning Mr. P. Reinke from Chicago preached, in the afternoon Mr. Müller from Kankakee City. The collection was -65.00, which was given partly to the internal mission and partly to the Negro and Jewish mission. C. W. R. Frederking.

On the 13th Sunday after Trin. and Monday following, the Benton and Morgan County congregations celebrated their joint mission feast in the midst of the congregation of the undersigned (Lake Creek, Mo.) On the first day, Prof. Schalter and Mr. U. C. Vetter preached; on the second day, in the forenoon, 8tucl. tieol. H. Kuntz, and in the afternoon, Mr. P. I. Ne- thing delivered a mission address and Mr. P. O. Mencke a historical lecture on the mission to the Jews. The collection, intended for mission, amounted to -117.00. W. Heyne.

On the 13th Sunday after Trinity, my congregation at Caldwell, Gage Co, Nebr. celebrated its annual mission feast. The festival sermons were preached by Mr. kk. R. H. Biedermann and G. Bürger; a historical lecture by the undersigned. The collection was -100.95. Tr. Häßler.

The congregations of Altamont and Blue Point, Ill, celebrated this year's joint mission festival on the 15th Sunday after Trin. The festival preachers were kU. Schlechte, Lewerenz and Wegener. The collection was -64.15. The feast was held in the midst of the congregation of D. Gräf.

On the 14th Sunday after Trinity, my congregation in Bloomfield, Wis. celebrated this year's mission festival. In the morning Prof. E. Hamann preached on inner mission and Prof. Huth gave a lecture on mission history. In the afternoon, Messrs. kU. A. Rohrlack and I. Sauer preached. The collection was -100.00. C. Damm.

On the 14th Sunday after Trin. the congregations of Champaign County and Danville, Ill. celebrated their mission feast atSo- dorus. In the morning Fr. G. Blanken preached, in the afternoon k. L. Frese. The collection was -80.00, to which was added -9.05, which the congregation of Danville had spared from their extra. F. Schröder.

On the 14th Sunday after Trinity, the congregation in Pal- myra, Mo., celebrated its mission feast in fellowship with the congregations in Hannibal and West Ely. The festival preachers were Messrs. kk. H. Rabe of Warsaw, Ill, on external mission, and S. Bartels of St. Louis on internal mission. Collection -77.50. E. Schülke.

On the 14th Sunday after Trin. my congregation at Chandlerville, Cass Co, Ill, celebrated its mission feast of this year. Father Schieferdecker preached in the morning, the undersigned in the afternoon. The collection was -60.00. M. Cämmerer.

On the 14th Sunday after Trin. the congregations of ck. Aron and Reinhardt celebrated their first community mission feast in the church of the latter (in Eldorado Township, Benton Co., Iowa). Festival speakers were Fr. Bräuer and undersigned. The collection was -75.00, which will go into the inner mission fund. C. W. Baum Höfen er.

On the 13th Sunday after Trinity the congregation of the undersigned celebrated a mission feast at Aroma, Dickinson Co, Kansas. Preachers were G. Tönjes and H. C. Senne. The collection was -62.00, of which was designated for the Kansas Mission -50.00, for the Negro Mission -6.00, and for the Jewish Mission-6.00. C. H. Lüker.

On the IOth Sunday after Trin. my congregation here in Jefferson City, Mo. celebrated its mission feast, in which celebration the congregations of 1^ Vetter and Proft also took part. The festival preachers were Messrs. UU. Link, Better and Grimm. The latter preached an English sermon. The collection amounted to -77.39.

On the 14th Sunday after Trin. the congregations 'at Grant Park and Town Sumner, Ill. celebrated their first mission feast. The festival preachers were ck. Burfeind and Müller. Of the collection -14.50 was for the inner mission, -28.50 for the institution in Milwaukee. Fr. Count.

On the 14th Sunday after Trin. the congregations of Cape Girardeau, Gardenville, Hanover, Egypt and Scott County celebrated their annual mission festival on the fairgrounds at Cape Girardeau, Mo. The festival preachers were: Rev. H. Birkner in the morning, U. B. Sievers in the afternoon. The collection was -93.75.

H. Birkner.

On the 15th Sunday after Trinity, the congregations in and near Boone, Iowa, celebrated their community mission feast. The festival preachers were Father C. Weber and the undersigned. Collection: -46.78. I. Fr.

On the 14th Sunday after Trinity, the congregations of the honorable Presidents Biltz, ?. Wille and U. Nohlfling celebrated a mission feast in La Fayette County with numerous participants, namely in the congregation of the latter. On the first day in the morning Messrs. UU. Wille and Falke, and on the second day in the morning Mr. P. Jehn from Kansas City. The collection was -118.20. Fr. Rohlfng.

On the 14th Sunday after Trinity, the congregations in Baden, Black Jack and Columbia Bottom celebrated a joint mission feast. The festival preachers were Messrs. Uk. Richter and I. A. Mayer. The collection was -108.65.

O. S. Zimmermann.

On the 13th Sunday after Trin. my congregation in Concord, Wis. celebrated its second mission feast. Speakers were the U?. Kothe and Holst. Collection: -34.00. G. A. Feustel.

On the 14th Sunday after Trin. my St. Paul's congregation at Town Hartland, Shawano Co., Wis. celebrated its mission feast of this year. The festival preachers were Rev. P. H. Dicke and U. Ph. Wambsganß juu. Collection -48.00.

C. F. Ebert.

On the 13th Sunday after Trin. the congregations of Stewardson and Strasburg, Ill, with numerous participation of the congregations of Blue Point and Sigel, celebrated their joint mission feast in the church of the undersigned. Festival preachers were the UU. Gößwein and Ponitz. Collection -70.70.

F. W. Schlechte.

On the 15th Sunday after Trinity, the Lutheran Trinity congregation at Oshkosh, Wis. celebrated its annual mission festival in fellowship with the dear Grace congregation of Mr. U. Dowidat of the Hon. Wisconsin Synod. The festival preachers were Wichmann and Schutte. The collection, after deducting traveling expenses, amounted to -57.78, of which -47.78 was for inner mission in the state of Wisconsin and -10.00 for the negro mission.

I. G. Nützel.

The congregations of Pastors I. Fackler, F. Düver, W. Hattstädt, A. Ch. Bauer, H. W. Quer! and the undersigned celebrated their joint mission feast in Monroe, Mich. at which k?. Fackler and Bauer preaching. The collection amounted to -447.35. which sum is for inner mission, for poor students, for the East-Saginaw Mission and for Negro and Jewish mission.

Ch. A. Weisel.

On September 9, the congregation of the undersigned (Buckley, Ill.) celebrated their mission feast. In the morning Mr. k. Frese, and in the afternoon Mr. P. Schroeder, in English. The collection was -30.50. G. Blanken.

On the 15th Sunday after Trin. the congregation of Father Moravian in Ellsworth County and that of the undersigned in Lincoln County, Kansas, celebrated their first mission feast in the latter's branch at Sylvan Grove. Father Moravian and undersigned preached. The collection of -18.35 was designated for inner mission.

C. R. Kaiser.

On the 16th Sunday after Trin. my three congregations in Town Wausau, Marathon Co., Wis. celebrated their first mission feast. Guests from Fr. H. Erck's congregation were present. Bro. W. Rehwinkel preached in the morning, undersigned in the afternoon. The collection was -48.00. Martin Bürger.

On the 17th Sunday after Trinity, the congregations of Pastors Seemeyer, Stubnatzy and Franke celebrated their joint mission festival in Leslie, Ohio, with the participation of the congregation in Van Wert. The festival preachers were Professor Zucker and Father Seemeyer. Collection -45.42.

F. W. Franke.

On the 17th Sunday after Trinity, the congregation at Farington, Mo., celebrated its first mission feast with numerous participants from the congregations at Iron Mountain and Pilot Knob, Mo. Pastors C. Obermeyer and R. Smukal preached. The collection was 57,10. U. Jben.

On Sept. 2, the congregations of ck. Adam, Öt- ting and Harms at West Point, Nebr. celebrated their mission feast. Festival preachers were Hofius and Hoffman." Collection -91.00.

W. Harms.

On the 17th Sunday after Trinity, the congregations of? Brakhage, Henkel and Kretzmann celebrated a mission feast at Farmers Retreat, Ind. at which the kk. Pohlmann, Henkel and undersigned preached in German and U. Henkel in English. Collect: -76.00. C. Kretzmann.

The congregation at Watertown, Wis., celebrated its annual mission feast on the 17th Sunday after Trinity, with a large attendance from the Lebanon congregation. The festival preachers were Messrs. Nützel, M. Albrecht and I. Schütte. Collection: -85.22. C. Penalties.

On the 14th Sunday after Trin. the congregation at Kimmswick, Jefferson Co., Mo. celebrated its first mission feast. Festival preachers were Messrs. Uk. Brandt and Bock. Collection: -78.00. P. Wesel oh.

On the 14th Sunday after Trinity, St. Paul's congregation at Kingsville, Baltimore Co., Md. celebrated its annual mission festival. Undersigned preached on outward mission in the morning, inward mission in the afternoon. Collection -15.00. I. Her.

On the 17th Sunday after Trinity, the Cross congregation in Ward, Texas, celebrated a mission festival. The festival preachers were Pastors Behnken, Kohn and Trinklein. The collection, intended for inner mission in Texas, amounted to -85.55.

G. Buchschacher.

On the 17th Sunday after Trinity, the congregations of Pastors Sauer, Kühn, Schultze and Mertz celebrated a mission festival in Brownstown, Ind. The festival preachers were Pastors Hiller, Sauer and Schultze. The collection was -79.00.

M. Mertz.

The congregation of the undersigned (Uniontown, Perry Co., Mo.) celebrated on the 17th Sunday after Trinity in fellowship with the congregations of kk. Albrecht, Janzow, Köstering, Pennekamp, Weber and Demetrio, as well as the vacant congregation at Dissen, their mission feast of this year. In the morning Father H. Birkner preached on inner mission, in the afternoon Father K. W. Weber on outer mission. The collection was -190.00.

W. G. Polack.

On the 16th after Trin. the congregations at Accident and Cove, Md., celebrated their mission feast of this year, in which a large number of members of the congregations at Johnsburch and Pine Hill, Pa. and some of the congregation at Cumberland, Md. participated. The festival speakers were Messrs. kk. Lauterbach and Hanewinkel. The collection was -54.00.

E. I. Fleckenstein.

On the 17th Sunday after Trinity the Zion congregation at Lincoln Creek, Seward Co., Nebr. celebrated a mission feast, in which, besides members of the Butler County branch and the Seward congregation, members of Father Gruber's congregation took part. Father Grüber preached in the morning and the undersigned gave a historical lecture on heathen mission in the afternoon. The collections yielded -62.76. G. Weller.

On the 17th Sunday after Trin. the congregations of Messrs. Schug, Müller and the undersigned in "Granter Busch", Sac County, Iowa, celebrated their first community mission feast. The festival preachers were Father Schug and the undersigned. The collection, intended for inner mission, amounted to -23.26. I. Seßler.

The Western District

of the Missouri, Ohio, et al. St. Synod will hold its synodal sessions this year, God willing, Oct. 10-16, in Altenburg, Perry Co. Mo. This will be followed by a district pastoral conference on Oct. 17. - Pastors are requested to submit their parochial reports.

Subject of the negotiations: The last of the 12 points of doctrine, from which it is especially clear that "only through the doctrine of the Lutheran Church alone is all glory given to God," namely the point of obedience to men in matters of faith and conscience.

A discount on the boat line fare will be given to any pastor upon presentation of a permit or letter envelope.

Immediate registration with P. J. F. Köstering is desired. The boat leaves St. Louis on Monday evening at 4 o'clock. For further information contact Mr. C. H. Rohlfing, your ok Lrc>8." 8t. Louls, Llo. but do not forget to enclose a three cent stamp. I. A. Mayer, Secr,

For your consideration.

Pastors and deputies who will be traveling to Perry County for Synod are requested to report immediately by letter to the undersigned.

1. deputies do not get a discount from St. Louis to Perry County on the Steamer.
2. the gentlemen pastors have to show their vlsrMwsu'Z ?srmit before they get on the steamer course.
3. the steamer leaves the Anchor Line yards at the foot of Pine Street at 3 p.m. Tuesday, Oct. 9.
4. all who travel on the Llo. ?aeillL east of Kansas City must have a Certificat from the undersigned to receive the usual discount.
- 5 Those pastors who travel with this railroad <Mo. Uncille) are hereby requested to do so not on their permit, but on their certificate. The price is the same, and is thereby also for the benefit of the deputies or those who otherwise travel with them.
6. the pastors are cordially requested to write the names of their deputies and the stations where they enter quite accurately and clearly.
- 7 There is no discount in Kansas, as an act of the Legislature does not allow it. All pastors and deputies who must travel through Kansas City can get cheap rates by signing up.

C. H. F. Rohlfing,

your ok Sro8., 8t. l-ouis, Llo.

Urgent request.

The undersigned congregation is compelled to make a call for aid in their distress to their dear fellow believers. The Christians who make up this congregation have left a large New York Ministry congregation for the sake of conscience. Namely, the person who is still standing as a pastor at this large congregation today is a morally depraved man and evil worker who also asked the congregation to be completely ruined in moral terms. He has gathered such a bunch of lodge-glorifiers and obviously unbelievers around him that whoever wanted to speak a word for Christian discipline and order was dispatched with threats and rudeness. The complaint filed against the pastor with the New York ministry only resulted in both pastor and congregation being lost even to the ministry and now both walk together, uninhibited, in deep spiritual depravity.

But for those who were seriously concerned about the truth and their salvation, there was nothing left to do but to turn their backs on such a devastated bunch and otherwise look for the bread of life. They then came together and formed a new congregation, which was now without a church and schoolhouse and had to hold its services and school in an Irish schoolhouse. The merciful God gave the congregation courage and joy to look for their own home for church and school in this devastated place. However, in order to obtain only a modest home, the congregation was forced into an outlay of more than \$5,000. This sum was covered by the congregation's own subscriptions and by the charity of some congregations in New York and Brooklyn, of which St. Matthew's congregation in New York should be mentioned here in particular, except for a remainder of 3000 dollars. Accordingly, the small congregation still has a debt of 3000 dollars, and since the current expenses for preaching and school are already very oppressive for them, the burden is made even heavier by this debt. This debt lies like an alp on the little congregation and that is where the request for help comes from.

There are only about 35 families, all poor people, who have to bear this burden. In addition, there is the burden of hatred, which is thrown at us as apostates, Missourians, etc., which keeps people away from us. As a result, foreigners arrive very slowly. But praise and thanks be to God! The small group feels happy in the community with which it has become acquainted through this bitter experience and in which the rich treasures of our most holy faith are being revealed to it more and more. Under the burden, the people have learned to thank God also for this salutary school of the cross.

Now, dear brothers and sisters, fellow members of the kingdom, "If one member suffers, all members suffer with it." Here a tender and sore member suffers; partake of our affliction, as you may partake of our joy, that by God's grace we too have come to the pure confession of His Word. He brought us out of Babel, where we had splendid houses for church and school; but now we had to start all over again. So strengthen our hands with your prayers and with your charitable gifts.

Gifts may be sent to Mr. Secretary, L. l'sllrins.QU, 235 Oolumbia 8tr, or to the pastor, 6. ck. Oell^eklusZsr, 5 VarcksQ 8t., bltiea, N. sent.

The Lutheran Dreteintgkeit Parish of Utica, N. A-

C. I. Oehlschläger, Rev. Geo. Eddinger, chairman. L. Fehrmann, secretary. Gus. Görtng, treasurer.

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The undersigned knows from a recent visitation there that the situation of the congregation in Utica has been described above in accordance with the truth. He hereby testifies: This community is worthy of support and in urgent need of it.

New York, Aug. 29, 1883.F r. King, Visitor.

I too would like to endorse the above request.

I- P. Beyer.

Revenue to the Illinois District's coffers:

For the synodal treasury: From ? Heumann's parish in Farina -7.85. ? Hansen's congregation in Worden 10.00. ? Schröder's congregation in Ruma 2.50. Communion coll. from ? Flachsbart's congregation in Dorsey 5.55. (Summa -25.90.)

To the new construction in St. Louis: ? Döderlein's parish in Home-wood 25.00. By ? Lochner from Trinitatis congregation in Springfield, 1st line, 245.25 and from Joh. congregation near Chatham 50.00. From Chicago: By ? Succop by H. Schröder, 3rd line, 15.00, teacher Ch. Lücke, 2nd line, 10.00, Fr. Wolf 7.50, I. Wolf 7.50, P. Studtmann 5.00, F. Behrens 5.00, H. Weltmann 10.00; by ? Wunder by A. Wäscher 5.00; by ? Lochner by Mrs. N. N. 17.00; by H. C. Zuttermeister by ? Wagners Gem. 28.75. by L. Volkening by Christoph Fischer in Staunton 10.00. coll. on Sept. 9 by ? Steeges Gem. in Dundee 13.31. Joach. Becker in Hill 5.00. (p. -459.31.)

For inner mission: By ? Cämmerer in Chandler-ville, part of mission festival coll., 25.00. ? Lochner in Springfield 5.00. By ? Schroeder in Sodus after the Mission Festival Coll. 9.10. ? Schieferdeckers Gem. in New Gehlenbeck 11.00. By ? Bartling in Chicago by Bro. Wolfs 5.00. ? Müllers Gem. in Echester 8.50. From Chicago: By ? Wagner by A. Beduhn 5.00, C. Lübke 2.00; by ? Hölter by N. N. 1.00 and N. N. 1.00; by ? Engelbrecht of L. .50; by ? Succop of F. Wakendorf 1.00. ? Nuoffers Gem. in Eagle Lake 16.10. ? Hansen's Gem. in Worden 16.00. By ? Noack of Gem. in Dalton 14.54, Gem. in Lansing 6.53. By ? Blanken in Buckley, part of the Missionary Festival Coll. 16.60. ? Flachsbart's Gem. in Dorsey 1.50. Ad. Buchholz in Addison .50. ? Grupes Gem. in Rodenberg 12.00. By I. Lunow of ? Lewerenz's Gem. in Effingham 8.45. (p. -166.32.)

For inner mission in the West: By ? Kleppisch, two-thirds of the Mission Festkoll. in Troy, 64.47.

For Jewish Mission: By ? Cämmerer in Chandler-ville, part of mission festival coll., 10.00.

For Heathen Mission: By ? Willner in Quincy from Mrs. Klauenberg 2.00.

For Negermission: By ? Cämmerer in Chandler-ville, part of the mission festival coll. 9.00. ? Grupes Gem. in Rodenberg, 12.00. By ? Kleppisch, one-third of mission festival coll. in Troy, 32.23. (p. -53.23.)

For poor students in St. Louis: By ? Wagner in Chicago by I. Brockmann 1.00 and Thank Offering by H. Zuttermeister 5.00. By ? Cämmerer in Chandler-ville by N. N. 5.00. (S. -11.00.)

For the household in Springfield: Durck ? Comber in Chandler-ville, part of Mission Festival Coll. 10.00. ? Schröders Gem. in Ruma 3.00. (S. -13.00.)

For poor students in Springfield: ? Schröders Gem. in Ruma 3.00. By ? Wagner in Chicago for D. Kosche, thank offering by H. Zuttermeister 5.00 and by the Women's Association 15.00. By ? Engelbrecht in Chicago from the Women's Association for O. Lugenbain 7.00 and L. Bendin 11.00. By ? Lochner in Chicago from Mrs. Cohrs for W. Walter 10.00. By ? Blanken, part of the Mission Festival Coll. in Buckley, for W. Langehen- nig 10.00. Durck ? Cämmerer in Chandler-ville by N. N. for Dorpat 5.00. (S. -66.00.)

For poor students in Fort Wayne: By ? Wagner in Chicago, thank offering by H. Zuttermeister, for P. Eickstädt 5.00. Widow Mönch in Addison for Ad. Bartling 1.00. Young Men's and Young Women's Association in Addison for W. Bäder 10.00. (S. -16.00.)

For poor students in Addison: By ? Wagner in Chicago, thank offering by H. Zuttermeister, 5.00 and by the Women's Association for R. Erdmann 7.00. By ? Engelbrecht in Chicago from the Women's Association for A. Eichmann 15.00. ? Röders Gem. in Arlington Heights for M. Singer 10.00 and I. Voigt 10.00. By ? Willner in Quincy from Mrs. Klauenberg for M. Groß 2.50. By cashier Neldner in Saxony for E. Riedel 4 Mark 50 Pfennig ---1.10. (p. -50.60.)

For poor students in Milwaukee: From Chicago: By ? Lochner from the Women's Association for Bernh. Hinz 10.00 and F. Jaap 20.00 ; by ? Wagner for Pöschel and Mahnke 50.00 and for A. Grambauer, thank offering by H. Zuttermeister, 5.00. (p. -85.00.)

For the Progymnasium: From the community in Addison: by teacher Clüver from F. Dammeyer, F. Kahle, D. Kahne, Eversmann u. H. Wiebe each 1.00, H. Licht .50, F. Kuhlmann 5.00, C. Schnake 3.00, F. Gölner 2.00, D. Dammeyer 6.00, H. Heitmann 2.00; by teacher baths of F. Graue, E. Balgemann, W. Höpner, L. H. Balgemann, F. Gansberg, W. Marwede & A. Troyke 1.00 each, Widow Ahrens 5.00, L. Balgemann 5.00, H. Plagge 2.00, Ed. Graue 3.00, L. Heinemann 2.00, A. Graue 1.50, W. Hahnebut.50; W. Asche.50; by teacher Greve of widow Heinberg 5.00. By ? Röder in Arlington Heights from D. Lührs 5.00, namely 3.00 for a bookcase and 2.00 to pay professors. (S. -60.00.)

For the widow's fund: Durck ? Strikter in Proviso, wedding coll. at Christoph Meyer, 8.45. Mrs. N. N. in Rock Island 2.00. Contribution of ? C. Schrader in Ruma 2.00. (p. -12.45.)

For the deaf and dumb: By ? Miracles in Chicago by N. N. 1.00.

For student orphans from Addison: ? Heumann's Gem. in Farina 9.75. By ? Wagner in Chicago, half of coll. at Ch. Bröckers silver wedding, 12.80. G. Goehringer in Accident, Md, 2.00. By ? Nuoffer in Eagle Lake, wedding coll. at Dietr. Waßmann's, 10.00. (p. -34.55.)

For the congregation in Waterloo, Ont.: By ? Wagner in Chicago from the board of sr. Gem. 2.00.

For the comm. in Rockville, Conn. Schrader's Gem. in Ruma 2.50.

All dear friends who send me funds are cordially requested to note the following: Of the new ones, I can accept as payment only those which can be cashed at Elmhurst, Ill, because the bankers in Chicago have refused to accept all such notes. When sending funds in Orcker-s. I will give my name and have them made payable in Chicago, Ill. Of bills of exchange, those made payable to a bank in Chicago, Ill. or New York City, N. U., incur the least expense. Also, funds may be sent to me in registered letters.

Addison, Ill, Sept. 18, '83, H. Bartling, Treasurer.

Incoming to the Michigan District Coffee:

For synod treasury: from congregation to Tandy Creek -5.88. ? Molls Congreg. in Detroit 20.00. C. M. in Monroe, placed in mission festival collection, 5.00. ? Schwartz, contribution, 2.00. (p. -32.88.)

For the new building in St. Louis: congregation in Ruth, 3rd plat., 12.00. Etl. members of the congregation in Roscville 11.00. congregation in Frankentrost, 8th plat., 15.50. congregation in Amelith 21.75. By ? Cunning of M. Forester 2.00. N. N. 5.00. (S. -67.25.)

For inner mission: 1) general coffee: congreg. in Bay City 15.00. Mrs. Spengler 1.00. congreg. in Frankenmuth 12.82. 2) Michigan: congreg. in Frankenmuth 12.83. S. Rie- del, proceeds from ? Lemke's sermons, .55. congreg. at Montague 5.00. congreg. at Millers 12.36. congreg. at St. Clair 6.25. congreg. at Tawas City 7.00. congreg. at Bingham & Ruth 6.50. mission festival coll. at Norris 243.51. congreg. at Roseville 5.32. congreg. at Adrian 23.00. congreg. in Burr Oak 9.00. congreg. in Sturgis 3.00. congreg. in Amelith 8.25. congreg. in Saginaw City 14.50. congreg. in Burr Oak 2.50. Mrs. M. Hildebrandt, thank offering, 1.00. congreg. in Big Rapids 7.00. Young W. in Monroe 2.00. C. M. in Monroe, placed in mission feast coll. 5.00. Gem. in Rtckville 7.50. A member there .50. By ? Cunning of M. Forester 4.00. Part of Mission Festival Coll. at Monroe 150.00. 3) East Saginaw: part of Mission Festival Coll. at Monroe 100.00. Cong. at Hillsdale 6.40. Cong. at Tandy Creek 4.75. 4) Traverse City: Cong. at Montague 2.25. Cong. at Grand Rapids 34.07. Cong. at Lansing 5.00. Cong. at Jonia 5.13. 5) ? Karrer: comm. in St. Joseph 10.25. ? Fackler 2.00. ? Feddersen 3.00. (p.-738.24.)

For the widow's fund: ? Schwartz 4.00.

For the deaf and dumb: On Mr. Helmreich's wedding coll. 5.25. Congregation in Walz 4.00. Congregation in Frankenmuth, Kirchweihkoll., 31.00. (p. -40.25.)

For the Negro Mission: part of the Mission Festival collection in Monroe 25.00. C. M. there, placed in coll. 5.00. (S. -30.00.)

For the emigrant mission in New York: Gem. in Bay City -12.00.

For the orphanage near St. Louis: On Mr. Helmreich's Hockzeit in Frankenmuth coll. 5.25.

For the student Simon Gempel in Addison: Gem. in Adrian 13.00.

For the comm. in Planitz, Saxony: comm. in Monitor 2.15.

For Jewish mission: part of mission feast coll. in Monroe 25.00. C. M. das., placed in collection, 5.00. (S. -30.00.)

Detroit, 15 Sept 1883. C. Schmalzriedt, Treasurer.

Entered the Coffee of the Nebraska District:

For the synodal treasury: By ? I. Meyer from sr. Bethlehem parish -1.45. By ? H. Filscher from sr. Gem. 13.37, by ? A. Baumböfener 2.00. (p. -16.82.)

To the seminar construction: By ? Bergt Jr. by I. Rink 8.00, H. Mosemann 3.00, G. Niemann 2.00. (G. -13.00.)

For the seminar library: By ? C. H. Becker by W. Lauppe 5.00.

For chandelier: By ? Tr. Häßler by G. Barthel 20.00, Joh. Scheve 10.00. (S. -30.00.)

For the orphanage near St. Louis: By ? Leut- käuser, coll. on the golden wedding anniversary of Mr. C. F. Degener, 10.00.

For the widow's fund: By ? Oetting by Mrs. Widow Rabe 1.00. By ? Häßler by C. Barthels 5.00, Joh. Scheve 15.00. (S. -21.00.)

For inner mission: Through ? E. Flach, Mission Coll. sr. Gem., 24.00. By ? A. Baumböfener nachtr. 1.00, F. R. in St. Paul, Minn. 1.00. By ? Leuthäuser, mission coll. sr. Gem., 80.00; by ? Oetting, mission coll. sr. Gem., 9.55. By Dr. Walther of M. R. in Baltimore, 1.00. By ? C. H. Becker of sr. Gem. at Falls City 6.00, by the Women's Association 5.00. By ? Häßler from sr. Congregation 53.51. By ? Harms, missionary coll. of ?? Oetting, Adams and Harms to West Point, 70.00. (p. -251.06.)

For Negro Mission: By ? Tr. Häßler from sr. Gem. 31.44.

For Jewish mission: By ? Tr. Häßler by I. Scheve 10.00.

For the Progymnasium in Milwaukee: By ? Tr. Häßler by Joh. Scheve 15.00.

For the Omaha congregation: By Mr. Treasurer H. Tiarks 12.60. By ? Weller by W. Dähling 3.00, C. Kaufmann 2.00, H. Barklan, I. Lutte, W. Maak, H. Schart 1.00 each. (S. -21.60.)

For external mission: By ? Harms, mission festival coll. of ?? Oetting, Adams and Harms to West Point 21.00.

Omaha, Sept. 5, 1883, F. C. Festner, cashier.

Incorporated into the Coffee of Wisconsin - District:

For the budget of the Progymnasium in Milwaukee: From ? Hartmann -2.00.

For the Negro Mission: part of the mission feast collections in Milwaukee 25.00, in Herman, Theresa & Horicon 14.00, in Bloom- field 10.00, in Oshkosh 10.00. Through ? Kuechle of Fr. Ue. 2.00. (Summa -61.00.)

For the orphanage near St. Louis: From Lieschen Welzien in Sheboygan 1.00, Fritz Ruhe das. .55. parish of ? F. B. Arnold 2.00. (p. -3.55.)

For emigr. mission in New Uork: part of mission feast coll. in Bloomfield 10.00.

On seminary construction in St. Louis: O. Pagel in Milwaukee 5.00. Jmm.-Gem. das. 24.25. (p. -29.25.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: Mrs. Woller in Milwaukee 2.00, teacher I. Hammer 1.00, Marie Seidel 5.00 and Friedericke Lätsch 1.00. ?.. I. H.

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Witte 5.00, part of Mission Fest coll. in Bloomfield 25.00, in Calumet, Mich., Oct. 28 (S. -67.10.).

For Wisconsin District Inner Mission: E. B. in Allouez 10.00. ?. Mueller's congregation in Kirchhain 6.50, in Jackson 13.50. Part of mission festival coll. in Milwaukee 346.50. Zion's congregation in Caledonia 3.30. Teacher I. Hammer 1.00. Mission festival coll. in the congregation of ?. Feustel 34.00. ?. Wesemann's congregation in Grafton 9.65. Part of mission festival collections in Oshkosh 47.53, in Bloomfield 50.00, in Theresa, Hermann & Horicon 48.00, in Calumet, Mich. 10/28 ?. Plehns comm. in Chippewa Falls 5.37, in Deutsch Settlement 2.95, at "front" Uellow Rtrver 4.25, at butt Uellow River 2.20. (S. -612.85.)

For the deaf and dumb: By ?. Bading by Gottfr. Röder 2.00.

For the widow's fund: ?. Plehn 4.00. Teacher I. D. Fr. Meier 2.00. N. N. 5.00. P. G. Hilds Gem. 9.00.

For Jewish mission: part of mission feast coll. in Bloomfield 5.00, in Theresa, Herman & Horicon 10.00. (Summa -15.00.)

For the organ at St. Louis Seminary: net proceeds from an excursion by the Men's Choir of Trinity Parish to the Mission Festival in Racine, 26.25.

For W. Grade in Addison: ?. Goehringer's Gem. in Sheboygan 15.00.

For W. Brauer in Milwaukee: ?. Göhringers Gem. in Sheboygan 19.00.

For Emil Schäfer in Milwaukee: Women's Club in Sheboygan 10.00.

For widow Ruhland: N. N. in St. Louis 5.00.

For students List in Fort Wayne: Gem. des ?. Wambs- ganß sen. 13.72.

For poor Wisconsin students: wedding coll. at J. Bor- kenhagen 11.76.

For the building and debt redemption fund of the Progymnasium in Milwaukee: N. N. from the Stophansgeni. in Milwaukee 5.00. ?. Ercks Gem. in Wausau 35.00. F. F. in Milwaukee 10.00. Jmm.-Gem. das. 30.00. A. Kurth das. 15.00. (S. -95.00.)

For professors' apartments in Milwaukee: By?. coiner of W. Treichel 3.00, H. Hackbarth 2.00. (pp. -5.00.)

Milwaukee, Sept. 19, 1883. c. Eissfeldt, Treasurer.

For the Lutheran Orphanage at St. Louis, Mo." received since July 9: From the Women's Association at St. Charles, Mo., 7 little dresses, 8 towels, 25 aprons, 11 boys' shirts, 12 girls' shirts, 10 white and 1 woolen overskirts, 11 pr. wool. Stockings. From Mrs. Erke in Balerin, Mo., 4 remnants of calico and 2 pieces of gingham. From Mr. Banke there -1.00. From Mr. Schuricht in St. Louis .50. From the Dreieinigk. district: By Mustard 6.50, by Mrs. Leop. Gast 5.00, by Hänichen 5.60, by Mr. Haseköster 5.00. From the Zions district: By Gehner 9.75. From the Christus Gemeinde: By Dopp 6.80. From the Jmm.Distr.: Through Günther 1.00. From the Kreuz-Distr.: Through Schumann 2.50. From Mrs. Marie Peters in ?. Winkler's parish at Rinkleville, Mo. Delivery 5.00. By ?. Lehmann's parish in Jefferson Co, Mon, 6.18. From Dr. Schade in St. Louis 10.00. By ?. Pennekamp, Kindtaufkoll. at Gust. Heumann in New Wells, Mo., 2.50. By ?. Wesche in Jefferson City, Mo., by Reinh. Fischer, 1.50. Thank offering by Mrs. Schmidt, 5.00. From the Jmm.Distr.: By Huning 7.75, by C. Wilhardt 3.00, by Günther 5.45. From the Kreuz-Distr.: By Schumann 6.30, by teacher Körner 4.00. From the Christus-Gem. by Dopp 3.90. From the Zions-Gem. by Göhmann 8.00. From the Bethlehems-Gem. by Hör- mann 4.25. From Jos. Diehm in Des Peres, Mo., 10.00, together with 6 straw hats and 6 neck ties. From Ernst Brtnkmeyer in Dreieiniak.-Distr. 5.00. From Mrs. Geisel the .50. coll. at children's party in Gem. ?. Jungcks in Palmer, Kans. 6.14. From Henry, Vogel in Sherrills Mount, Iowa, 1.00. From Unnamed in Dreiteiniqk.-Distr. 5.00. From H. Dedecke Sr. in?. Willes Gem. in Concordia, Mo., 5.00. From the Woman's Club in Collinsville, Ill. 12 boys' shirts and 1 piece of mos- quitobar. Mrs. N. N. in St. Louis 1 quilt, 1 dress & 1 shawl. From Zions Distr. by Hackmann 12.50. By ?. Bar- tels in St. Louis, sent at W. Hamel's wedding, 4.00.

Received by?. Brandt received: A portion of the Mission Festival Coll. in Stringtown, Mo., 5.00, by Widow Kautsch das. 1.50, by ?. Mayers Gem. in Bremen, Ill, 4.65, Emma Albrecht 1.00, by Kopp, Weffel, Schlüter and Birnbaum 20.00, by ?. Zschoche, Koll on the wedding anniversary of Mr. H. Krön- ning in Atchison, Kans., 6.15.

Warmly thanking all dear friends in the name of the orphans and wishing God's rich blessing

8, 1883. i. m. Estel, cashier, pre. 36 L RutMr 8ts.

For poor Iowa students

the following gifts have been received by the undersigned: Through ?. Studt, given at the wedding of Friedr. Klüß, -5.56; by ?. Weber from Mr. G. Eckert 3.00; by cashier Tiarks 15.43; by ?. Crämer from etl. young people s. Gem. (for A. Böhm) 30.00; by ?. Mallon, ges. bei K. Michael auf der Hochzeit sr. Tochter, 2.65 u. ges. bei F. Voß auf der Hochzeit sr. Tochter, 2.75; by ?. Herrmann, Pentecost collection s. Gem., 10.25; by ?. Brandt 2.00; by ?. Maaß, Pentecost coll. of his parish, 4.00 (for Th. Stephan) ; by ?. Crämer, one third of the coll. sent to Mr. Telschow's wedding, 3.20, and sent to the wedding of Mr. ?. Grumm 9.50 (especially for A. Böhm) ; by ?. Strobel 2.00; by ?. Studt by N. N. 1.00, by Mr. Völz 1.00; coll. at the meeting of the District Synod of Iowa at Homestead, 26.02; by ?. Horn by sr. Gem. 8.50; by ?. Stephan by F. Mummelthet 1.80; by Treasurer Tiarks 5.00 (of which 3.00 for Ph. N. Berkhalter).

Waterloo, Iowa.

G. Mezger, Treasurer.

For poor Michigan students

has arrived since April this year: From the congregation in Manistee -10.00; through ?. Arendt, wedding roll at Hugo Kunisch, 4.00; by ?. Bohn, wedding roll at Jak. Rupp, 4.25, at C. Dietrich 7.20, at Lud. Walther 6.35, by K. Jäkel 6.70; by ?. Witte for O. List 2.00; by ?. Sievers Sr. for Drögemüller 5.00;

Wedding coll. at Lud. Zapf in Lake Ridge 3.00; by ?. Jos. Schmidt by Mrs. M. B. Weiss 5.00; by N. N. in Mt. Element .75; by ?. Speckhard by Mrs. Emmet 2.00, Gem. in Lutherbura 3.00, by N. N. 1.00; for Friedr. & Herm. Hahn from the God's box ver Gem. in Sebewaing 2.00, by Mrs. Auch das. 5.00, by I. Strikter 1.00.

The undersigned, in the name of the recipients, sincerely thanks the dear donors and wishes God's blessing, and at the same time announces that the treasury is again completely exhausted, and that since the beginning of the new school year three poor pupils have already asked for support, but it could not be given to them yet, because there is nothing in the treasury.

Therefore, my heartfelt request: Help, dear brothers, help that our poor students, some of whom are quite impecunious, receive the necessary support! It would be sad if one or the other had to give up studying for lack of support, because they do not have the means themselves. The word of the Lord also applies here: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Roseville, Mich, Sept. 21, 1883.

I. List.

Received **for the English Lutheran Mission in the West:** By Treasurer Roschke. Mission festival collection of the congregations of Cape Girardeau and vicinity, -13.75, from the congregation of ?. Jbens in Farinington, Mo. part of mission feast coll., 3.25, from Congreg. ?. Polacks in Uniontown, Mo. part of mission feast coll., 31.25.

St. Louis, Sept. 24, 1883. c. F. Lange, Treasurer.

509 ?rauk1iQ 8t. Louis, dlo.

10.00 from the mission festival collection at Farmers Retreat, Jnb., on Sept. 16, 1883, for the payment of the church debt of my congregation, certifies with heartfelt gratitude

Louisville, Ky. 21 Sept. 1883, F. W. Pohlmann.

With heartfelt thanks against God and kind givers, undersigned received as part of the Misstonsfest collection in Alma, Mo. -60.00 to support the Misston in Kansas City, Mo.

E. Ten.

From the congregation of Mr. ? Schroeder in Macoupin Co, Ill, I received a collection in the amount of -17.25 for the Zion congregation in Monroe Co, Ark. Sincere thanks are expressed to the Christian donors. I. Schaller.

The undersigned has also received the following gifts for the support of his community: Through Mr. ?. Lüker from sr. Gem. i" Aroma, Kans., -4.00 and by Mr. Kassierer Roschke 19.83. Vergelts Gott!
Lincoln, Kans. in September, 1883. c. R. Kaiser.

For poor students received with heartfelt thanks by Mr. ?. H. Horst in Hilliard, O., from Mr. Chr. Völpert -7.00. By Mr. ?. Rehwaldt in Lone Elm, Mo., collected at the wedding of Mr. Wilh. Meyers (especially for student Kunz) 10.00.

C. F. W. Walther.

For the local seminar library

received:

1. by an unnamed Concordian: ?. Bickeubnoil, Oousilioruin tieol. Vvonckes, 2 vols; Dante Alighieri, Divine Comedy of Philaethes, 2 vols; Writings concerning the OueiclL dommunit^; La 8aera Biblia, trackotta iu linZua Italiaua, 6 eommeutata 6a 6iovauii l)io6ati 6u Uatiou Lueobese. 86eou6a L6ition6 miAiorata. 1641.

2. by Mr.?. A. Claus: Stang" M. Luther; Pfaffs Bibelwerk; Scrivers Seelenschatzes Kern und Stern; Layriz, Kern des deutschen Kirchengesangs; Neues Magazin für Prediger; Das Ende des Glücks 2c.; Unglenck, Bußpredigten; Hordorff, ?romx>tuarium; Fleuter, Historischer Katechismus; Dr. M. Lutheri Katechismus; Katechismus nebst Fragestücken L4. Bo- benii; Döring, Predigten; Löw, Kanzelandachten; Spal- chauer, die 7 Bußpsalmen; Biblische Geographie.

3. by an unnamed person: Leipziger Gesangbuch. G.

New printed matter.

American calendar for German Lutherans to the year 1884.

This calendar will be ready for shipment in the course of a few days.

Numerous orders are opposed

Concordia Publishing.

Second Synodal Report of the Minnesota and Dakota Districts of the German Lutheran Synod of Missouri, Ohio- u.

a. St. 1883.

This report brings negotiations about the first commandment. "It could, of course," says the Reverend President in his synodal address, "arouse astonishment in some people that we want to deal with the children's catechism and, more specifically, with the first part of it; one would think that there are much more important things that we would have to discuss, and that we should not spend our time discussing, as it were, the initial principles of religion. But it would certainly be a very bad sign if a synod were ashamed to discuss the first commandment. For the first commandment is, as it were, a brief epitome, a brief summa of the sacred Scriptures." In the proceedings, first the abominations of pagan idolatry are shown, then it is demonstrated that the religion of the Jews and Turks and of all who deny the mystery of the Holy Trinity is nothing but shameful idolatry, that the atheists are also idolatrous, and that the antichristic papacy is a world full of idolatry; finally, every kind of finer idolatry is also presented as a damnable abomination.

The report comprises 84 pages and can be obtained from the Coneordia publishing house on receipt of 25 Cts. G,

Evening School Calendar for the Christian Home for the Leap Year **1884**. Published by the Editorial Board of the Evening School. St. Louis, Mo. Printed and published by the Louis Lange Publishing Company.

There are still three whole months left of the present year 1883, and already the calendars for the year 1884 are flying out in a race and asking for admission into our homes and families. We can therefore only praise the fact that the "Evening School Calendar" has also set out so early. It is, after all, one of the main purposes and a blessing of our dear "Evening School" and all its companions, which cannot be praised highly enough, to prevent worthless and harmful reading wherever it can and to offer Christian families something better in return. Rightly, therefore, this calendar has also this year hastened to block the way of the many bad calendars in times. This year, like the previous ones, deserves to be recommended to all Christians; indeed, it seems to us to surpass its predecessors in many respects. With even greater care than before, the editors have taken care to indicate the persons and events that make each day of the year a day of special significance for Christians. The stories included in it are as exciting as they are instructive. The statistical notes given therein concerning our adopted fatherland will be of value to every German-American. The review of the most curious events of the past year, which is found therein, will be read by everyone with great interest and benefit. Also, the interspersed humorous articles with their corresponding caricature pictures will be gladly accepted by even the most serious Christian as an addition of harmless jest. At the end of the booklet there is also a so-called "diary", namely a blank page for each month with a magnificent commemorative verse for the purpose that the owner can record the most important events of his life in writing on the blank pages. Besides all this, the whole is decorated with a wealth of good illustrations. Including the "Diary", the calendar contains over 200 pages in large paperback format. The price of a copy is 30 cents. W.

[Walther]

A Luther Album,

containing the photographs of Luther, his wife Katharina, his mother and his father, his daughter Magdalena, as Currerrdschüler, his monastery cell in Erfurt, preaching in Möhra, his living room, in the inn at Jena, his wedding, at the Christ-giving, in the circle of his family, at the departure from Wittenberg in 1545, has just been published by Mr. Dette here. The photographs are excellent and the whole decoration is very tasteful, so that the really very nice booklet is an excellent gift for anyone to whom one would like to give something beautiful that is also meaningful. Price: 40 Cts-, the dozen -3.60. W.

Song Stories. The second volume deals with the history of songs from Speratus to Herberger. With 30 pictures and initials. Reading, Pa. Pilger Bookstore. (207 pages.) We can only repeat the earlier praise. Price: 50 cts. W. [Walther]

The Walk to Worms. On the 400th anniversary of Luther. Brobst, Diehl A Co. Allentown, Pa.

Herewith the mentioned bookshop offers the finale from the oratorio "Luther in Worms" by Ludwig Meinardus. The value of this piece of music is guaranteed not only by the name of the composer, but also by the fact that the oratorio from which it is taken will be performed in no less than 28 places in Germany during the upcoming Luther anniversary.

Choirs, which are able to perform the piece in a short time, will contribute to the jubilee celebration by performing it. - It contains 14 pages in the usual music sheet format. The price is not given. H. E.

Correction.

In the previous number it was reported that the price of the Luther anniversary commemorative coin, on which our new seminary building is depicted, is 30 cents, and that the price of the one on which Hus is depicted at the stake is 25 cents. **This is an oversight.** The price of the former commemorative coin is 50 cents, the price of the latter 30 cents. We should be sorry indeed if this higher (and yet lower) price kept anyone from buying one or the other of these commemorative coins. Both are excellently executed and worth to be purchased as a lasting souvenir of our Luther celebration. Both are without a handle, but with little effort an opening can be drilled under the rim, a small silk ribbon can be pulled through this opening and so the medal can be fastened to the chest during possible festive processions. W. [Walther]

Changed addresses:

Rev. b'r. LerZou, (Islesburx, Ill.

R "v. LV. 8eßluff, Loekrvooock, Ducke 6o., Llo.

Uev. LI. Drekk, 511 8ooviU ^ve., 61evels,uck, O.

3. Iacquer nuefler, 870 21 st 8t., (ütüeuAO, Ill.

II. x. Lreuer, 286 8seouck 8tr., Is. V.

I'r. Uieek,

1237 ^Fullrum 8tr, Dorvu ok Luke View, OkieaZo, Ill.

Lutersck st tfls kost OLos ut 8t. Louis, Llo,, ss seeouck-olsss rustter.

How Luther is blasphemed by the papists.

The commemoration of the 400th anniversary of Luther's birth causes the papists no small anxiety. The fact that they encounter the name Luther almost everywhere fills them with fury. The old Roman lies about Luther are brought out again, as at earlier jubilee celebrations, poured over with new sauce and spread in newspapers and pamphlets. In Germany, especially a certain John Janssen is spreading, whose invective and distortions are reproduced in the local Jesuit newspaper, the "Herald of Faith".

The papists give themselves the appearance of honest historians. They refer to Luther, but how? They twist his words, take them out of context, cite words of others as Luther's words, cite passages from writings of earlier years, when Luther had not yet come to full knowledge. They also refer to works of history, but which ones? To those that are considered by honest historians as writings of lies and blasphemy, e.g. the writings of Cochläus, who also spread the most terrible, most palpable lies orally during Luther's lifetime.

Faithful Lutherans are not misled by this. They know what God has given them in the chosen armor of Luther. All these invectives are delicious, shining pearls in Luther's crown of honor. Joyfully Luther sang and we sing with him:

"They let you lie, after all, you have no pious. We should thank God in it, His word is coming again."

Not only do the papists blaspheme Luther's teachings, but also his person, his birth, his life, his marriage, and his death. They accuse him of the most terrible sins and vices, blasphemy, perjury, communion with the devil, falsification of the Bible, fornication, sedition 2c.

Even during Luther's lifetime, people spread the lie that his father was the devil incarnate and his mother was

a bath maid. Luther himself mentions that Cochläus called him "a changeling and Bademagd's son. (Erl. Ausgabe, Vol. 60, 312.) Other papists said that Satan had come to Wittenberg in the form of a merchant dealing in precious stones and had begotten Luther in a burgher's house. Luther himself wrote about the first mentioned blasphemy: "These are such lies, when the devil cannot harm the doctrine, he lies against the person, denies, reviles, curses and rages against the same; just as the papist Beelzebub did to me: since he could not resist my Gospel, he wrote that I had the devil, was a changeling, my dear mother a whore and bathmaid. As soon as he had written this, my gospel was not accepted and the papists had won. So John the Baptist and Christ himself had to have the devil and be called Samaritan; immediately John and Christ's teaching became wrong and the Pharisees' teaching right. This is what happened to all the prophets. . . Therefore he that would win an evil cause, let him also do so, and ... scold and lie confidently to the person, and the cause is won." (Erl. Ausg. Bd. 32, 219 f.)

History presents Luther to us as a brave, fearless hero. He was not afraid of the whole infernal realm, not of the pope and his ban, not of the emperor and his eight. When he was on his way to Worms, he wrote to Spalatin: "I hear that an imperial order has gone out to terrify me; but Christ lives, and we shall enter Worms in spite of all the gates of hell." "And if there were as many devils at Worms as there are tiles on the roofs, yet I would enter." Nevertheless, the papists cry him out as a fearful, despondent man - why? because he had desired an imperial escort for the journey! Isn't that fine? Did not the apostle Paul also invoke the emperor? Apost. 25, 11. Was it not great heroism that Luther, who was reminded of the bloodthirst of the papists, nevertheless went joyfully to Worms? Why did the papists ask for letters of escort? Did they not burn Johann Huss in spite of the imperial escort letter? Do they not teach that it is not necessary to keep the promise made to the heretics?

Luther exhorted Germany to repentance because of the Turkish war and declared himself against the way the pope operated and used the Turkish war. That is why - surprise - he was called out by the papists as a patron of the Turks and an opponent of the Turkish war. They did not notice that he explained himself precisely and wrote, among other things: "Now I have not set this article in such a way that it is not to be argued against the Turks, again holy heresy maker, the pope, interprets to me all this; but we should first mend our ways and make a merciful God, not plump into it, rely on Pabst's indulgence, as he has deceived the Christians so far and still deceives them. ... The pope does no more with his cross, indulgences and promises of heaven, than to lead Christians' lives into death, their souls into hell with great heaps; as befits the true final Christian. God does not ask for crosses, indulgences; he wants to have a good life. There the pope flies ahead with his own more than anyone else, and still wants to eat the Turk." (Erl. ed. vol. 24, 141.) They did not notice that in the text: "They did not notice that in the same year he had a "Sermon against the Turks" preached, - they did not notice all that, but shouted - and even later they raised the cry - that "he had carried a living Turk in his bosom, that all his skin, hair and heart had been entirely girded, girded, girded over and adorned after the Turk; If Luther had had an annual pension and salary from the Turkish emperor Soliman, he could not have served him better, and the Turkish emperor had had great cause to be particularly favorably disposed toward Luther with imperial graces." As to the latter, it is related in the "Table Talks" that the Turkish emperor inquired of an envoy about Luther, saying, "I would that he were still younger, for he should know a gracious lord in me." The papists, who refer to this, do not want to see what is further told, namely that Luther had struck the cross and said: "God keep me from this gracious Lord!"

A very often repeated blasphemy is that Luther was a rebel and revolutionary. But with what do they want to prove this accusation? Listen and be amazed - from a writing in which Luther warns quite seriously and faithfully against sedition. The title of this writing is: "A faithful admonition to all Christians to guard against sedition and outrage. 1522 He begins by saying "that it is to be expected that sedition will occur," and he is not exactly grieved that the priests, monks and bishops, with their evil consciences, live in constant unrest and fear; but then he begins to warn in his powerful, eloquent way against sedition against the tyrannical regime of the Pfaff. "The Scriptures," he says, "give the pope and his people many other ends than bodily death and rebellion. Dan. 8, 25. says: He shall be crushed without hand, that is, not with the sword and bodily force. And St. Paul 2 Thess. 2,8. says of him thus: Our Lord Jesus will kill him with the spirit of his mouth and will destroy him by illuminating his future. .. From these sayings we learn that Pabst's end-Christian regiment will be disturbed with him to this extent, namely that by the word of Christ, which is the spirit, rod and sword of his mouth, his deceitfulness, trickery, tyranny and seduction will be exposed and put to shame before all the world. For the deceitfulness and seduction will be disturbed by this alone, when it is revealed and recognized." (Erl. Ausg. Bv. 22, 46 f.) The following reasons should move a Christian to beware of sedition: "First, that ... it will not come to pass.... For God Himself will and will be the punisher here, and they are not at all worthy of such light punishment.... Secondly, even if it were possible for a riot to occur and God so graciously wants to punish them, the way is still of no use, nor does it ever bring about the improvement that one seeks with it.... Thirdly, sedition is forbidden by God.... Fourthly, in this matter sedition is a particularly certain inducement of the devil." (id. 48 f.) What then does Luther advise those groaning under tyranny? "You shall do three things. The first: You shall recognize your sin, which God's strict justice has plagued with such endchristian regiment. . . The second: Thou shalt humbly plead against the papal regiment. The third: that thou let thy mouth be a mouth of the Spirit of Christ.... Look at what I have done; have I not broken off more from the pope, bishops, priests and monks with my mouth alone, without all the stroke of the sword, than all the emperors and kings and princes have broken off with all their power? ... It is not our work that is going on in the world now. It is not possible that one man alone should initiate and lead such a being. It has come so far without my concern and counsel; it shall go forth without my counsel, and the gates of hell shall not hinder it. It is another man who drives the robbery; the papists do not see him, and blame it on us; but they shall become it inside. (ib. 52 f.) - Another writing, from which the papists want to prove that Luther was a rebel and revolutionary, is the writing "Wider den falschgenannten geistlichen Stand des Pabstes und der Bischöfe. In this writing he first shows the necessity to punish the high heads, especially the clerical ones. Then he contrasts the figure of a right bishop according to 1 Timothy 3 and Titus 1 and that of a papal bishop according to 2 Timothy 3 and 2 Peter 2. And it is true that the scourge in Luther's hand does not fall gently on the lazy, stingy, lecherous papal bishops who plunge poor souls into ruin. He then continues: "All those who do this, risking life, property and honor, so that the bishoprics are disturbed and the bishops' regiment is destroyed, these are dear children of God and true Christians, keeping God's commandment and fighting against the devil's order; or if they are not able to do this, they condemn and avoid the same regiment. Again, all who hold above the bishops' rule and are subject to them with willing obedience are the devil's own servants and contend against God's order and law." (Erl. Ausg. Bd. 28,178.) According to this, Luther is supposed to be a revolutionary. But what do the dishonest papists do to accomplish this? They simply omit the important words that follow soon after: "But I do not want this destroying and exterminating to be understood in any way that one does it with fist and sword (for they are not worthy of such punishment, nor is anything done with it), but as Daniel 8:25 teaches: "Without hand the final Christian shall be destroyed, that everyone may speak, teach and hold against it with God's word, until he is put to shame and, abandoned and despised by himself, falls to pieces. This is a right Christian destruction, on which everything is to be set." (ib.)

G.

(Conclusion follows.)

(Submitted.)

Train from the lives of our traveling preachers in the Northwest.

In Christ Beloved Lutheran Readers!

As you will remember, our Reverend General, Mr. Praeses, recently pointed out in these pages, in very moving words, how our dear traveling preachers have to carry out their difficult ministry under so many strains and privations. At his and other brethren's urgent request, one of our traveling preachers has now written a special report to illustrate this point a little, without creating the idea that a traveling preacher only has to endure such hardships, while it is a fact that he also experiences many refreshing things in his ministry through God's grace. Here is his report:

"Dear Lutheran reader, you have already learned many things from these sheets about the glorious work of our inner mission, how this work extends its blessed and loving arms ever further, to the north and south, as well as to the east and west. Certainly, it

is a blessed and God-pleasing work, our inner mission, through which many, countless poor, abandoned fellow believers, who are in danger of going astray, are kept on the path to the blessed goal, or even degenerate and cold ones are won back for the Kingdom of God.

"But the purpose of these lines is not to report triumphs with which God everywhere crowns His glorious work. The 'Lutheran' has often reported on this, and you have certainly praised God with all righteous Christians, who has given His almighty word an

victory after victory. No, this time I would like to acquaint you a little more closely with the circumstances of the men who are doing the pioneering work on the front lines of God's Kingdom on earth.

"I have two horses, a wagon and a sleigh, and perhaps you would like to accompany me? Of course, you say quickly, who would not like to go out? - But, my dear, it goes through hunger and thirst, through rain and sunshine, through swamps and snowdrifts, in which we easily get stuck; no thunderstorm, no snowstorm and no cold shall keep us indoors; even if the mercury shrinks to 45° below zero, we want to go sledding, - do you still want to come along? No, you say, if that's the case, I'd rather stay at home and listen to a story. - —

"Well then!

"Where the Red River, meandering from south to north, forms the boundary between Minnesota and Dakota, our synod has probably a dozen young men standing, from south to north a handsome line of outposts, waging the Lord's wars against unbelief and false brethren, and helping to hold together and strengthen the clusters of the faithful in their part. The individual areas to be visited have an extension that counts in hundreds of miles. They are mostly newly settled areas and an easily explainable peculiarity of the settlers is that they are mostly poor, anemic. From this it is easy to explain why the traveling preachers are more or less dependent on the willingness of Christians in the south and east to make sacrifices. The country is mostly open, treeless and flat prairie. Germans, Norwegians, Danes and Swedes, Frenchmen, Scotsmen, Jordans and Englishmen live there in a colorful mixture - in short, it is a gathering of the people, as colorful as once at the Pentecost feast in Jerusalem. To seek out our Germans, to serve them with Word and Sacrament, and to gather them into cohesive groups, that is the noblest duty of a traveling preacher. But this requires a lot of maturing. So much for the introduction; now comes the traveling itself.

"It is spring. In the south or east, the apple trees may already be in blossom; up here, however, winter with its ice and snow is still struggling mightily against the stirrings of the warm spring air. The sled has lost most of its air for gliding, but the wagon does not want to go. The traveling preacher has to serve a distant place, and chooses the lesser of two evils as a means of travel - the sleigh. He arrives happily on the spot and the people are happily surprised that the pastor has come this way after all. In the meantime, the sun worked hard against the sledging. A meager remnant of dirty snow still adorns the paths; from field and meadow it has completely disappeared. Now it is a matter of hurrying day and night, so that only the sled comes home. It is night, dark night and bitterly cold. During the day, puddles of water have formed in the roadbeds, and the cold of the night has covered them with a crust of ice. Over it goes. The horses break through and fall; the traveling preacher rushes to the aid of the poor animals and finally gets them back on their feet, even though they are wading up to their hips in the icy elements. Then he runs along, teeth chattering, beside his galloping horses, while his dress freezes to the bone on his legs and his shoes on his feet. The same one

The story of the break is repeated a few more times until, after a shorter or longer period of time, the traveling preacher stops in front of his apartment. Shivering, he crawls under the feather blanket and tries to gradually warm his frozen limbs, thanking his God that He has once again so graciously protected him, and the next morning he can still be glad if he has escaped with a good cold. - After a few days, another settlement has to be visited. In funny jumps the wheels purr over the frozen ground. But the sun does not stand idle; it melts the last remnants of snow that had piled up to 10 feet high in many places. The rivers swell mightily from the snow water, and on their broad backs the beams and planks of the bridges swirl airily downstream. There the traveling preacher stands in front of the roaring water, and every possibility of getting across is cut off. And yet he wants so much to go where he has ordered worship. The people are in such need of the bread of life, and many, thank God, are eager for it. Is there no way out? Yes, there is! The vehicle is driven to the next railroad station. There it is left with acquaintances or, if that is not possible, in a pawnshop, where it costs a lot of money. How smoothly the train flies over the rails, how comfortably it sits in the railroad car! - The station is reached. Now it is still a foot journey of 5 or more miles. The snow water has not been able to seep into the hard frozen ground, so it stands from 2 to 12 inches high on the level prairie and waits for a favorable opportunity to disappear. A pair of water boots - and the traveling preacher would be helped! Carefully he checks the wrinkled purse, - the money is just enough for the return trip -, he must go on without water boots. From above the sun burns and lures the sweat from the forehead, while the foot wades through the ice-cold water desert. Finally, the destination is reached, and the traveling preacher finds a place behind a crackling stove fire where he can rest a little with comfort. Soon, however, wagons drive up and timid voices ask if the pastor has come. "Oh yes, he is here!" - and the joy is great.

"Further advances the season. The battle with swamp and mire begins. The horses sink up to the body in the fermenting mass. The ropes must be untied. The horses leap to the mainland; and the wagon? Well, the travel preacher may see how he plumbs it out. If the wagon is finally on dry land, the swamp has become one or two boots richer.

"So summer and autumn approach, two seasons especially suited for further travel. For weeks the traveling preacher has already driven through dust and rain. At every bump of the wagon, the haggard body winces painfully. The income is very small, the expenses considerable. A lonely dollar still ekes out its existence in the vest pocket. It may just be lunchtime when the mission wagon slowly pulls through a small town. From the kitchen windows of the hotel, the lovely scent of roasted potatoes, beefsteak and fresh bread wafts tantalizingly to the nose. The travel preacher already wants to give in, - then the lonely dollar in the vest pocket speaks its weighty word, and - a pipe of tobacco must take the place of the midday meal. The evening approaches, there beckons a house. The weary wanderer asks for night quarters.

He is mercilessly expelled from the threshold. Tired and hungry, wrapped in a horse blanket, he has to go under the wagon with the death throes of thousands of mosquitoes. Or, if he also gets quarters, he may have to struggle on a dirty camp with other bloodsuckers who spoil his rest. A refreshing night's rest is seldom to be thought of in summer.

"Thus summer and autumn fade away. Winter approaches, wielding its icy scepter from November 1 and holding the field until mid-April With tenacious endurance. Nose, hands and feet are unfortunate limbs when a stiff northwest wind or a day 40 degrees below zero hits the traveling preacher outdoors. The past winter was exceedingly hard, stormy and snowy. The traveling preacher was never allowed to go out without a shovel. The case that he had to work horses and sledges out of snowdrifts happened more than once. And then there were the terrible snowstorms! I 'know personally some of our traveling preachers who despaired of their lives more than once last winter. But the faithful God always graciously helped them through, even though it was not without frostbitten limbs.

"And now, finally, one more thing, dear reader: Your pioneers also have to do without a comfortable family life. Some may have their own home, but lie on the country road for almost two-thirds of the year. Another has hammered together a meager hut out of rough boards, through which the wind whips rain and snow without restraint. Some others have to be pushed around in other people's houses and have their home wherever they happen to be. Now put yourself in the place of that hut dweller. On a late winter evening he comes home tired and frozen. Once he has taken care of his team, he opens his own wooden hut and thinks to himself: "How nice it would be to have a blazing stove fire, how cozy it would be to sip a cup of steaming coffee! But - there in the corner stands cold and frosty the stove; next to it lies half a loaf of bread frozen as hard as stone; and outside the storm wind has buried the wood in the snow. Tired and hungry, the traveling preacher seeks his camp, in this case his best earthly friend. He sweeps and shakes the snow that still rushes in from the beds, covers the joints with some clothes, and crawls under the blankets. For a while, the teeth still chatter, the heart lifts in the body, until finally fatigue wins the day.

"Now, dear reader, do not think that your travel preachers are hanging their heads because of these hardships, privations and toils. If you could see the weather-tanned figures, how they look so cheerfully into the world, you would no doubt think that they were bedded on roses. There is a good reason for their cheerful courage. I think I may reveal it to you. There is a powerful saying among them: God does not abandon his traveling preachers! - And so it will be."

So much for the report of our travel preacher. Following on from the end of it, we certainly all want to shout out to him: You are right: "God does not leave his traveling preachers. But this does not mean that we only want to say to him and his comrades in our hearts: "God advise us to be faithful.

warm yourselves and satisfy yourselves" - while we ourselves would not be willing to give them what is necessary for the body (Jam. 2, 16.). Let this mind of the Lord be far from us!

Besides, let us not forget to lift up holy hands and, in the petition of the holy Lord's Prayer, "Thy kingdom come," also present the affairs of the mission to the gracious and merciful Lord, who alone can promote the work of our hands, send faithful laborers into His harvest, and give prosperity to the planting and watering of His servants in every place.

May the Father of all mercies powerfully draw all our hearts to His dear Son JEsu Christo through the power of the Holy Spirit and fill us with fruits of righteousness that remain for eternal life, Amen!

On behalf of the Minnesota - and Dakota - District Mission Commission of the Synod of Missouri, Ohio, et al. St.

Minneapolis, Minn, Aug. 30, 1883.

Friedrich Sievers.

(Submitted.)

My dear John!

What you write and complain to me in your last letter is completely correct: the godlessness, which denies against the obvious perception and therefore against better knowledge and conscience that there is a God, a living, personal God, until finally one's own heart becomes completely insane, confused, deaf and obdurate, - this godlessness spreads more and more, takes over more and more and takes possession of the masses of the people. You are right. But if you think that it is therefore necessary and in keeping with the times for our pastors to prove often and in detail in sermons that there is a living God, then I think you are a bit on the wrong track. That there is a living God is a simple and immediate perception. If our preachers - and of course also other Christians on occasion - poke their noses at the scoffers and remind the children of God of this in the most simple way, then in my opinion they have done everything that can be done. The lie has here the wide elaborations; the truth has the simple self-speaking fact.

Let me show you what I mean with a perhaps somewhat crude example.

The other day I was walking through the streets of the poorer part of town with an unbeliever with whom I am more closely connected through certain relationships. D., as he is called, is a learned, thoughtful and - as far as an unbeliever can be - excellent and kind person. While we were walking, he tried to make clear to me in a deeply scientific and long-stemmed way that it was not necessary to assume the existence of a living God. Then, of course, he finally said himself, sighing: "I wish I could see clearly that there is a living God and that everything the Christian religion teaches is true, but I cannot.

Me: What's lying there in the corner?

D.: Where?

Me: There!

D.: An old, moldy, stinky boot! *)

The reader must not forget here that the sender did not consider his atheist worthy to bring him nobler examples.

Me: *Well*, now pay attention! Now I will also be learned and show you what wisdom one can get from an old boot. From this old boot you can recognize with complete certainty, take off, notice, smell that there must have been a living and on top of it quite skilful man, called shoemaker; because every thing has its maker.

D.: Is that the wisdom?

Me: That is the wisdom.

D. (laughing): And you are a fool. For to "serve up" such a lowly self-evident thing as wisdom is foolishness.

Me: Beautiful, my boy. What lies there?

D.: A dead cat. Ugh! Where are the police? There's filth all over the place!

Me: Let the police go for now and tell me: What is the "so lowly self-evident thing" here?

D.: What do you mean?

Me: O, you have called it a "lowly self-evident thing" that every thing has its maker. Who is the maker of this dead cat?

D.: Ha ha ha! I can easily tell you that, though. The maker of this cat is a -.

Me: Come on! I don't want to make lazy jokes now. Tell me quite seriously and freely: Who made this carrion, this dead cat? You know better than I what tremendous, inconceivable art is to be seen in abundance in this organism, even if it is decaying. Take a piece of muscle and put it under the microscope: miracles, miracles you see there and even more miracles are there that you cannot recognize. Who did this? Who thought this up and put it into action?

D.: Yes, 'these are the wonders in nature.

Me: No, defiant heart, you shall not evade - not me and not yourself. I want to know and you shall tell me: who has this dead cat, who has all the wonders that are in nature, who has the wonders and works that are understood under the name "nature", - who has made them? Speak like a man and say: who has all the marvelous organisms, who has the whole of nature, who has all the great and small life in it, who has all the power, all the wise and glorious order in it, who has this whole most amazing and so supersized world that only one, namely its maker, can be greater; who has made you and me that we now live and are in this world, sensible living beings in this great ever-regulating life? **God**, my friend, **God** has thought out everything, put it into action, made it.

D.: But what is God?

Me: O, I understand. You think it is only a word for an inconceivable concept when I say that God has made everything. And it is true that we cannot fathom and investigate God. But this shines brightly and glaringly into our eyes: God, the maker of heaven and earth, is a thinker and an implementer; a person; apart from everything, before everything, above everything; a living, omnipotent, omniscient Lord. That, my friend, is "lowly self-evident".

D.: Why do I doubt it? I, who would like to know for sure? I am made of the same stuff as you, aren't I?

Me: You are insane. No, don't get excited! You are insane. And it is

This is the cursed madness of arrogance, which wants to understand this God, and if he does not understand him, therefore denies him, doubts him, or makes him a distorted image of weak, creaturely and in addition deathly ill reason. - And this arrogance and arrogance madness is one's own fault and leads cheaply to eternal hell. - —

Here our conversation ended, as far as it belonged. My dear John, that there is a living, personal God, one does not need to prove in a learned way; and, to prove it, one does not need scholarship; to understand it, neither. The whole world shouts it into our ears, preaches it into our hearts, shines it into our eyes. Yes, it is only the said insanity of that arrogance that blocks, blinds and obstructs ears, eyes and heart.

"That God is known is manifest to them, for God hath revealed it unto them, that the invisible nature of God, that is, His eternal power and Godhead, might be seen, if it were perceived in works, even in the creation of the world; so that they have no excuse." Rom. 1, 19. 20.

In Christo

Your

Karl.

(Submitted.)

On the mission to the Jews.

The undersigned has to report on behalf of the Jewish Missionary Committee that on the 19th Sunday after Trinity, the first two Jews were baptized in the church of the Rev. It was an uplifting celebration, to which not only the congregation was present in large numbers, but also other guests. Pastor König based his sermon on the scripture 1 Petr. 2, 9: "You are the chosen generation 2c."

and spoke in the first part of his sermon about the honor of a Christian and in the second part about the calling of a Christian. The whole sermon corresponded to the celebration in every respect. This was followed by an address by the undersigned, who spoke of the importance and difficulty of the mission to the Jews and called for proper support of this work. The catechization of the two candidates for baptism, which now followed and which Pastor König held, turned out to be completely satisfactory, and we expressed among ourselves the most ardent wish: If only all our confirmands were so grounded in the Holy Scriptures and so at home in the catechism! In the presence of the committee members of the Jewish Mission and the missionary Mr. Daniel Landsmann, holy baptism was then administered to the two young people Moritz Bercowitzsch and Joseph Mahler, and we could welcome them as our brothers in Christ. The celebration closed with the blessing of the Lord, which made an uplifting impression on everyone. These were the first fruits that we and the whole church with us reaped from this work, and which, in the opinion of all of us, have become ripe enough. It went relatively quickly with the two, because our faithful missionary worked on them for only 3 months under the guidance of the Holy Spirit. Nevertheless, they received thorough instruction in the Old and New Testaments from our missionary and in the catechism from Pastor König, and both gave them a good report. Yes, we may add: They have received the

They learned the difference between the law and the gospel and their connection, so that they found the Messiah and had a true desire for holy baptism. May the faithful God, who still has many in the people of Israel whom He wants to make blessed and glorious, keep them in His grace and encourage us to vigorously pursue the work of the mission to the Jews. The dear Synod certainly rejoices with us over this success. We urgently ask all our congregations in the East and West to support us strongly with gifts. At the beginning, we did not know or believe that the mission to the Jews would be so costly, but it is a very unique and new work. Not only do we have to pay the missionary's salary and rent, but we also have to provide room and board for most of the Jews who come to us. In addition, we have the special care of providing them with work. We cannot let them go to the Jews, most Christians do not want to take them. Therefore, dear brothers in the East and West, help and advise us, for our work would be half, perhaps in vain, if we were no longer concerned about the baptized. Edmund Bohm.

To the ecclesiastical chronicle.

I. America.

"Birds of a feather flock together." This proverb is also true in the church and has recently been remarkably true in this area. As we can see from the "Witness to the Truth" of September 15, the Ohio Synod has recently taken the first steps towards unification with the Iowa Synod. After the Ohio Synod had left the Synodal Conference, everyone expected that it would first throw itself into the arms of the Iowa Synod and, of course, that it would also be welcomed by the latter with open arms. And they were not mistaken. On August 8, 9, and 10, members of both synods met in Richmond, Ind, as the Iowans report, in order to "see whether we might not stand on the same ground of faith and confession, and recognize one another as brethren in the faith, notwithstanding existing differences in things not pertaining to our faith and hope," and behold, it soon turned out "that unanimity in the pure (?) doctrine of the gospel did indeed exist, that we stood on the same ground of faith and confession, and that this unanimity was not disturbed by existing differences in subordinate matters." Present at these successful negotiations from the side of the Ohio Synod were Professors Stellhorn, Loy, and Böhme, as well as Pastors Werder, Heller, Trebel, Schulze, Schuh, Wickemeier, Dingeldey, and others, but from the side of the Iowa Synod were Professors Fritschel Brothers and Pastors Kröncke and Deindörfer. The "Witness of Truth", who has taken this from the Iowa church bulletin, makes the following remark: "The above extract from the Iowa church bulletin shows where the Iowans are now looking for kindred spirits and, according to their report, also find them. The Ohioans have not yet published anything about this meeting. I wonder if they still have some shame left? The Iowans report that there is unity in the pure doctrine of the gospel between Ohio and Iowa. And yet no union? And: What does Iowa call 'pure doctrine' ? Iowa and Ohio! The link with the General Council has been found. It will be a nice cake. " W. [Walther].

From the so-called Lutheran General Synod. "Herald and Magazine" writes: Of Dr. Brown, the well-known deceased Gettysburg professor, a Quaker by birth, Dr. Stork writes that at first he had an aversion to the Lutheran doctrine of baptism and the Lord's Supper, afterward he tolerated it, and finally, in his last days, he was attracted to the Lutheran doctrine and essentially embraced it. No wonder that at the feet of such a teacher only a few confessional Lutheran preachers were educated.

Freethinkers. From August 29 to September 2 the Freethinkers held a convention at Rochester, N. Y. The association now numbers 2280 members; of whom New Dort had 1257, Michigan 370, Pennsylvania 480, Ohio 120, Wisconsin 159, New Jersey 116, Illinois 98, Indiana 48, California 42, Massachusetts 43, Iowa 70, Kansas 60, Louisiana 31, Nebraska 36, Texas 112, Colorado 42, Maine 14, Minnesota 18, Wyoming 25, and Canada 52. The purpose of the association is to cultivate "free thought" and to stimulate its own reflection on scientific, religious, and political questions, and to support national liberals in their efforts to bring about the separation of church and state. The association accordingly agitated for abolition of tax exemption of church property, abolition of chaplains in the service of the government, elimination of religious ceremonies from all public institutions, banishment of the Bible from the elementary school, abolition of government-ordered religious holidays, overturning of Sabbath laws. - In one of the evening sessions, "Ex- Reverend" George Chainey of Boston gave a lecture on "the clergy." He said that the number of clergymen in the United States is 70,000, and that he has no objection to them as individuals, it is only a matter of principle. Science has already triumphed over superstition. Science is a messenger of love, theology is a demon (evil spirit) of fear. The schoolhouse must take the place of the church. - May the freethinkers happily croak away in their mire, yet the city of God will remain fine and merry with its little fountains inside. But when Mr. Chainey says that science has already won the victory over superstition, i.e., according to him, over God's word, then this is nothing more than pure buffoonery. A. Ch. B.

The Methodists are temperance warriors with very few exceptions. Among these exceptions is Mr. W. Ahrens, German Methodist preacher in Indianapolis. The same has recently published a tract, "What Says the Scriptures?" or A Word for the Sacrament of the Altar and Liberty of Faith and Conscience against the Encroachments of the Modern Temperance Movement." It will interest our readers if we share with them something from Scripture. "Many of the prohibitionists no longer see any difference between the consecrated wine on the communion table and the hooch on the tavern table. They consider wine, like rotgut, to be a beverage cursed by God, and they work with great zeal to eliminate wine in the use of the sacrament." (p. 1.) When asked why he did not make his voice heard in the paper of the Methodist Church, the "Christian Apologist," he replies, "Its editors positively refuse to include in the 'Apologist' any criticism or complaint about the taking away of wine in Holy Communion and its substitution by must, sugar water, and other things, against the will and conscience of the communicants." The gradual action against the communion wine is thus described: "In the action against the wine of the holy communion it was" (the press

especially also of the Methodist Church) "trailblazer, advocate, supporter, and defender The first practical step against sacramental wine is the declaration: 'Intoxicating wine is not acceptable in Holy Communion.' It was made in the great meeting of delegates of all Methodist denominations and others in London, England. The next step is the recommendation of the Supreme Authority of the Methodist Episcopal Church to all its congregations in all parts of the world: 'To use unfermented grape juice instead of wine in Holy Communion.' . . . From recommendations it gradually went into practice, as preachers in small or large meetings 'decided' to continue to use unleavened grape juice instead of wine in Holy Communion. It seems that it did not even occur to them that the communicants also had a word to say in the matter. The resolutions were published. We give the following as an example: "Resolved, That we request our Elders to refrain from consecrating wine in the Lord's Supper in this district after the congregation has been notified. To this the editor remarks: .We thank Brother H. for sending this in. It is a proceeding in the right direction. Grape juice or raisin juice are easily obtained and in any case preferable to wine." We list some more blasphemous statements of the modern temperance movement from the scripture: "'The intoxicating cup is not the blessed one, but a cup of cursing. It is not the cup of the LORD, but of the devil.' .When JESUS made alcoholic wine, it was a wicked manifestation (revelation) of His power. There was no glory in it, but shame. It was the production of a substance which God, his Father, had cursed as the fruitful source of woe, sorrow, strife, lamentation.'" Surely, any reader will be appalled at such blasphemy! G.

Papal indulgence. The "Katholische Volksblatt" of New York reports that the Pope has graciously (!) granted extraordinary indulgences to the oldest German Catholic parish in the East, St. Nicholas Parish in New York, for its 50th anniversary (in September). The Cardinal Archbishop of New York graciously (!) granted the following indulgences and privileges: 1. in exercising the powers graciously granted to us by the Holy See, we declare the high altar of St. Nicholas Church to be a privileged one. 2. an indulgence of one hundred days, which may be obtained once a day, is granted if the invocation: "Pray for us, O Saint Nicholas" is devoutly pronounced. 3. an indulgence of 30 days is granted, which can be obtained once in each day of the triduum. 4. certify the permission already given that the particles of the Most Holy Cross U. H. J. Chr. may be publicly exposed for the veneration of the faithful.

The papists know that they are lying when they make the simple believe that Luther "in bright moments" held with the papist doctrine, when they therefore collect passages from Luther's writings that are supposed to prove this. But these are passages from the writings he wrote in the first time, when he did not yet know the abominations of the papacy as he did later, or they are passages that are taken out of context and twisted. With such writings of lies they have always tried to support the papacy. Thus the Jesuits in Mainz published in 1589: "Enchiridion, der kleine Katechismus Lutheri für die gemeine Pfarrer und Prediger, gemehrt und gebessert aus D. Martini Lutheri writings and books printed at Wittenberg." In 1626, the following was published in Neuburg: "Morgenstern, da

by which every good-hearted person can soon and easily come to the knowledge of the bright day of truth"; in which tract likewise passages from Luther are falsely quoted. In 1736 appeared and was reprinted in 1868 in Münster: "The Catholic Lutheran, that is, tangible proof from Luther's writings that a Lutheran can accept and publicly confess the true Roman Catholic faith without deviating a nail's breadth from Luther's teaching." - In order to lessen the impact of the present Jubilee year, the Jesuits are now eagerly disseminating such writings of lies. The Papist "Ohio Orphan Friend" of Columbus publishes, "True Words on Dr. M. Luther's Change of Religion. A booklet of peace for all lovers of truth, in which is contained the striking proof that Luther, in the midst of his innovations, nevertheless at times taught and proclaimed the old true Roman Catholic faith until the end of his life. Compiled ages ago and newly prepared, improved and increased by I. I. On the four hundredth anniversary of Luther's birth. In Bavaria, such a work of lies is also distributed under the title: "Roman Catholic Catechism by Dr. M. Luther, former professor in Wittenberg. We add only the words of Luther about such knavery, which are found in the preface to the Schmalkaldic Articles: "What shall I say? How shall I lament? I am still alive, writing, preaching and reading daily, and such poisonous people are still to be found, not only among the adversaries, but also false brethren who want to be of our part, who presume to lead my writing and teaching straight against me, let me watch and listen, whether they know well that I teach differently, and want to adorn their poison with my work and seduce the poor people under my name: what will become more and more after my death! Yes, I should justly answer for everything, because I am still alive. Yes, again, how can I alone shut all the devil's mouths? Especially to those (as they are all poisoned) who do not want to hear or notice what we write, but only practice with all diligence how they may most shamefully pervert and corrupt our words in all letters. To such I will give the devil's answer, or at last God's wrath, as they deserve."

G.

Freemasonry. Recently, an address was given at the dedication of the Grand Lodge of the Order of Harugaris in Cleveland, which expressed the purpose of the Lodge as follows: "Our cause, too, as I understand it, is to cooperate in the establishment of a better future, of better, more humane conditions in family and state, through the redemption of mankind, through the elevation of the individual to free, independent thought, to self-awareness, to the consciousness of our full human dignity, through the renunciation of all petty, narrow-minded strife for the sake of faith, recognizing that it is not faith that determines the worth of man, but his moral

character. Our task is to bring about a union of all those to whom religion stands higher than denomination, the moral man higher than the mere confessor of a sect, a great human union in which those who are separated by religion or politics reach out to each other - the foundation of the religion of humanity. Let us show the world that we not only wear the religion of love and humanity on our lips, but that we stand up for it with our whole personality, that we feel and sense the high moral self-responsibility which it imposes on every one of our actions.

slain." In view of such a confession, one would think that no true Christian could join such a society. And yet, again and again, individuals allow themselves to be seduced. They are like the fly which, attracted by the magic glow of the candlelight, circles around it until it falls into it. One considers, nevertheless, that disobedience - against God's word - is a magic sin. Also the Oddfellows are worshippers of this light. The tendency to this sorcerous sin is often expressed in the curiosity, aroused by evil desire, as to what the Freemasons might be doing. This is a trait from the depths. The true Christian, the true child of God, sticks to him and only to him who said: "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." Joh. 12. All other lights that want to lead to life apart from Christ are lying and deceiving. They come from hell and lead to - hell. A. Ch. B.

II. foreign countries.

"The end justifies the means" is, as is well known, the supreme principle of the Jesuits. Unfortunately, however, the Jesuits are not the only ones who pay homage to this shameful principle. It happens all too often even by those who want to be the best Protestants. An example of this is given by Pastor Meeske in his paper "Concordia" of September 1, where we read the following: "In order to found and endow an Anglican bishopric in Berlin, the so-called Christian Englishmen have had Indian magicians come to London and perform all kinds of pagan magic tricks on the people, in order to inflame the poor gimpels to buy quite a lot from them in their bazaars in the interest of the Anglican bishopric in Berlin. O shame on such godless grain! It is not in vain that the Holy One said: For your sake the name of God is blasphemed among the Gentiles. O Kyrie eleison! O that you should be damned with such money, who think that you can build God's kingdom in this way! Every Christian who still has a shred of shame should be appalled at such godlessness

(Submitted.)

A Jewish Saga of Dr. Luther's Birthday.

The time of the vesper prayer, for which the Jews gathered in the synagogue at Ssafed in Upper Galilee, was over, and one of the Lurias remained pensive and immobile, with his eyes downcast, in the place where he had performed his prayer. In this position he attracted the attention of the assembly. At last one found himself compelled to interrupt his silent musing, which was conspicuous after the elapsed time of prayer, and asked him, "Rabbi, what is the matter with you?" Then he awoke as if from a deep dream, from a prophetic vision, and spoke: "At this time a man was born in the distant West, for the salvation of the world, for our salvation; a dawn has risen for us." It was November 10, 1483. (Evg. Kzt. 1854. p. 1006.)

A story about fighting back against worry.

When Martin Luther was affected by the emperor's eight and the pope's ban, he met a monk one morning in the monastery garden in Wittenberg who was not a little surprised to hear the outlawed and banished man singing a happy song. "Are you in such good spirits, Doctor Martin? Has not the message come against you?" - The message has come," Luther answered, "but it is none of my business. That is the business of my Lord Christ alone."

(Narrated by Rocholl.)

What Luther testifies about his monastic life.

It is true that I was a pious monk and kept my order so strictly that I may say so: If ever a monk went to heaven through monasticism, I also wanted to go in; all my monastic companions who knew me will testify to this. For I would have martyred myself to death (if it had lasted longer) with vigils, prayers, reading and other work". (XIX, 2299.)

The hat in the church.

Duke Ernst the Pious of Gotha, around the middle of the 17th century, ordered his sons to take off their hats in church as often as the name JEsu was mentioned. So it was still the custom at that time that the men in the church were covered during the service. But since the name JEsu was not seldom mentioned, the many taking off of the hat may have had its two sides and helped that the head was left uncovered everywhere. But this seems not to have been the only reason. In the church at Sonneburg, directly at the southern entrance door, hangs an old coarse felt hat. Underneath it says: "Here the hats and caps of all the coarse ones, who, when one calls the Most High with song, praises and thanks, let them sit on the heads without respect, are to be posted." At an earlier knight's festival, a countryman came to church with his head covered. As punishment, his hat was taken off and hung up there. The reason given was the respect owed to the Most High, and therefore the uncovered head was required during the entire service. The taking off of the hat at the name of Jesus was then replaced by bowing, which later disappeared more and more. Even into the 18th century, it took a lot of effort to get people out of the habit of their "coarse morals" in church, as Joh. Arndt complained in his time; and how it went in the churches, which were always open, except for the service, is miserably described. To prevent scandals, the

churches were finally closed. Respect for the consecrated place came only with the time of Pietism and perhaps also through its influence.

(Delayed.)

Obituary.

On August 29, after a prolonged flattering illness, Rev. Joh. Kamin died at Waltz, Wayne Co, Mich, gently and blessedly in Christ his Lord. The dear brother was destined to work only a short time in the house of the Lord. Only 2 years he officiated in Waltz and New Boston. At his funeral, Pastors K. Moll of Detroit and F. Schatz of Spring Wells were also present to give the dear brother his last honorary service.

A. Ch. Bauer.

Ordinations and introductions.

Candidate O. Hohenstein, who had received a regular appointment from the congregations at West Prairie and Clear Point, Arkansas, was ordained by the undersigned by order of the Reverend Mr. President Biltz on the twelfth Sunday after Trinity, assisted by the Rev. E. Meiländer, in the midst of the congregation at Little Rock. C. F. Obermeyer.

Address: Rev. O. Hostensteiv, Llis8ionar^,
Ooläman Station, Arkansas 6o., Lrlc.

By commission, Rev. Th. F. F. Finck was installed at St. Paul's Lutheran Parish, Cascade, Sheboygan Co. of Wis. on the loth Sunday after Trin. by

I. Herzer.

Address: Rev. 111th R. Rinek,

(üaseacke, Süedo^Aan 6o., ^Vls.

By order of President Beyer, Pastor Geo. H. Zimmermann was installed on the 18th "n Sunday after Trin. in Trinity Parish at Smallwood, Carroll Co, Maryland, and in St. John's Parish in the same county by the undersigned. C. H. F. Frincke.

Address: Uev. Oeo. 8th Ximmermann, LmLllwood, Oarroll Oo., Lick.

Mr. ? I. G. Schliepstek was inducted on the 16th Sunday after Trin. in the midst of his congregation at Caledonia on behalf of the Presidency of the Michigan District of

H. Cook.

Address: Rev. I. O. Seüliepsiek,
Oaleclonia, Lent Oo., L8eh.

Commissioned by President Beyer to do so, I introduced 8. H. Schrö- der on the I9th Sunday after Trin. in Eden. I. Steck.

Address: Rev. 8th Sekroecker, Lcken Valley, Lrle Oo., X. X.

On behalf of Mr. President Schmidt, on the 9th Sunday after Trin. Mr. ?. C. A. Geyer was installed in his office at St. Paul's Lutheran Parish at Unionville, Tuscola Co., Mich. byl . L. Hahn.

Address: Rev. 6th Oe*or,

Dnionville, Nu8eolu Oo., Lliek.

Church consecration and thanksgiving.

On the 18th Sunday after Trinity, the Lutheran congregation in Fenton, Kossuth Co., Iowa, was privileged to dedicate their new church to the service of the Lord. In the morning Mr.? E. Wtegnier in German, in the afternoon Mr. ?. C. Weber in English. The consecration prayer was said by the undersigned.

On behalf of the congregation, I would like to thank all those who have contributed to the construction of our church. C. F. W. Maaß.

Mission Festivals.

On the 2nd Sunday after Trinity, the congregations in and around New York held their annual mission festival. Speakers were Messrs. Henkel, Keyl and Ebendick, as well as our missionary to the Jews, Mr. Landsmann. The collection amounted to -303.00.

Otto Hanser Jr.

We celebrated a mission feast on August 19 in Racine, Wisconsin. Professors Huth and Hamann were the preachers. Collection-111.63. F. Keller.

On the 14th Sunday after Trin. the Jmmanuelsgemetnde tn Mt. Olive, Ill, celebrated tn fellowship with its neighboring congregation, that of Mr.? Schröder, a quite blessed mission feast. Collection K103.00. H. Weisbrodt.

On the 16th Sunday after Trin. the congregations of Messrs ?? Holst, Rathjen and Kothe celebrated their joint mission feast in the river congregation of the undersigned. The festival preachers were Messrs ?? Holst, Rathjen and Gehrmann. Collect-72.00. D. Kothe.

On the 16th Sunday after Trinity, St. Paul's Lutheran congregation in Woodworth, Jroquois Co, Ill, celebrated this year's mission feast. The collection was -49.50. Of this, one third was for negro missions, one third for inner missions and one third for our seminary in Springfield.

C. F. Hartmann.

On the 17th Sunday after Trin. the Zion congregation at Tandy Creek, Jefferson Co., Mo. celebrated its second mission feast with a large attendance from neighboring congregations. The festival preachers were Messrs. ?? H. Maack and I. A. Mayer. Collection-34.37. E. Lehmann.

On the 17th Sunday after Trinity, the congregations of Appleton City and Prairie City, Mo., celebrated their first mission festival together. Preachers in the morning were the undersigned and ?. I. Nething; in the afternoon ?. O. Mencke gave a long historical lecture on the mission to the Jews, after which ?. C. Umbach closed the celebration with an English address. Collection -52.20. W. Heyne.

On the 17th Sunday after Trin. the congregation of Pastor Koenig and the congregation of the undersigned at Middle Creek, Seward Co, Nebr. celebrated their joint mission feast. Festival speakers were ?. King and undersigned. The collection was -47.35. C. E. B ode.

On the 17th Sunday after Trin. the congregation tnGolden, Adams Co, Ill, celebrated its annual mission feast. The festival preachers were? Haake, Willner and Eggrrking. The collection was -59.80. L. E. Knief.

On the 17th Sunday after Trinity, my congregation here in Beardstown, Ill, celebrated its annual mission festival. The festival preachers were Messrs. ??, C. C. E. Brandt, H. C. Witte and I. Drögemüller. Collection-105.00. F. P. Merbitz.

On the 7th Sunday after Trinity, the congregation in Petersburg, Ill, celebrated its first mission festival in association with the neighboring congregations. The festival preachers were the students Dorpat and Meyer. The collection made at this feast amounted to -59.50. C. G. Hähnel.

On the 18th Sunday after Trinity, the congregations in Staunton, Gehlenbeck, Worden and Brunswick, Ill, which were also attended by some families in Prairie Town, celebrated their joint mission feast in the congregation of the undersigned. Lochner, Bergen and Karth abundantly fed and refreshed the congregation with the dear Word of God. Collection -144.50. I. M. Hahn.

On the 18th Sunday after Trinity, the congregation in Waterford, Racine County, Wis. celebrated its first mission feast. The festival preachers were ??, Löber Jr. of Milwaukee and Keller of Racine. Collect -17.00. F. Schumann.

On the 19th Sunday after Trin. the parishes of the Wilder, Wischmeyer and the undersigned held their community mission feast, with the participation of some guests from Houston, at LittleCypress, Texas. The festival preachers were ??, G. Kühn and I. I. Trinklein. Collection -103.10. G. W. Behnken.

On the 19th Sunday after Trin, the congregation of the undersigned in Nokomis, Ill, celebrated its annual mission festival. The festival preachers were Messrs ? Wrisbrodt and Student Grimm. The collection was -70.00. L. Zahn.

? 8. subsequently received -2.00. D. O.

On September 17, the congregations of the undersigned celebrated their first mission feast at Eldora, Iowa. ? Herrmann and the undersigned preached. Of the collection (-15.00), one-third each was earmarked for Negro, Inner and Jewish missions. A. C. Dörffler.

On the 7th Sunday after Trin. the congregations of Mr. ? Hilgendorf and the undersigned celebrated their mission feast. The festival preachers were Messrs. ??, Schülke and W. Harms. The collection for inner and outer mission was -75.60. A. Hofius.

One correction

of my mission report in No. 16 of the "Lutheran" concerning the mission in Los Angeles, Southern California, I would like to take the liberty herewith in a few lines. To my great sorrow, I forgot to mention the faithful preparatory work and assistance of Pastor Martin Wyneken, who came to Los Angeles 5 years ago due to his severe chest disease. It was he who founded there the mission station in Orange, 20 miles away, which is now served by Father Kogler, and in Los Angeles itself had begun to gather the church Germans and preached here and there. And after Mr. k. Bühler had accomplished the final organization of the congregation by regular preaching, Father Wyneken served the congregation with great self-denial, as much as his suffering condition permitted him, during the whole year, until he was relieved by the arrival of Father Runkel.

I believe that I owe this brief correction and recognition to the dear brother all the more because he was only able to accomplish this work with the exertion of all his strength and with the greatest effort, and because his heavy and long-standing cross of illness is made even more painful for him by the fact that he is condemned to such inactivity in the face of the great need for preachers and his eagerness to work for the kingdom of his dear Savior. Unfortunately, the latest news about his state of health is also very sad. May he then be urgently recommended to the intercession and active love of all brothers, and may God fill him with the rich consolation of his Holy Spirit.

C. I. Otto Hanser.

Entered the Sasse of the Illinois - District:

For the synod treasury: From Fr. Zahn's congregation in Nokomis K8.00.
ToNewBuildingin St. Louis: By L. Brauns in Chieago, proceeds for sale of 594 Chicago u. Alton R. R. tickets at time of dedication of new seminary in St. Louis, 594.00.

For inner mission: By ik. Lenk of Dreieinig- keits-Gem. in Millstadt 11.75, Kreuzgem. near Millstadt 8.25. Through Eißfeldt in South Chicago by Hermann Wüstenfeldt 1.00. Fr. Kowert's Gem. in Montrose 15.75. Through Fr. Winter, collection at mission feast near Hampton, 170.00. Fr. Dorn's Gemeinde in Pleasant Ridge 8.77. Through Fr. Bartling in Chicago by Emil Reinhardt 2.00. Mission feast coll. through ?. Schwartz at Mount Carroll 12.50. By k Hahn, part of mission's-.

Festival collection of the congregations in Staunton, New Gehlenbeck, Worden, Brunswick & Prairie Town, 65.00. By ? Knies in Golden, part of a mission festival collection, 10.00. By ? Hartmann in Woodworth, one-third of mission festival coll. 16.50, from widow Lücke 1.00. By ? Brueggemann from Trinity congregation in Lyonsville 14.00. R. from Chicago's suburbs?, first pension from new house 25.00. By ? Zahn in Nokomis, part of mission festival collection s. St. Paul's congregation, 30.00. (p. -391.52.)

For Gentile Mission: Through ? Knees in Golden, part of the Missionary Festival Coll., (designated by the donor) .60.

For Negro Mission: By ? Hahn, part of mission festival coll. of Gemm. in Staunton, New Gehlenbeck, Worden, Brunswick and Prairie Town, 21.00. By ? Knies, part of mission festival coll. of Gem. in Golden 5.00. One-third of mission festival coll. of ? Hartmann's Gem. in Woodworth 16.50. By ? Zahn in Nokomis, part of mission festival coll. of St. Paul's congreg. 10.00. (p. -52.50.)

For Jewish mission: By ? Hahn, part of mission festival coll. of congregations in Staunton, New Gehlenbeck, Worden, Brunswick & Prairie Town, 9.00. Part of mission festival coll. of ? Knief's Gem. in Golden, 1.40. By ? Tooth in Nokomis, part of mission festival coll. of St. Paul's congreg. 10.00. (p. -20.40.)

For Emigrant Mission: By ? Hahn, part of the Mission Festival Coll. of Gems in Staunton, New Gehlenbeck, Worden, Brunswick & Prairie Town, 21.00.

For emigr. mission in New York: By ? Knief in Golden, part of mission festival coll. 4.00. By ? Zahn in Nokomis, part of mission feast coll. sr. St. Paul congreg., 12.00. (S. -16.00.)

For Emigr. Mission in Baltimore: By ? Knief in Golden, part of mission feast coll. 4.00. By ? Tooth in Nokomis part of mission feast coll. sr. St. Paul congreg., 8.00. (S. -12.00.)

For poor students in St. Louis: By ? Knief in Golden, part of a mission festival coll., 4.00 for F. C. Drögemüller 5.00. (p. -9.00.)

For the Springfield household: one-third of the missionary festival coll. of ? Hartmann's Gem. in Woodworth 16.50.

For poor students in Springfield: Durck ? Miracles in Chicago from the Young Men's Association, 5.00. Durck ? Knief in Golden, part of missionary festival coll. 4.00. ? Zahn's Gem. in Nokomis for Munff 2.00. Durck ? Knief in Golden, part of mission festival coll., for F. Kumpel, 5.00. (S. -16.00.)

For poor students in Fort Wayne: Durck ? Knief in Golden, part of a mission festival coll. for C. Drögemüller, 5.00. From Addison for Ad. Bartling: from the Jünger- und Jungfrauen- Verein 10.00, W. Buchholz 1.00, Widwe Mesenbrink 1.00; for W. Bäder from the Gem. das. 20.00. (S. -37.00.)

For poor students in Addison: By ? Steege in Dundee from Joach. Heidemann and F. Albrecht .50 each, Chr. Ehler 2.00 and from the piggy bank of ? Steege's children 1.00. By ? Knief in Golden, part of a mission festival coll., 4.00. From Chicago: I. M. for Paul Messner 16.00; ? Loßners Gem. for Rud. Geisemann 10.00; by ? Wunder from the Young Men's Association for Th. Deffner 10.00. By cashier Eißfeldt in Milwaukee for W. Grade 15.00. By cashier Birkner in New York for A. Frincke 50.00 and E. Brust 8.00. Brust 8.00. Gem. in Addison for C. Roßmann 20.00. (S. -137.00.)

For the household in Addison: Durck P. Steege in Dundee from teacher Hicken, F. Wäscher, Fr. Wollbrecht and K. Ehler each 1.00. (S. -4.00.)

For poor students in Milwaukee: From Chicago: Durck ? Succop from the Young Fr. Association for Alb. Harlof 15.00 and Karl Abel 15.00; by ? Wunder from the Young People's Association for A. Leut- heußer 5.00. (p. -35.00.)

For the Progymnasium in Milwaukee: From Addison: by teacher..Bäder from widow Mönch 1.00 ; by teacher Rosen from widow Ohlerking 1.00; by H. B. from A. Wolkenhauer 5.00. Durck ? Halln, part of the Mission Festival Coll. of Gemm. in Staunton, New Gehlenbeck, Worden, Brunswick and Prairie Town, 23.00. By ? Miracles in Chicago by L. Hacker for construction 5.00. (pp.-35.00.)

For the widow's fund: H. C. Buchholz in Addison .50.

For the deaf and dumb: ? Zahn's congregation in Nokomis 5.00.

For student orphans from Addison: By ? Miracles in Chicago by Mrs. N. N. 2.00.

For the community in Rochester, Minn: By. miracle in Chicago by N. N. 1.00.

For the Gem. in South Bend, Ind.: ? Large Gem. in Addison 10.00.

For Franz Buszin in St. Louis: By ? Knief in Golden, part of a mission festival coll., 5.00.

Addison, Ill, Oct. 2, 1883; H. Bartling, cashier.

Entered the Iowa Caste - District:

To the new building in St. Louis: By ? Brandt in Clarinda, 2nd sgd. by W. Gundermann 7.00. By ? Strobel nacktr. by H. Horstmann 10.00, L. Borchert and H. Bote each 5.00. By ? v. Strohe of the St. Johannisgem. at Monticello, 5th sgd., 35.00. By ? Heinicke of H. Wollen 10.00. (S. -72.00.)

For inner mission: By ? Zürrer of Trinity Congregation south of Marcus 5.23. By F. L. Weiß of St. Paul's Congregation at Fort Dodge 8.20. By ? Runge, sent at mission festival in Sioux City, 23.65. By ? Aron by Widow Kniper 1.00. By ? Brandt 5.00. By the same from Mrs. Knost .50. By ? Müller from sr. Gem. at Wall Lake 4.10. ? Strobel's parish in Bauer 5.00. Durck ? Reinhardt, mission feast coll. at Van Hörne, 75.00. By F. L. White of St. Paul's parish at Fort Dodge 8.25. ? Dornseif's St. John's congregation, 10.80. By ? Dörffler, part of the mission festival collection of the congregation to Hubbard and Eldora, 5.00. Durck ? Guenther, part of mission festival coll. in Boone, 38.18. By ? Mallon, part of mission festival coll. of his congregation, 11.00. By ? Seßler, mission festival coll. at Grant City, 23.26. Evening mall coll. of the congreg. at Sheridan Tshp. 6.80. (p. -230.97.) For Jewish mission: ? Studt 1.00. By ? Dörffler, ! Part of mission festival coll. of congregations to Hubbard & Eldora, 5.00. ! By ? Guenther, part of mission festival coll. in Boone, 10/13.

By ? Mallon, part of the mission festival coll. sr. Gemeinde, 2.00. By ? v. Strohe of Mrs. Scheer 3.00. (S. -24.10.)

For Negro mission: Durck ? Dörffler, part of mission festival coll. of congregations to Hubbard & Eldora, 5.00.

For the deaf and dumb: ? Wiegner's Gem. bet Clear Lake 6.00. By ? Brandt in Clarinda, ges. at children's party sr. Gem., 16.01. By ? Guenther in Boone by s. school children 3.00. By ? Bräuer in Elkport by H. Watermann 5.00. (S. -30.01.)

For the orphanage in Addison: By ? Horn in Denver, at the Children's Festival s. Gem. ges., 17.50. Durck ? Günther in Boone from N. N. from the bell bag of the Landgem. 1.00. By ? Reinhardt in Vinton from A. Bröndel 2.00. (S. -20.50.)

For the orphanage near St. Louis: By ? Günther in Boone from F. Krug in Landgem. (Thank offering s. wife) 1.00. By ? Wiegner in St. Ansgar from H. Dietrichs 2.00. By Anna Drame from the orphan's fund of the school Hrn. ? Dörfflers 1.50. By Frl. L. Strobel from the women's association of the community in Bauer 5.00. (p. -9.50.)

For poor students from Iowa: By ? Baumhöfener in Homestead, collected at the wedding of D. Schwarting, 7.00.

For poor students in Springfield: by ? Brewer in Elkport by H. Watermann 5.00.

For student Drögemüller in St. Louis: By ? v. Strohe from Mrs. Scheer 3.00.

For the University of Wittenberg, Wis: By ? v. Strohe from Mrs. Sckeer 4.00.

For the congreg. in Macon City, Mo.: By ? Dornseif of sr. St. John's congreg. in Maple Valley Tshp. 8.80.

For the community in Fenton, Iowa: By Treasurer C. Grahl in Fort Wayne 12.53.

For the Gem. in Davenport, Iowa: a) Gifts: ? Brandt's Gem. at Clarinda 9.20, ? Baumhöfener's comm. at Homestead: ? Baumhöfener 2.00, Teacher Hild 1.00, N. N. & Bernhard Sandersfeld .50 each, D. Wiebold 1.00, G. Trimpe 860. & H. Hüdepohl 5.00 each, H. Tietje 10.00, Chr. Busch 5.00, D. Maas u. D. Otte each 1.00, I. H. Ahrens 5.00, Gerd Maas 2.00, communion collection 16.00, total 64.20; d) non-interest bearing loans: by ? Baumhöfener in Homestead by G. Trimpe jun., H. F. W. Neuenkirche u. I. H. Maas 25.00 each, together 75.00. (S. -139.20.)

Monticello, October 1, 1883, H. Tiarks, Cassieter.

Entered the Middle District Caste:

To the seminary building: From ? Niethammer's parish in La Porte, 3. z., -185.00. ? Franke's parish in Leslie 7.00. From ? Hugues parish in Vincennes 5.00. ? Schumms Gem. in Kendallville, 7th p., 25.00. ? Daib's Cond. in Adams Co. 3rd line, 127.00. ? Seemeyer's gem. near Willshire, 2nd p., 166.50. ? Bethke's Gem. at Reynolds & Goodland, 15.00. (Summa -530.50.)

For the congregation in South Bend: One sixth of the mission festival collection of the 3 congregations in Fort Wayne 100.00. ? Rosenwinkel's

congregation in Bielefeld 6.50. ? Stubnatzy's congregation in Con- voy 5.35. (p. -111.85.)

For the Chemnitz comm.: H. Claus in Cleveland 12.50.

For the comm. in Planitz: H. Claus in Cleveland 12.50.

For the congregation in Rochester, Minn: ?. Rosenwinkel's congregation in Bielefeld, Germany 6.00.

For the organ in the new seminary: Juftus Scheiderer in Neu-Dettelsau 3.00.

For emigrant mission in New Uork: ?. Werfelmann's Gem. in New Dettelsau 9.91. Part of Mission Festival Coll. in Van Wert 10.00. ^S. -19.91.)

For emigrant mission in Baltimore: ?. Werfelmann's Gem. in Neu-Dettelsau 9.91. F. Dinse in Cleveland 1.00. (p. -10.91.)

For poor students in Fort Wayne: Wedding coll. at W. Baade by ?. Sauer in Fort Wayne 6.50, at R. Cummerow 7.80. ?. Bethke's Gem. in Reynolds for W. Brink 9.85. (p. -24.15.)

For inner mission: 1) for the West: Mrs. Lay in La Porte 2.00, Chr. Herpolsheimer in New Carlisle 1.00, ?. Weseloh's parish in Cleveland 42.00, ?. Sieving's parish in Fairfield 30.70, Mr. Henke in La Fayette 1.00, ?. Schöneberg's congregation das. 3.40; 2) for Nebraska: one-sixth of the mission festival coll. in Fort Wayne 100.00, from the mission box of Dr. Sicher's congregation das. 20.00; 3) in general: ?. Werfelmann's congregation in Neu Dettelsau 29.00, K. Beyer in Cleveland 2.00, ?. Franke's congregation in Leslie 7.00, Mission Festival collection in Seymour 46.90. ?. Schaefer's congregation in Waymansville 6.75, ?. Huges parish in Vincennes 16.75, ?. Mohr's comm. in Jnglefield 8.30, proceeds of Misstonsfest in Akron 93.17, part of Missionfest coll. in Van Wert 24.64, 2 thirds of Missionfest coll. in Fort Wayne 400.00, comm. in Lanesville 9.00, F. Wachs Jr. in Cleveland 1.00, ?. Schlefselmann's Gem. in Woodland 6.20, George Mueller in Stony Ridge 1.00, A. Erdmann in Columbia City 7.90, Julie Schaper's. .20. (S. - 859.91.)

For sick pastors and teachers: ?. Schmidt's congregation at Seymour 9 a.m. ?. Seemeyer's Gem. at Willshire 15.00. (S. -24.00.)

For Jewish mission: wedding coll. at I, Witte in Friedheim 5.24. From ?. Hugs's congregation in Vincennes 1.00. P. Lothmann's congregation in Akron 13.51. ?. Schöneberg's congregation In La Fayette 5.60. (p. -25.35.)

For Negro mission: W. Rebber in Seymour.50. part of mission feast coll. in Van Wert 10.00. ?. Bethke's comm. in Goodland 3.17, in Monticello 2.03. (p. -15.70.^

For poor students in St. Louis: C. Hunghans in Vincennes 2.25. ?. Schröders Gem. to Gar Creek 2.11. F. Wachs Jr. in Cleveland .50. proceeds of a bequest by ?. Daib in Adams Co. 6.00. (S. -10.86.)

For poor students in Springfield: F. Wachs Jr. in Cleveland .50. Wedding coll. at W. Dreyer by ?. Sauer in Fort Wayne for Mueller 9.00. (p. -9.50.)

For the synod treasury: ?. Stubnatzy's Gem. at Convoy 5.35. Teacher S back at Fort Wayne, contribution, 2.00. ?. Zigel's Gem. at Fort Wayne 6.50. ?. Fischer's gem. at Elkhart 6.00. Off ?. Sieving's comm. at Fairfield 2.00. Mr. Schtn-

nerer by Seemeyer 10.00. ? Quert's Gem. in Toledo 10.05. (p. -41.90.)

For the deaf and dumb: P. Schmidt's Gem. in Elyria 9.75. Wedding coll. bet F. Blomberg in Friedheim 7.76. (p. -17.51.)

For widow's fund: 1. gifts: Fr. Schumm's parish in Kendallville 5.00, N. N. through Fr. Gross in Fort Wayne 5.00, Fr. Seemeyer's parish near Willshire 15.00. 2. contributions: ? Jungkuntz at North Judson 2.00, P. Heintz at Crown Point 2.00. (S. -29.00.)

For the orphanage in Boston: Jda Stegemann in Cleveland .50, Auguste Lipstreuer that. .50. (S. -1.00.)

For the orphanage near St. Louis: Through teacher Strieder in Fort Wayne from sr. Class 1.00, from the piggy bank of little H. Rodenbeck, deceased, 1.00. (S. -2.00.)

Fort Wayne, Sept. 30, 1883, C. Grahl, Treasurer.

Incoming to the Coffee of the Eastern District:

For the synod treasury: From Wellsville congreg. -13.50. St. Matthew's congreg. in New Uork 200.00. Springville congreg. 2.30. North East congreg. 4.50. (S. -220.30.)

For widow's fund: comm. in North East 4.67. k. Leemhuis 4.00. Trinity Comm. in Buffalo 17.25. (p. -25.92.)

For inner mission: Mrs. Rosine Körber in Paterson 1.00. congreg. in Philadelphia 13.87, Mrs. El. Mull 1.00. Mr. v. Etta in Roxbury 2.00. Women's mission ver. in Fr. Frey's congreg. in Albany 10.00. (S. -27.87.)

For the college building in St. Louis: congregation in Johnsburch, Pa. by night, 6.00. Fr. Ahner's congregation in Pittsburgh by night, 89.00. Fr. Frey's congregation in Albany, 3rd Sdg. by night, 64.00. For the decoration of a room for the bl. E. G. W. Keyl by k. T. Körner from himself 10.00, P. C. Germann 5.00, P. F. Germann 5.00, teacher Ernst Keyl 5.00, Hrn. Wm. Keyl 5.00, H. Oldenburg 5.00, H. Rathjen 5.00, von Ochsen 5.00, H. Rügen 5.00, together 50.00. (S. -209.00.)

For the Progymnasium in New Nork: N. N. from St. Matthew's congreg. in New Nork 8.00. Offering box in Fr. Körner's congreg. 10.00. Congreg. in North East 3.10. (S. -21.10.)

For mission in Eric: mission feast coll. in Little Valley 8.85. comm. in North East 3.10. (p. -11.95.)

For college maintenance: St. John's Congreg. in Williamsburg 12.55. Congreg. in New York 12.10.

For the orphanage near Boston: Mrs. Sophie Boßler in Pittsburgh 1.00. By ? Sieker by Widow Peters 1.00. Widow H. 5.00, I. Eberhard .50. By the "Kinderblatt" ges. 25.00. Mrs. Rosine Körber in Paterson .50. By Helena Körber from her piggy bank .50. Gem. in Springville 2.00. (S. -35.50.)

For the deaf and dumb: Congreg. in Wellsville 4.00. St. Paul's Congreg. in Baltimore 15.75. (S. -19.75.)

For the orphanage at Addison: Through the "Children's Journal" 25.00.

For the orphanage near St. Louis: Through the "Children's Journal" 25.00.

For poor students in St. Louis: Mrs. El. Mull in Philadelphia 1.55. Virgin Society of St. Martinigem. in Baltimore for Chr. Merkel 8.00. For Th. and C. Engelder, coll. on Fr. Schrader's wedding by Father Hohn 9.00. Wedding coll. at H. Krüger 3.50. Gem. at Basswood Hill 9.50. (S. -31.55.)

For poor students in Addison: Virgin Society of St. Martinigem. in Baltimore for Ed. chest 8.00.

For the Luther Monument in St. Louis: By ? Beautiful in Lyons by Mr. Grimm 5.00.

For inner mission in Dakota: Mrs. Rabold in Pittsburgh 5.00, B. H. Succop 1.00.

For the traveling preachers' fund in the West: Congregation in Paterson 7.25. Congregation in Johnsburch 4.00. N. N. through P. Lindemann 5.00. Joh. Hoffmann in Bayonne 1.00. N. N. in Baltimore 10.00. Congregation in Cumberland 11.42. St. Matthew's Congregation in New Uork 46.76. Benevolence Fund of same congregation 50.00. Congregation in Lonaconing 3.36. Congregation in Barton 4.62. Congregation in Bück Valley 5.00. A. F. W. Fedder in Sparbs- bvg 3.00, Fr. Heinz 5.00. Gem. in Haverstraw 5.61. Etliche limbs from P. Walker's Gem. 22.00. From missionary box of his. Gem. 10.00. Virgins' club in ? Richmann's Gem. 7.00. Gem. in Schenectady 5.00, A. Dettelborn. 1.00. (S. -207.02.)

For Jewish mission: Through Fr. Sieker from Ms. Fleischmann 1.00. ? Dr. Gotwald 1.50. Mission Festival Coll. in Little Valley 8.85. Through the Children's Journal 15.00. Mrs. El. Mull in Philadelphia 1.00. Virgins' Association in Fr. Rickmann's parish 7.00. St. Paul's parish in Baltimore 15.75. Through Treasurer Bartling 38.00. (p. -88.10.)

For Negro mission: Frl. M. Fleischmann by Sieker 1.00.

For the congregation in Niederplanitz: Member of St. Matthew's congregation in New Uork 1.00. I. P. 1.00. W. Thomä 2.00.

For the congreg. in Danbury: congreg. in Springville 3.00. St. Paul's congreg. in Baltimore 18.00. Treasurer Tiarks 3.00.

For Macon City congregation, Mon: St. Paul's congregation in Baltimore 6pm.

For the Gem. in Rockville: By Treasurer Tiarks 12.60.

New York, Sept. 6, 1883. I. Birkner, Treasurer.

Incoming to the Coffee of the Western District:

For the synodical treasury: From? Germann's congregation at Fort Smith, Ark. -6.15. Fr. Willes' congregation at Brownsville, Mo. 7.55. From the Triune Kettis Distr. at St. Louis 8.35. Coll. of the congregation of Fr. Mahrs at Ellsworth, Kans. 2.00. Coll. of the congregation of Fr. Freses at Hanover, Kans. 9.45. From the Zion Distr. at St. Louis 15.00. ? Krämer's congregation in Humboldt, Kans., 7.85. From the Dreieinig.-Distr. here 5.85. (p. -68.20.)

For inner Misston: Jebns Gem. in Kansas City, for Kansas City, Kans., 30.00. Mission feast coll. of Gem. in Cape Girardeau and vicinity 40.00. Mission feast coll. in Gem. ? Weselohs near Kimmswick, Mon, 50.00. Mission festival coll. of the community of ?? Mähr and Kaiser at Lincoln, Kans., 18.35. ? Mueller's comm. at Wellsville, Mon, 6.00. ? Bode's

B. Richter by Fr. Griebel in California, Mo., 1.00. Mission feast coll. of congregations in Appleton City & Prairie City, Mo., 20.00. Mission feast coll. in the congregation of Fr. Jbens in Farmington, Mo, 35.00. Thanksgiving offering of N. N. by Fr. Polack in Uniontown, Mon., 2.00, Firstfruits offering of new harvest of N. N. by Fr. Polack das. 2.00, Mission feast coll. in the congregation of Fr. Polacks das. 77.50. Mission feast coll. of the congregations of kk. Sauer, Mertz, Kühn and Schulze in Jackson Co, Ind, 71.45. Bethlehem's - Gem. in St. Louis 10.00. mission festival coll. in the Gemm. in North St. Louis 466.43. L. I. by Fr. Nützel in West Ely, Mo, 2.00. Coll. of congregations by Fr. Griebel in California, Mon., 7.25. Fr. Matuschka's congregation in New Melle, Mon., 43.00. Zion Distr. in St. Louis 5.70. Mission festival coll. of congregations of UU. Lentzsch & Bock in Holt Co, Mon, 14.70. By Fr. Lentzsch in Craig, Mon, 1.50. (S. -914.48.)

For Negro mission: mission feast coll. of comm. in Appleton City and Prairie City, Mon., 10.00. mission feast coll. in comm. of P. Jbens in Farmington, Mon., 10.00. first offering of new crop of N. N. durck P. Polack in Uniontown, Mon., 1.00, mission feast coll. in comm. of P. Polacks that. 31.25. mission feast coll. in comm. of Uk. Lentzsch and Bock in Holt Co, Mon, 7.30. (p. -59.55.)

For Jewish Mission: Congregation ? Heynes in Lake Creek, Mon., 7:00 a.m. Mission festival coll. of Cape Girardeau & vicinity 10:00 a.m. Mission festival coll. of Appleton City & Prairie City congregations, Mon., 10:00 a.m. Mission festival coll. in the congregation of k. Jbens in Farmington, Mon., 4.00. Mission festival coll. in the congregation of ? Polacks in Uniontown, Mon., 6.75. From the collection bag at the U. Lentzschs congregation in Craig, Mon., 1.00. (p. -50.75.)

For Pagan Mission: missionfestcoll. in the community k. Weselohs near Kimmswick, Mon., 28.00.

For Emigr. Mission: mission festival coll. in the congregation of k. Jbens in Farmington, Mo., 4.00. Mission festival coll. in U. Polacks congregation in Uniontown, Mo., 31.25. Mission festival coll. of Cape Girardeau & environs congregation for Baltimore 10.00. (p. -45.25.)

For the deaf and dumb: First offering of N. N.'s new crop by Fr. Polack in Uniontown, Mon, 1.00.

For new construction in St. Louis: U. Weseloh's congregation at Kimmswick, Mo., 22.00. P. Germann's congregation at Fort Smith, Ark., 25.00. P. Obermeyer's congregation at Little Rock, Ark., 2nd tr., 50.00. ? Grupes Gem. at Eisleben, Mo., 3rd T., 15.00. G. Nicolai at Newtonville, Ind., .45. ? Willes Gem. at Brownsville, Mo., 17.00. Jmm. district here 156.00. H. Mueller here 300.00. Trinity district here, 13th T., 237.00. U. Janzow's Gem. at

Frohna, Mo., 53.50. Joh. H. Wittlich at Geneseo, Ill., 1.50. P. Bartels' comm. in West St. Louis, 4th c., 100.00. From Cross District in St. Louis, 10th c., 300.00. By Prof. Lange dahier of Dünsing, Lebehan & Leeseberg, in Algonquin, Ill., 13.00. (S. -1291.40.)

For poor students in St. Louis: Coll. on F. Bangers Kindtaufe durch U. Bode in Hannibal, Mo., 2.00. Zionsdistr. in St. Louis 2.23. (p. -4.23.)

For the Gemr in Racine, Wis: A. Böckhaus by U. Griebel in California, Mo., 2.00.

For the Widows' Fund: Contributions: From P. Lohr in Jackson, Mo., 4.00, P. Bock in Holt Co., Mo., 4.00, from the St. Louis Teachers' Conference, 4.00, U. Frese in Hanover, Kans., 5.00. Gifts: from W. Waltke in North St. Louis, 3.00, Mrs. Lindemann in Kimmswick, Mo., 1.00, I. Günther here, 1.00, H. Sänger here, .60. Harvest Festival Coll. of Congreg. ?, Mähns near Ellsworth, Kans., 15.00. (p. -37.60.) The 7.00 of U. Heyne's Gem. receipted in the "Lutheraner" of September 15 under this heading was for the mission to the Jews.

For P. M. Wyneken: Widow H. through ?. Polack at Uniontown, Mo., 1.00.

St. Louis, October 7, 1883. E. Roschke, Treasurer.

Sincerely thanking I hereby certify to have received for our church building: From the congregation of Mr. ?. Niethammer -25.00; by Mr. Treasurer Grahl 104.60, 104.42 and 6.50; by some members of the congregation of Mr. ?. Beck 2.80; by Mr. Treasurer Bartling 13.75; by the congregation of Mr. P. Heintz 10.15. The merciful God richly repay the dear donors.

South Bend, Ind, Sept. 28, 1883.

P.. Heid.

With hearty thanks against God and kind givers, undersigned received -50.00 from the Mission Fest Coll. at Leavenworth, Kans. for the support of the church at Kansas City, Mo.

E. Jehn.

With heartfelt thanks against God and kind givers, undersigned certifies to have received the following gifts of love for the Milwaukee! Progymnasium: From Mr. P. Damm's parish 100 lbs. of butter, from Mr. U. Mueller's parish 20 gallons. butter. H. H. Schröter, superintendent.

For poor students received with heartfelt thanks from Mr. Kaspar Reutzel in Fort Smith, Ark, -5.00. By Mr. k.. H. Schröder from some members of St. Paul's parish in Eden, N. A-, (especially for Base) -24.00.

C. F. M. Walther.

Received through Mr. I?. Hügli -10.00 for Stud. Dau from the Jungfrauenverein sr. Parish.

Gunther.

New printed matter.

American calendar for German Lutherans for the year 1884 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishers. St. Louis, Mo.

We are pleased to inform our dear readers that this companion through the coming year has already made its appearance. As you know, it is called an American calendar for German Lutherans because it not only contains everything that every complete calendar must contain, but also an addition for us German Lutherans here in America,

namely, a description of all public school and missionary institutions within our Synodal Conference and journals published therein, as well as a list of all addresses of pastors and school teachers belonging to our ecclesiastical community. The selection of the other reading material has been made with special care this time and only the excellent has been included. Two beautiful, clean woodcuts, Wehle's famous Luther picture and a newly produced illustration of our new Concordia Seminary in medium size, adorn the whole, which has a volume of 48 pages in large quarto. May this valuable yearbook, as an old and proven friend of the house, again find the friendly reception in every Lutheran home, which it has always found up to now. There is a house blessing in it. The price is, as before, 10 Cts. W. [Walther]

Fourth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, and other States. 1883.

This time, the Iowa District spoke about the doctrine of the rights and duties of the spiritual priesthood. This is an extremely important doctrine. The speaker pointed out that the Lutheran Church was built up by this doctrine, that our Synod also owes its growth and blossoming to this doctrine along with the other related doctrine of church and ministry, and that this doctrine is also useful for the further building of the church. It was first shown what the spiritual priesthood of believing Christians encompasses, and then how believers exercise their priestly right and office as a congregation and within the congregation, within the boundaries of their family and toward the world. Finally, the great benefit of Christians being mindful of their priestly rights and duties was shown. The report, which is 94 pages long, can be obtained from Concordia Publishing for 20 cents.

G.

Price reduction.

The remaining small supply of this year's district reports will be delivered, postage prepaid, upon sending in the inscribed prices, as follows:

2nd Report of the **Wisconsin--District**: Continuation of the discussion of the theses on: "What are the characteristics of a well-established truly Lutheran congregation?" (Thesis 11 and 12.) - "How are our congregations, and especially our confirmed youth, to be maintained in catechism?" Price: 15 cents.

7th Report of the **Illinois District**: Continuation of the discussion of the theses "on sanctification" (Thesis 5 and 6). Price: **20 cents.**

2nd **Minnesota and Dakota District** Report: discussion of 5 theses "on the first commandment." Price: 18 Cts.

2nd report of the **Southern District**: discussion of theses "on the doctrine of justification". - "On the right relationship of a right-believing congregation to all kinds of associations within and without it." Price: 20 cents.

25th Report of the **Eastern District**: Discussion of the following theses: "Of Conservation" according to the guidance of the I. Article. - "Can a Christian in good conscience keep a saloon?" Price: 15 cents.

The Luth. Concordia Publishing House.

Christian forget-me-not. 3rd ed. Published by Brobst, Diehl L Co. Allentown, Pa. 1883.

A really beautiful booklet, compiled and endorsed by the well known to our readers Mr. Pastor August Emil Frey. It is a kind of family album. The contents and layout are as follows. On one page there are always two days of the year and under each of them a Bible verse and a song verse; the opposite page, however, is left blank each time, and in this way it goes on (of course in chronological order) through the whole year until December 31st. Both the Bible verses and the song verses are chosen with great care. In both, the sweet gospel prevails, which alone is the right daily bread for Christians or children of God, for whom the booklet is first intended. Also, in the selection, the time of the year, namely the ecclesiastical significance of the same, has been taken into account as much as possible. Five splendid colored pictures, each enclosing a Bible verse, serve the whole as an extremely lovely decoration. We have called the book a family book because one can use it to have one's friends inscribe their name at the place of their birthday, whereby the booklet becomes with each year an ever dearer "forget-me-not" and monument of love. The booklet contains 372 pages in a small pocket format. In a pretty canvas binding with a gold title, a copy costs 35 cts. (with postage 40 cts.), the dozen H3.25, the hundred K25.00; fine with gilt edges and case the price of a copy is 50 cts. (with postage 55 cts.), a dozen H5.00 and a hundred K35.00. Since the price difference is so small, we would like to advise everyone to acquire a copy of the second finer edition, especially if one wants to give the booklet to a dear person as a gift, such as a birthday or Christmas gift, for which it is quite suitable.

W. [Walther]

Changed addresses:

Rev. L4. Witcher, Llinnesoba Rake, RarlbanR Oo., IAinn.

Rev. O. Rotüe, iVlaxville, Dockte Oo., Wis.

Rev. R. W. Rranlre, Rox 1067, Rork Waxne, Ir>6.

Rev. W. 1. 8trodel, venison, Orawkorck Oo., Iowa.

Rouis Lppelt, 914 Oirarä 8br, Olliea^o, Ill.

Lubereck at tLe Rosb OLOe at 8b. I-onls, Llo., as seesock-elass matter.

Invitation to public celebration of Luther's birthday.

After all district synods have recommended to their congregations to celebrate the four hundredth anniversary of the day on which Martin Luther was born,

that public thanksgiving services are held both on the day itself and on the following Sunday,

The first part of the book is devoted to the teaching of the "Theology of the Christian Church", and the second part is devoted to the teaching of the "Theology of the Christian Church",

that finally, on these occasions, collections may also be taken up for the maintenance and expansion of our educational institutions, but especially for the payment of the construction costs of our newly built seminary in St. Louis:

The undersigned hereby brings this to the public knowledge of all dear synodal congregations and takes the liberty of adding the following.

It is true that the loudest screamers for the upcoming Luther celebration in Germany and here are precisely those who know the least about Luther and his work. They raise the teacher above the clouds, whose teaching they despise and persecute. They idolize the instrument, but trample the work underfoot. Truly, one could come to the thought that high politics brought the whole thing on the track, in order to move the crowd, intoxicated by high words, under the Luther banner to stick together in the so-called Protestantism and to make a common front against the still powerful papacy. And it is certain that the "old evil enemy," the arch-politician, seeks nothing else than, under the blue haze of enthusiasm for Luther's person, to swindle from the listened crowd even the remnant of the blessing which had remained to it from the work of the great man.

But should that cause us to spurn the celebration of this day? Far be it from us! May politicians of all kinds have a hand in it. There is one in heaven who, in turn, has all

He has these politicians in the palm of his hand and often uses these high rulers to do things that they would never dream of doing. Who knows what he has in mind now and whether he will not play his game with them one day. So, we know Luther and his work better than those who have become such great Lutherans overnight; let us really thank God that he has given us eyes to see what they do not see; in truth, if we have hearts that burn for the glory of God and the salvation of our neighbor, no one in the world should rejoice as we do. Now that everyone is talking about Luther, now that many people certainly wish to hear more about the great man than they have known up to now, now we have the right opportunity to present to the world the right, true picture of Luther and his work and to show it to them, that it was something infinitely greater than it imagines, what God willed and did through this servant of his, yes, the greatest thing that has ever happened since the life, suffering and death of his dear Son and the preaching of the gospel among all creatures on earth. Namely, that God has given us back this very Gospel of His grace in Christ, since it was almost lost, through Luther's ministry, and has thus uncovered and made passable again the almost buried only way to blessedness. We now have an opportunity for this as never before. Let us then also be politicians for once, but according to Rom. 12,11. Let us send ourselves into the time, that is, let us buy out the favorable opportunity. Truly, it would not be good for us if we shut our mouths and put our hands in our laps out of displeasure with the chatters or out of resentment that they want to take the wind out of our sails.

But if we want all the world to enjoy and rejoice in what we have, it must not remain with words. Word and deed must be together. How much money many fools are now spending to show their swindled Luther enthusiasm! Should we not also do something righteous, so that the true blessing of the Reformation is recognized, preserved and spread, as far as this can happen through the preservation and expansion of our educational institutions? And for this purpose these institutions in fact. They are there for no other purpose than that messengers are equipped there, who have to bring the "eternal gospel", with which Luther once flew through the church sky, now also here from town to town, yes, even into the log cabins and earth huts of the poorest and most abandoned. - But if we needed a special hint from above for this, we did not lack it. For just when one thought and hoped here and there that we were going downhill, that the beginning of the end had come, a hitherto unheard-of crowd of boys and young men filled our educational institutions so that they overflowed. Does this look as if God has abandoned us? Does he not rather show us in the clearest way in which we are now to show our gratitude for his grace? Oh, then let us not forget these sacrifices of thanksgiving in the coming celebration.

And as for the newly built seminary, which we recently inaugurated with praise and thanksgiving, why say much more about a thing that everyone understands? It cost a hundred and three and thirty thousand dollars. Of that, 103,510 dollars have been paid so far. The rest will also be paid. The love for "God's Word and Luther's teaching" that has done the big thing will do the small thing as well. But this will certainly be easier now, when the joy is still fresh. If it has become an old thing, it will go slowly. We still have the old Adam. The easiest time would be the upcoming jubilee celebration. If everyone who can wants to, it will be settled in one fell swoop. We would then also have the special joy that on that day the beautiful building would really belong to us completely and that it would be a jubilee monument in the true sense of the word. So in God's name to it!

But God, the Father of our Lord Jesus Christ, who has blessed us with all kinds of spiritual blessings in heavenly goods and who has truly not lacked earthly blessings in bodily goods, give us grateful hearts and let the celebration of the day on which he once gave us his highly blessed instrument, our father Luther, be a richly blessed one in all things! Amen. H. C. Swan.

How Luther is blasphemed by the papists.

(Conclusion.)

The report of the "shameful death of Martin Luther" printed in Rome about a year before Luther's death shows quite clearly how the papists lied during Luther's lifetime. Luther immediately had it printed in Italian and German and added some concluding words. It read as follows:

"Martin Luther, when he was ill, desired the holy sacrament of the body of our Lord Jesus Christ; which when he had received, he died immediately. And in his sickness, when he saw that it was quite severe and that it was completely inclined to death, he asked that his body be placed on an altar and worshiped as a god. But the divine goodness and providence, when it wanted to put an end to such a great error and an eternal silence, did not refuse to open such miraculous signs, which were very necessary, so that the people would desist from such great error, destruction and corruption, which the above-mentioned Luther has judged in this world. Therefore, as soon as his body was laid in the grave, a terrifying rumbling and tumult was immediately heard, as if the devil and hell were falling into one another; by which all those who were present came into a great fright, horror and fear; and when they lifted their eyes to heaven, they clearly saw the most holy Hostia of our Lord Jesus Christ, which such an unworthy man was allowed to receive so unworthily. I also say that all those who were there apparently saw the Most Holy Host hanging in the air. Therefore, with great devotion and reverence, they did the Most Holy Hostia with great honor and devotion to the shrines! honestly. Since this happened, the same day there has not been heard such a commotion and infernal rumbling. But the following night, in the same place where Martin Luther's body was buried, everyone heard a greater commotion than the first. That is why the people got up and were in great fear and horror. Therefore, when day came, they went to open the tomb where the ungodly body of Martin Luther had been laid; which tomb, when it was opened, was clearly seen to have neither body nor flesh, nor bone, nor some clothes; but it was full of such a foul stench that it made all who stood around it sick. Thereby much their life have improved 2c."

Luther's closing words read: "And I Martinus Lutherus v. confess and testify with this writing that I received such an angry poem from my death on 21 Marcii (March), and almost gladly and happily read it, except for the blasphemy, since such a lie is attributed to the high divine majesty. Otherwise, it does me softly on the right kneecap and on the left heel that the devil and his scales, pope and papists, are so cordial to me. God convert them from the devil. But if it is decided that my prayer for sin to death is in vain, then God grant that they may fill their measure and write nothing else but such little books for their comfort and joy. Let them always go, they go right, *sic voluerunt* (so they have willed); meanwhile I will see how they will be blessed, or how they may atone and recant all their lies and blasphemies, that they may fill the world." (Erl. A. 32, 428 f.)

When Luther died gently and quietly the following year in the joyful confession of his faith, the papists were impudent enough - and remain so to this day - to spread all kinds of lies and blasphemies against the credible report of Luther's death. Some say that he had a good night's drinking and suffocated during the night, others that he hanged himself from a rope, others that the devils showed themselves at his death, others that his evil conscience made him afraid of death, because the destruction of many thousands of souls should be demanded from his hands.

The words of Luther, with which he offered his hand to his friends at the laying down: „I). Jonah and M. Cöli and the rest of you, pray for our Lord God and his Gospel, that it may go well with him; for the Concilium of Trent and the vexatious Pope are angry with him" - are declared by some to be the words of a madman, by others to be blasphemy. The papists have no understanding for these beautiful words, which testify to a childlike faith.

Even for the newest trafficker of history, Janssen, the credible reports of the eye and ear witnesses of Luther's death are not there. Through all kinds of tricks and artifices, he puts together a picture of the dying Luther from all kinds of old lie reports, which shows a Luther mocked by the devil and doomed to judgment, instead of a Luther who was happily asleep in faith.

The lies that were once spread about Luther in Germany during his lifetime also traveled to Rome. Luther said in his explanation of the 1st book of Moses to Gen. 39, 13. f. among other things: "Just as in our times we cannot prevent the most poisonous blasphemies of Cochläus and Faber from writing to **Rome** and to the emperor himself, and in their letters blaspheming us and our doctrine as if it were a rebellious and confused doctrine." (Luther's Sämtliche Schriften, Vol. II, 1273.)

These blasphemies, which were preserved in the papal archives, are now to be published by the present Pope Leo XIII. In Regensburg, as the newspapers report, two volumes of written texts will be published shortly, "which refer to Luther and his time and have been compiled by the sub-archivist of the Vatican, Msgr. Pietro Balan. These documents include the reports of the papal emissaries in Germany and Austria about Luther's reformatory efforts, as well as about his private life, his marriage with Katharina von Bora, etc.".

Also in America a life of Luther is now circulating, compiled by a Pabst servant "from reliable sources" (*Life of Martin Luther*.

Compiled from reliable sources.). We know these reliable sources. They are none other than those of which we have given the readers some samples.

Since the pope himself and his servants are trying so hard in this very year to spread the old blasphemies, should not all faithful Lutherans be concerned to spread and make known correct representations of Luther? We therefore take the liberty of reminding you, among others, of the incomparable description of Luther's life by Mathesius, in which this faithful student of Luther describes his person, life and work so faithfully and in such childlike, faithful, simple language.

"History of the Venerable in God Blessed, Dear Man of God, D. Martin Luther, Beginning, Doctrine, Life, Steadfast Confession of His Faith, and Death, Orderly According to the Number of Years, How All This Happened, Described by Mr. tVl. Johann Mathesius. MDXXVI."

The new jubilee edition organized by our Concordia publishing house is quite splendidly equipped and adorned with Luther's and Mathesius' picture. (Price \$1.25.)

In particular, however, we would like to draw our readers' attention to a splendid writing in which the papal lies concerning Luther are thoroughly refuted. It has the title:

The Luther Defended, that is, thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, fellowship with the devil, falsification of the Scriptures, death, burial 2c. and what else concerns his writings, works, manners and speeches. Briefly and neatly written by Johann Möller, Doctor of Sacred Scripture 2c."

This writing first appeared in 1658 and has been reprinted by our Concordia publishing house. It is still useful today, since the papists only rehash the same old lies. The price of the book is 60 cents.

"Blessed are ye," saith our Lord Christ, "when men shall revile and persecute you for my sake, and shall speak all manner of evil against you, lying in it. Be glad and of good cheer, for your reward is good in heaven." Matth. 5, 11. 12.

G.

(Submitted.)

Wartburg home in East New York.

On September 27, the members and friends of the Wartburg Home for the Aged in East New York celebrated their Fall Festival in the beautiful gardens of the Home. The favorable weather brought a large number of guests from the city and surrounding area. The Board of Directors of the Home and the Lutheran Hospital connected with it, together with the pastors of the various Lutheran congregations in New York and many of their members, took part in the festivities. After singing a hymn of praise, Chaplain F. W. Richmann gave an address on Apost. 20, 35: "Giving is more blessed than receiving", and answered the question on the basis of this word of God: When is giving and receiving a blessed giving and receiving? I. When giving is not for our own glory, but for God's glory and out of love for our neighbor, and II. when receiving is done in the knowledge of our sin - in the feeling of our complete unworthiness and in humility and with thanksgiving to God and the benefactor. - The first rows of seats were taken by the fifty inmates of the home, the house church. It made a touching impression on the guests when these old pilgrims of life, none of whom numbered less than sixty, leaned on their staffs and walked wearily along, while on their faces joyful gratitude to God and contentment with God's ways could be read. They listened with devotion to the words of the speaker and were pleased when he counted themselves among them, the elderly, who were sitting here on the Leibzucht or the Altenteil and had nothing more to worry about than how their life would become more and more blessed and pleasing to God. and care here in their loneliness and frail old age, with true gratitude.

God and with prayers for their benefactors. The pious Lazarus was not granted such a benefit on earth. Greater than all bodily gifts is the blessing that their caretakers also gave them their own pastor, who wants to feed them with word and sacrament to eternal life 2c. 2c.

Most of these old wanderers have passed the limit of life - seventy, eighty years - and one among them, who has found shelter and food here for five years, "Senior Neuhoff," can say, "The time of my pilgrimage is a hundred and five years! Little and evil is the time of my life." Meanwhile, he has more cause to praise God's goodness.

After the conclusion of the service, the secretary, Dir. E. Bohm, read out the part of the annual report that covered this month. Afterwards, guests and members of the house refreshed themselves at a communal table. The collection amounted to over four hundred dollars. - Connected with this institution - but spatially separate - is our Lutheran hospital, which is also pastorally served by the chaplain, and in which at present forty sick people receive medical treatment and care under the excellent direction of the deaconess, Miss Röschli, while the home of the elderly is administered by the prudent matron, Madame Wiesemann. President of the hospital is Mr. I. Morch, president of the home is Mr. W. Hauff; secretary of both institutions is Director E. Bohm.

To the ecclesiastical chronicle.

I. America.

The Western District of our Synod held its sessions this year at Altenburg, Mo. from the 10th to the 16th of October. The subject begun in 1873, "That by the doctrine of the Lutheran Church alone all glory is given to God," was brought to a conclusion by going over the last proof given for it, "The doctrine of the Lutheran Church of obedience to men in matters of faith and conscience." The main thesis was: 1. The Lutheran Church believes, teaches and confesses according to God's Word that no creature in heaven and on earth, but God the Lord Himself alone has right and power to rule over the faith and conscience of Christians. It has been shown in the following that 2. even the whole church does not have such right and power; 3. no church government, whether it be called pope, bishop, superintendent, dean, president, or council, consistory, synod, or in any other way; 4. No single congregation, much less a majority of its members; 5. No board of directors of a single congregation, may it be called Vorsteher, Älteste, Kirchenrat, Kirchensenat, Presbyterium, or the like; 6. No preacher; 7. No secular authority; and 8. Also no house regiment. The last two items could not be done due to lack of time. Other items were: Inner Mission, Jewish Mission, English Mission, which is to be continued; Jubilee celebration, the Lutheran Free Church in Saxony, which was represented by Mr. Kern, establishment of a Progymnasium in Concordia, Mo. Presently there were: 84 pastors, 5 professors, 17 teachers, 56 congregational deputies. Admitted 9 pastors, 4 teachers, 10 parishes.

The Nebraska - District. We Nebraskans are home again. Days of loving and brotherly fellowship

were the days of our synodal meetings. Theses on the doctrine of justification were before us for discussion. It was shown how this doctrine is the main doctrine of Christianity, the core and star, yes, the sun of all biblical doctrines, the doctrine by which the church stands and falls; how everything depends on understanding this doctrine rightly, and above all, living in it. It has been shown how the pope, all the fanatics, every sure and carnal sinner are in error concerning this doctrine; partly they do not know what Scripture understands by "justification", partly they teach falsely of the means by which God offers, appropriates and seals Christ's righteousness to man, as well as of the means by which man obtains the righteousness that is valid before God 2c. Because we Lutherans are such blessed people, we are also willing to make others such people. That is why we have been dealing with mission, and especially inner mission, to which we Nebraskans are mainly called. Only here, too, there is a lack of workers in the great, ripe harvest. And Christian parents still have good reason to sacrifice their boys to God, as Hannah once gave her Samuel to the Lord. - But we too have heard gladly of the Jewish and Negro mission, with heartfelt sighs to God for His rich blessing. W. Harms.

II. foreign countries.

Resignation from the Landeskirche because of the united communion practice of the preachers. In the "Hannoversche Pastoral-Correspondenz" of September 29, there is a submission by W. in V. with the heading: "How can pastors of the Landeskirche promote separation?" It says: "It does not occur to me to enumerate everything by which the pastors of the regional church give cause and impetus to separation. I will only tell a small story that happened in my neighborhood. In a parish that enjoys a believing and orthodox pastor, a young girl, a seamstress, lives in a house with a man who is also single. Once the latter casually says to the girl: Tomorrow I want to go to communion.' You can't do that here," she replies; "You are reformed?" 'Do nothing,' he says; 'I will still go to communion here?' She: I had also intended to go to communion tomorrow. But now I want to wait and see whether the pastor will give it to you. If he does, will I not go to communion with him again? The pastor gives communion to the Reformed man. The girl immediately resigns from the national church and goes over to separation." True, in the "Pastoral Correspondence" the story is concluded with the words, "I do not say that the girl did right; but is the pastor without blame?" We say, however, that, to be sure, the Lutheran girl acted quite rightly; for a church in which Holy Communion is administered to the Reformed who wish to remain so is not a Lutheran, but a Reformed or Uniate one. Unfortunately, this communion practice takes place not only in Germany but all too often here in America within many synods calling themselves Lutheran. Therefore, a righteous Lutheran must beware of the pastors of such synods if he does not want to fall away from his dear Lutheran church without thinking it himself. How Luther judged the communion of the Lord's Supper between Lutherans and Reformed, we can see from his "Warning to the people of Frankfurt to beware of Zwinglian doctrine" of 1533, in which the dear man of God writes as follows: "And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church, or at one and the same altar, both parts should fetch and receive one and the same sacrament, and one part should believe it to be the same as the other. The other part, however, believe that they receive the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious, and keep quiet about it, and let both parts go on like this, each in his delusion that they receive the same sacrament, each according to his faith 2c. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of wrath. For Turks and Jews are much better, who deny our sacrament and confess freely: for thus we remain undeceived by them and fall into no idolatry. But these fellows would have to be the right high arch-devils, who would give me vain bread and wine, and let me take it for the body and blood of Christ, and thus deceive me miserably. That would be too hot and too hard: God will throw up in a short time. Therefore, whoever has such preachers, or who is willing to listen to them, be warned against them, as against the incarnate devil himself," (S. Luther's Volksbibliothek Vol. IV, 54.) A few pages earlier, Luther had already written the following: "Whoever publicly knows his pastor to teach Zwinglian, let him avoid him; and let him deprive himself of the sacrament for the rest of his life, before he should receive it from him, yes, even before he dies over it, and suffers everything." W. [Walther]

Luther celebration. As we can see from German newspapers, also in Italy, and even in the city of the Pope, in Rome itself, one prepares to celebrate Luther's four hundredth birthday on November 10 publicly and solemnly. The embassy preacher K. Rönnecke, who is in Rome, has already printed Luther's small catechism in Italian in Rome. This is a jubilee gift that could not have been more beautifully selected. - From the Leipzig Allg. evang.-luth. Kirchenzeitung we learn that in Germany also the Methodists are getting ready to celebrate Luther. "For," they themselves write, "the example and influence of German Christians had a mighty promoting effect also on the spiritual life of the Wesley brothers. In these circles, both Karl and John Wesley first clearly recognized what it means to become blessed through faith alone. John Wesley heard Luther's preface to the Epistle to the Romans on the evening of May 24, 1738, in Aldersgatestreet, London, and received, as he himself wrote, 'the assurance that the Lord had taken away all his sins and redeemed him from the law of sin and death.'" The German Methodists therefore do not want to neglect to celebrate Luther in all their congregations in the most dignified way. On Sunday, November 11, a Luther celebration is to take place. In the morning a Reformation sermon shall be preached and in the afternoon or in the evening a lecture on Luther, or on a topic corresponding to the celebration, shall be given. The collection of this day shall be for the chapel building of the congregations of

Zwickau and Karlsruhe.

The measures which the present pope has taken against the celebration of Luther. Thus Dr. Münkel writes in his "Neues Zeitblatt" of September 27th: "The pope has now already convinced himself of the immense appeal among princes and people and of the spreading of the Luther celebration on the face of the earth, even in Italy and the city of Rome, where a committee has met to discuss a worthy celebration. He also knows that the celebration is for him and that he would prefer it to be his funeral celebration. What should he help with? The closest thing is to counter the celebration with an equal celebration. But he cannot find a man who would be as popular as Luther. He has to be content to go back to the old, well-trodden ways. A papal circular of September 1, in which, by the way, Luther is not mentioned at all, orders "that in the whole Catholic world this year the feast of the Queen of the Rosary (the Virgin Mary) be celebrated.

will be celebrated in a particularly solemn and splendid way". The feast is to last the whole month of October, and comes close to the Luther feast, but avoids coinciding with it. In the churches, everyone is to devoutly pray the Rosary at least fifty times, with the addition of the Litany of Lauretania. It is also approved that the brotherhoods of the Rosary hold solemn processions in the streets of the cities, and then all kinds of other pleasure, splendor and glory of the feast can follow, so as not to lag behind the Protestants. The pope entices to the celebration with the indulgence as usual, but this time the indulgence becomes a blow to the Luther celebration, which is directed against the indulgence. Everyone who prays the Rosary correctly is granted indulgences for seven years and forty days for every single time. The poor Our Father, on the other hand, who prays the Rosary so many times, must become a martyr with no chance of receiving indulgences. The purpose of this feast is that the holy Queen of Heaven, moved by her veneration, should stand forth against enormous, widespread errors or an overflowing corruption of morals, or the attacks of powerful adversaries who threaten the Church with great dangers. To this end, the pope cites a number of historical evidences where the Feast of the Rosary has worked miracles in older and more recent times. They do no credit to his knowledge of history. The heresy of the Albigensians in the south of France around 1200 was not stifled with rosaries, but with the Inquisition, with force of arms and cruel bloodshed. Or are these the fruits of praying the rosary? This year it will probably happen without the Inquisition. The main fruit and probably also the next intention will be to inflame the faithful of the pope, to sharpen the opposition against heresy, and where it is necessary, to give a means of protection against the celebration of Luther. It still depends on what the Catholic clergy will let hear from their pulpits. Nevertheless, this idolatrous Marian and ceremonial service is a good preparation for Luther's feast, because it shows how necessary a reformation has been and still is.

A Reformation Sermon on the First Psalm.

The Reformation was introduced in Berlin in 1539. An old report says the following about it:

In 1539, the gospel was first preached in Berlin in the Brandenburg Electorate. An old man of 75 years appeared and said: "Dear Christians, today we are to become evangelicals (i.e. publicly accept and confess the Lutheran doctrine). But what text do we want to take? We want to see how David became evangelical (Lutheran). And the old man questioned himself finely and also gave him an answer himself: "Has David also been evangelical? Yes, and may God help us to become as evangelical as he was. Then he takes his Psalter, reads the first Psalm and says: "Dear people, David teaches us how to become evangelical:

First of all, the teaching must be pure and pure.

After that, the doctrine proves itself in pure fruits. Blessed is he that delightth in the law of the Lord, and speaketh of his law day and night; that is, he that erreth not in doctrine, but is merry with the word of God, and goeth to bed with it, and riseth up with it, and suffereth his affliction with it, and doeth his prayer, and his work with the word of God. He is like a tree planted by the rivers of water, which yields its fruit in its season. What do we get out of it? said the old man. He who has the pure doctrine does not wither, that is, a heart planted by the water brooks of the divine word has sap and strength from it and brings forth the noble fruit which is the fruit of the tree.

are called: repentance and sorrow for sins committed, heartfelt trust in Christ's suffering, constant resolution of new obedience. And its leaves do not wither. They must be strange trees. A true evangelical tree remains green summer and winter. Then the old man said: Dear friends, I have been a respectable preacher in the papacy without fame for forty years and have been with many monks and Carthusians when they should have died; but, eternal, almighty God, those who were thought to be the most holy, they have been able to comfort themselves the least. What did they lack? The water brooks, the water brooks of the gospel word of God, on which such a man's heart is planted, whose leaves and consolation do not wither, but it grows green in winter as well as in summer, in death as well as in life. But the wicked are not like that, but like chaff that the wind scatters. Here the old man told again how he had been with holy brothers in Stendal, how they, when they were to die, could not stand before the gaze of God's eyes, because the mighty storm wind of God's wrath had taken away all merits.

(Submitted.)

Purgatory.

(From a jReport by a German traveler on a May festival in London.)

I wish I could present to you the serious elderly one who proved the *immorality* of the Catholics from statistical tables. With great circumstantiality, he analyzed the ratio of homicides in Protestant England and in Catholic countries. And the reason? "The Protestant, after all, shies away from bringing upon himself the curse of murder and at the same time sending an immortal unprepared soul before its judge. The Catholic can help himself with purgatory. He can free his own and his brother's soul by means of soul masses. I was in Rome," he continues, "and I heard that on a certain day in a certain chapel anyone could free his friend from Purgatory. I went to that chapel and tried, as best I could, to behave exactly like everyone else. Everyone told the priest the name of his friend; the priest wrote it in a certificate, the man paid and the friend was delivered by the authority of the pope. I went on, - whom do you wish to liberate? - I gave my own name; he gave me a certificate, - and here - (he pulls out a wallet and hands a paper with a seal 2c. to President Shaftesbury amidst a terrible din from the congregation) you see, my lord, that I have saved my own soul from purgatory for 1 sū. and 6 psncs." (Evg. Kzt. 1854. p. 440.)

Shortage of preachers at the time of the Reformation.

In Quedlinburg, as a chronicle from Halberstadt tells us, an Augustinian monk Vincentius preached the gospel first, but the Franciscan monks killed him with poison. Then Joachim Volkmann, pastor of St. Benedict's, did the same with all diligence, and they also poisoned him, so that after his death he swelled up to such an extent that he could hardly be put into the coffin and carried to the grave because he was so fat. After this, thirdly, in Quedlinburg, N. Bethmann, pastor in the new town, taught, but it is said of him that he was killed with poison. Since there was no one who taught here in public, two priests were found in the Johannishof, one of whom stammered and clucked his tongue, while the other was blind. The stammerer, whom

The blind man, who was not prevented by any outward reproaches, took them into his head and recited them to the people in the sermon in an orderly manner, so that for some time there was a large attendance at the sermons of the blind priest Benedicti N. The blind man was called Tilemannus Denike. The name of the preacher was Tilemannus Denike.

A small blacksmith in Gardelegen, Gregor Leberkoch, a pious man with an excellent memory and good oratory skills, who had read the Bible and Luther's writings diligently and retained many of them, was desired by the congregation in Woldenhagen as a preacher. He presented himself for examination to the General Superintendent Johann Ludecus. The latter found that he lacked all scholarly knowledge, but that he was a God-fearing, understanding, Bible-fast man, and therefore ordained him - because of the great need - and introduced him into his office to the great joy of the congregation.

Among the Catholic priests in the countryside of Mark Brandenburg there was an incredible ignorance. Most of them had left their offices, and those who remained did not know what to teach and preach as evangelical truth. There was nothing else to advise them than to read Luther's printed sermons to the congregations and to have the small catechism learned by heart by old and young.

G.

A judgment of God.

Simon Turnajus was a priest in England. But he came to Paris, became a doctor of the Sorbonne and lectured there in the beginning of the 13th century on philosophy and theology with immense popularity. He was proud and presumptuous in his erudition. Once, when he had proved the incarnation of the Son of God to the general applause of his listeners, he suddenly burst into the words: "O Jesulein, Jesulein, how much I have confirmed and highly exalted your word in this matter! However, if I wanted to defy you, I could invalidate and belittle the same with much stronger proofs." No sooner had this word escaped his sacrilegious mouth than -he mutilated; nay, he completely lost his memory, so that his son had to spend two whole years in vain to teach him again the Lord's Prayer, nay, the letters of the ABC! Do not be deceived, God is not mocked!

Difference of Papal and Christian Indulgences.

When in 1524 Matthaeus Alberus, who rightly received the name "Reformer of Reutlingen", was summoned to a Papist church court in Esslingen and was asked, among other things, the question: "What is the difference between the Pope's indulgence and Christ's indulgence?"

Payment with indulgences.

In the twenties of the sixteenth century, Thomas Harding, an elderly Englishman, was condemned to death by fire for having read the Bible in the local language during secret walks in the fields and woods, contrary to the priests' prohibition. By order of the Bishop of Lincoln, he was then burned and a forty-day indulgence was promised to all those who would carry wood to the stake.

(Submitted.)

95 Theses on the Characteristics of Dr. Martin Luther of Blessed Memory.

Luther was by God's grace:

1. a pious child of respectable parents. Math.*) 4. gr. 5. ii.
B. 14.
2. a God-fearing, diligent student. Math. 5. gr. 24f.
3. a son who loves and honors his parents until death. Gr. 431. E. 54, 130. 232.
4. an orthodox Christian. B. 19. Gr. 42.
5. a teacher pardoned by God. Jan. 161.
6. a faithful confessor. Math. 17, Gr. 86, E. 21, 44.
23, 85.
7. a man forced to become a reformer and a stout man. Math. 16, Gr. 97 ff. E. 26, 50.
8. a courageous confessor. Math. 33. Gr. 126. 246 ff. 255.
E. 64, 361. 375.
9. an insurmountable disputator. Gr. 155 f. 352. 348.
E. 26, 1 ff.
10. a fearless, pugnacious hero. E. 26, 108. 24, 210.
32, 99. 29, 134. gr. 326. 422. 506. 332. math. 125. 284. jan. 138.
- A tireless preacher of the law of God. Math. 201. E. 32, 1 ff.
- A tireless preacher of the gospel, i.e. the righteousness of Christ. Gr. 62. 67. Jan. 153.
13. a tireless preacher of the faith. Jan. 146.
14. a tireless preacher of love. Math. 172.
15. a tireless preacher of godliness. Math. 203.
- 16: A powerful, penetrating preacher. Math. 103. 231. Gr. 304. 308. 472.
17. a zealot for the pure teaching of the divine word. Math. 287.
18. a zealot for the Church of God. Gr. 372.
19. a zealot for the glory of God. Gr. 243. E. 64, 378, 382.
20. a canceled enemy of the pope. Math. 194, Gr. 478, E. 24, 164, 26, 108, 29, 1 ff.
A declared enemy of all monasticism. Gr. 319, E. 28, 1ff.
29, 35. 102.
- 22: A determined enemy of the so-called spiritual state. E. 28, 141.
- A fierce enemy of all human statutes. Math. 60. E. 28, 318.
- 24: An open enemy of the sacramentarians and Zwinglians. Gr. 396. 398. 403. E. 29, 134 f. 328 ff. 30, 14 ff.
- 25: An open enemy of all religious warfare. Math. 112, Gr. 414, 417, 468, 534, E. 26, 294, 304.
- A bitter enemy of all enthusiasm. Math. 67. Gr. 328ff. E. 58, 128. 28, 202 ff. 64, 385.
27. an avowed enemy of rationalism. Gr. 396.
28. an enemy of all reliance on humans. Gr. 138. 301. e. 41, 37.
- An enemy of all authority in matters of conscience. E. 28, 216. 22, 59. 25, 30 ff. 26, 44 ff.
- 30: An enemy of all sedition. Math. 67, Gr. 303, 335, E. 22, 43, 24, 287.
An enemy of carnal freedom. E. 27, 173.
- 32: An enemy of all usury. E. 22, 199. 23, 282 ff.
- An incorruptible witness to the truth. Math. 21. 229. E. 60, 362.
34. a reformer of the church. Gr. 438. Confession.
35. a reformer of the school. Gr. 315. E. 22, 168. 21, 344. 349.
36. a reformer of the household. E. 23, 95.
- 37: A Reformer of the German People. Gr. 200 ff. E. 21, 277. 355.
- 38: A Reformer of Foreign Nations. Gr. 356 ff. Math. 295.
39. a restorer of the honor of the spiritual priesthood. E. 21, 281 ff.
40. a restorer of the honor of the preaching ministry. E. 56, 136.
34, 352.
41. a restorer of the honor of the church. L. 3.
42. a restorer of the honor of the marital state. Math. 218. gr. 346. e. 29, 16. 61, 178. 301. 308.
43. a restorer of the honor of the authorities. Math. 26. E. 26, 15.

*) Explanation of abbreviations;

- Math. --- Dr. M. Luther's Life by M. J. Mathesius, St. Louis, Mo., 1883.
Gr. -- Dr. M. Luther of A. L. Gräbner, Milwaukee, WI", 1883.
Jan. - Luther's Life by J. A. Jander, Leipzig 1853.
E - Dr. M. Luthers sämtliche Werke, Erlanger Ausgabe 1854.
B. - Die bedeutendsten Kanzelredner by Wilhelm Beste, Leipzig 1856.
L. --- D. M. Luther by T. F. Ledderhose, Karlsruhe 1883.
Schm. - Luthers Bekanntschaft mit den alten Klassikern by O. G. Schmidt, Leipzig 1883.
Lap. Dr. M. Luthers Weissagungen von Joh. Lapsus, Stuttgart 1846.
M. - The defended Luther by Johann MöBer, St. Louis 1868.

- 44: A man banned by the pope for his teachings. Math. 28. Gr. 223 ff. 243. 245.
 45: A man outlawed by the emperor for his confession. Math. 43, Gr. 269, E. 24, 255.
 46: A man hated by the enthusiasts because of his adherence to the Word. Gr. 333 ff.
 47. one who is plagued by the devil because of his faith. Math.
 94. 291. 293. E. 59, 339.
 48. an obedient son of the true church. Math. 289. Gr. 145 ff. E. 24, 9 f. 31, 257. 50, 86.
 49: A diligent and strong praying man. Math. 138. 235. Gr. 434.
 487 Jan. 121, 139 E. 18, 146, 23, 214.
 50: A man who relied on God's word alone. Math. 287, Gr. 248.
 51. a man who was well known in the old classics. O. G. Schm. 12 ff.
 52. an excellent dialectician. Gr. 429. e. 62, 299. 303.
 53. an excellent rhetorician. Read his writings.
 54. an excellent grammarian. Read his translation of the Bible.
 55: An excellent exegete. Read his interpretation of sacred writings. Math. 270.
 56. an excellent homiletician. Read his sermons. B. 31ff.
 57. an excellent catechist. Read his catechisms. E. 21 ff. Gr. 376 ff.
 58. an unsurpassed theologian. Gr. 1 f. E. 63, 405.
 59 A Righteous Doctor of the Holy Scriptures. Math. 9. 11. 286.
 60. a righteous professor of a university. Math. 8. 100. 105. Gr. 284. 491.
 61: A righteous visitor of the church. Math. 15, 88, Gr. 375, Jan. 120, E. 23, 5 ff.
 A true prophet of God. Math. 1. 20. 47. Gr. 430. E. 26, 2. 24, 56. 31, 251.
 A third Elijah and the angel of Revelation. Revelation Joh. 14, 6. 7. Math. 85.
 64. a true prophet of the future. Math. 115, 206, Gr. 316, E. 66, 510, Lap. 85 ff.
 A man full of trust in God. Math. 227. Gr. 256.
 301. 438. E. 54, 175 f. 22, 317.
 A man full of true love. Math. 257.
 A man full of true humility. Math. 230. gr. 110.
 151. 518. E. 62, 313 f. O. G. Schm. 3.
 68. a man of discipline and moderation. Math. 288. gr. 525.
 69. a man who liked to give. Math. 229. gr. 363.
 70: A man who liked to entertain. Math. 212. 246. gr. 521.
 71. a lover of the old. Gr. 313. m. 94 f. e. 50, 86.
 48, 225.
 72. a lover of music. Math. 227, Gr. 524, E. 62, 30 ff.
 A lover of art and science. B. 27. Gr. 35. E. 22, 182 f.
 74. a popular speaker. B. 33. Jan. 133.
 75. a popular writer. Gr. 196 ff. E. 53, 150.
 76. an inexhaustible writer. Gr. 426 ff. 500 f. 517.
 77. a magnificent songwriter. Gr. 314.
 78. an unsurpassable translator of the holy scriptures. Math.
 238 f. Gr. 310. 428. 498, Jan. 126. E. 65, 104.
 79: A hospitable friend of the afflicted. Math. 205. gr.
 319 E. 53, 373 et seq.
 80. a rich comforter of the afflicted. E. 22, 294. 54, 130.
 232. 60, 138. 143. 145. 61, 415. 64, 300.
 A good advisor in all kinds of situations. Math. 140. 146. 175. 177.
 82. a sincere, constant friend. Gr. 75. 367. 509. Math. 122.
 A loving, faithful husband. Math. 73. gr. 346 ff. 361.
 529st E. 54, 187 f. 61, 209.
 84. a loving, kind father. Gr. 432. 526. Lederhosen 225. e. 54, 156.
 A careful, faithful steward. Gr. 519 f. E. 53, 379 f.
 61, 420. 422 f. 54, 156.
 86. an open, straight man. Math. 59, Jan. 141, E. 28, 344, 53, 149.
 A man afflicted with much sickness. Math. 5. 251.
 194, 219 Gr. 477 E. 54, 196 f.
 88. a man overwhelmed with work. Gr. 73. Jan. 37, 139. E. 55, 241.
 89. a man wonderfully protected by God. Math. 262. 290. 292. Gr. 146. 320.
 90. a real, German man. Gr. 457. 462. Jan. 140.
 A creator of the High German written language. Gr. 279. Heinsius 168.
 92. a right-wing German classic. Heinsius 165.
 The greatest man from the family of Japhet. L. 229.
 The greatest teacher of the church since the time of the apostles. Math. 1 f.
 95 A man who dies blessed in faith. Math. 278 ff. Gr. 539 ff.

Ordinations and introductions.

Candidate C. I. Crämer, called of the parish of Webster City, was ordained and inducted in the midst of his principal congregation by L. Crämer, on the 19th Sunday after Trinity, Sept. 30.

Address: Lov. O. Craomor, IV6d8t6i' Cit^, Iorvu.

On the ninth Sunday after Trin. candidate H. Feth, who had been appointed assistant preacher by St. Matthäusgeminde in New York City, was ordained by the undersigned with the assistance of LL. Sieker, König and Bohm.

I. P. Beyer.

On the 20th Sunday after Trinity, Candidate A. Lübemann was ordained Superior by the undersigned on behalf of the Honorable President of the Western District in his congregation and was also inducted into office the following day in the congregation at Ha- ven, Reno Co- I. H. F. Hoyer.

Address: Uov. ^1. luodlvomulm,

Luprior, LleLdorZon Co, Ilun8.

Pastor W. Richmann, who had accepted a call from the house churches in the "Lutheran Hospital", as well as in the "Wartburg Home for the Aged", in East New York, was installed in his office on the 18th Sunday after Trinity by the undersigned, assisted by Director Bohm.

I. P. Beyer.

Mr. L. F. W. Schlechte, appointed by the Lutheran congregations at Otis and Westville, La Porte Co., Ind. and the congregation at Chesterton, Porter Co., Ind. was introduced at the former two places on the 20th Sunday after Trinity, and at the latter on the Sunday following, by order of Mr. President Niemann, by F. Niethammer.

Rev. C. Zollmanw, called by the Jmmanuels congregation at East Boston to serve it as a branch, was installed there on the 20th Sunday after Trin. according to the order received, by L. Ab. Biewend and the undersigned into his office. H. Fick.

On behalf of the Reverend Mr. Wunder, Pastor Fr. Bergen was solemnly inducted into his new office at the Lutheran congregation of Galesburg, Ill, by the undersigned on the 20th Sunday after Trinity. G. Traub.

Address: Lov. Lr. LerZeu, Os.l68dur", Ill.

Mr. Pastor H. Bauer would be installed in his office in the Lutheran congregation zum Kripplein Cbristi in Hadley, Lapeer Co., Mich. by me on behalf of Mr. Praeses Schmidt on the 17th Sunday after Trin. C. Schwankovsky.

Address: Uov. n. Lauer, llackle^, Lapeer Co, Llioli.

By order of Mr. Praeses Crämer, Mr. L. W. T. Strobel, called from the congregation at Denison, Iowa, was introduced on the 20th Sunday after Trin. by

C. A. Bretscher.

Address: Uev. IV. N. 81robel, Box 1433, Oeuison, Iowa.

On the 21st Sunday after Trin. Mr. L. W. L. Fischer, formerly of Elkhart, Ind. was introduced on behalf of the Presidio Middle District by undersigned to the congregation at Arckbold, Fulton Co. and to the congregation at Henry County, O. H. Hunziker.

Address: Uov. IV. L. delicious,

^lokbold, Lulton Co, Odio.

By order of Mr. President Biltz, on the 20th Sunday after Trin. Mr. L. Franz Meyr was ordained in the Lutheran congregation of Dissen Cape Girardeau Co., Mo., with the assistance of Mr. L. K. W. Weber.

W. G. Polack.

Address: Rov. L. Llo^r,

^rugberA, Cape Clirarckoaou Co, Llo.

In accordance with the order received, Mr. L. M. Heyer was installed in his new congregation at Minnesota Lake by the undersigned on the 20th Sunday after Trin.

I. Grabarkewitz.

Address: Uov. LI. llo^er,

Ll'muesota Lako, LumbuuU Co, Lliuu.

Church consecration and introduction.

On the 17th Sunday after Trinity, the newly founded Zion congregation in Fort Wayne celebrated a wonderful double celebration, namely the consecration of the church and the introduction of its newly called pastor. After the prayer for the world had been said by the undersigned and the introduction of the newly called pastor, Mr. L. F. Dreyers, had been performed by order of the Honorable Mr. President Niemann with the assistance of PP. Dr. W. Sihler and Vice-President C. ! Groß, the sermons were read, since the new president had been appointed.

In the morning, the undersigned preached in the open air, since the space of the church (38X85 feet) was not able to hold the number of guests. In the morning the undersigned preached, in the afternoon Mr. P. C. Groß.

H. G. Sauer.

Address: k "v. Šr. Threes,
Oor. Hanna 8dr. L OreiZlton ^,ve., kort ^Vaxne, Inck.

Church dedications.

On October 14, the new church of the Lutheran Trinity congregation at Sugar Grove, O., was solemnly dedicated. The German sermon was preached by Rev. C. A. Frank of Zanes- ville, O., and the English sermon was preached by Mr. U. C. Dreyer of Lancaster, O. This is the second church built by this congregation to the service of God; the first was dedicated in 1844. H. Rau h.

On the 21st Sunday after Trin. the Trinity congregation at Nemaha and Stevens Creek, Nebr. consecrated their newly built, handsome church to the service of God, Father C. E. Bode preached the consecration sermon on the church dedication gospel in the morning. In the afternoon Fr. F. Köning preached in English. The vesper was said by H . Frincke.

On the 21st Sunday after Trin. the Lutheran Trinity congregation at Blue Hill, 'Webster Co., Nebr. dedicated their beautiful new church to the service of the Triune God. Mr. U. A. Baumhöfener preached in the morning in German, the undersigned in the afternoon in English. C. Schubkegel.

Mission Festivals.

On the 14th Sunday after Trinity, the three congregations at Fort Wayne, St. Paul's, Jmmanuel's and ZtvliS, celebrated their annual mission festival. The festival preachers were Father C. Gross and Professor F. Zucker. The collection was KLOO.OO. H. G. Sauer.

On the 20th Sunday after Trinity, the Trinity Lutheran Church in HutchInson County, Dakota, celebrated its first mission feast. Celebrant speakers were Messrs. UU. G. Rumsch and A. Müller. The collection, two-thirds for the inner mission and one-third for the Negro mission, amounted to -90.41. E. F. Welcher.

On the 18th Sunday after Trin. the congregation at Ef- fingham, Ill, celebrated its annual mission feast. Collection -28.00. k. C. G. Schuricht preached on inner and outer missions.

W. Lewerenz.

On the 18th Sunday after Trinity, the congregation at Red Bud, Ill, celebrated its annual mission festival. The festival preachers were Prof. G. Schalter and P. I. H. Ph. Gräbner. The collection was -81.40. F. Schalter.

On the 17th Sunday after Trin. the congregation of the undersigned in South Litchfield Township, Montgomery Co, Ill, celebrated their annual mission feast. Guests from Mt. Olive were present. Festival preachers were Ck. Barrels and Weis- 6rodt. Collection: -96.00. Cl. Schroeder.

My congregation in Tecumseh, Nebr., celebrated a mission feast on the 17th Sunday after Trinity, with members of the congregation of Father Becker and Father Burmeister present. In the morning Fr. Burmeister preached, in the afternoon I preached myself. The collection was -40.00, of which -20.00 was for the inner mission, -10.00 for the negro mission, and -10.00 for the emigrant mission.

A. W. Bergt.

On the 17th Sunday after Trinity, the congregation in Han-over Township, Crawford Co., Iowa, celebrated its second mission feast. The festival preachers were Messrs. kk. Haar and Mallon. Collections: -28.10. C. A. Bretscher.

On the 18th Sunday after Trin. my congregation in Maxfield Township, Bremer Co., Iowa, celebrated a mission feast. The festival preachers were ck. Mezger and Händschke. The collection was -66.50. I. Horn.

On October 14, the congregations of the undersigned, those of Messrs. UU. Wolbrecht and Kollmorgen and the one in Venedy, celebrated their first community mission feast in the Eben Ezer Kircke, Grand Prairie, Ill. Messrs. kk. Ottmann and Kollmorgen preached and Mr. P. Meyer, of Esst St. Louis, gave a lecture on mission history. Collection -105.30.

W. Heinemann.

On the 17th Sunday after Trinity, the congregation at Peca - tontea, Ill, celebrated its first mission feast with the participation of the Freeport congregation. The festival preachers were l'k. G. Johannes and L. von Schenck. Collect: -46.26. L.vonSchenck.

On the 18th Sunday after Trin. the Lutheran Jmma- nuels congregation at Town Utica, Winona Co., Minn. celebrated its annual mission feast. Festival preachers were Rev. K. Sckmidt and k. A. Dubberstein. Collection after deduction of travel expenses: -40.75.

I. I. Bernthal.

The first mission feast was celebrated here on the loth Sunday after Trin. by the Lutheran St. John's congregation in fellowship with the local St. Peter's congregation in Holt County, Mo. Mr. U. C. Bock preached in the morning and undersigned gave a historical lecture in the afternoon. The collection was -21.61, of which two-thirds was for inner mission and one-third for negro mission. C. H. Lentzsch.

On the 21st Sunday after Trin. the congregations at Lost Prairie, Ehester, Wine Hill, Bremen, Shiloh Hill and Steele- ville, Ill, celebrated their annual mission feast at Lost Prairie. U. Meyer of Bremen preached in the morning, and U. G. Erdmann of Shiloh Hill in the afternoon. Collection: -66.00. E. G. Franck.

On the 21st Sunday after Trin. the congregation of the undersigned in Bishop Township, Ill, in connection with mild neighboring congregations, celebrated their annual mission feast. The festival preachers were Messrs. KU. Lewerenz of Effingham and Kowert of Island Grove. Collection: -25.43. G. I. Because of he.

On October 13 and 14, Mr. U. F. Erdmann's congregation at Red Bud, Randolph Co, Ill, celebrated their harvest and mission feast of this year. Mr. P. Baumgart and undersigned were festival preachers. The collection made was nearly -158.00.

F. P. Merbitz.

On the 17th Sunday after Trinity, the congregation at Sturgis, Mich., with the participation of the congregations at Burr Oak and Cold Mater, celebrated its first mission feast. Preaching were the kU. Fackler and Hanrel. The collection was -26.37. H. Gose.

On the 21st Sunday after Trinity, the congregation at Wartburg, Ill, celebrated its Thanksgiving and mission feast in community with the congregation at Renault, Ill, at the latter location. The collection amounted to -23.50 and was earmarked for the mission and the widows' and orphans' fund. The festival preachers were Fr. I. Nachtigall and undersigned. H. Schäfer.

On the 21st Sunday after Trin. the St. John's congregation near State Centre, Iowa, celebrated a mission feast. The UU. Heinicke and Dörffler preached, undersigned gave a mission history lecture on the Indians. Collection: -15.00.

Ch. F. Herrmann.

The congregation of Mr. P. C. G. Schuricht in Fayette County, Ill, celebrated its mission feast with that of the undersigned on the 20th Sunday after Trin. Collection:-78.12. Festival preacher: Mr. P. Schuricht. H. W. Heumann.

Progymnasium in Milwaukee.

Finally, it can be announced that a third professor has not only been elected for our institution, but has also accepted the profession. After the first elected professor, P. Hölter in Chicago, had declined the appointment, candidates had to be put forward again. However, the beginning of the new school year was already so close that the electoral college had to refrain from publishing the candidates again in the "Lutheran", as it is required for the elections for the institutions of the General Synod and was also customary with us up to now. After Mr. U. BLpler and also Prof. Crull had been appointed without success, now Pastor W. Müller in Jackson, Washington Co., Wls. was elected almost unanimously, has also been dismissed in peace by his dear congregation and will now, s. G. w., arrive here in the next few weeks and take up his office.

Our dear institution, which was reopened in the first week of September and which has received such an unexpectedly large number of pupils that the Quarta has 14, the Quinta 32 and the Sexta 58 pupils, has in the meantime suffered no distress. Mr. Rudolph Hanser, son of Mr. P. O. Hanser in St. Louis, has since helped out, so that from the beginning of the new school year lessons could be given regularly and completely in all classes. A caretaker has also been found, which has become necessary with such a large number of students. Mr. H. Schröter from Watertown, and his dear wife, take care of our students in the best possible way.

Our dear congregations in Wisconsin do not want to forget that - for the sake of so many impecunious students - abundant support of our budget with food is very much desired, and in general the dear congregations of our three synodal districts are hereby kindly reminded that, now that we have three professors at our institution, the demands on the maintenance fund will be greater than before. However, we confidently hope that the participation will become more and more general and that we will be able to close the account of our maintenance fund without a deficit this year.

May the faithful and merciful God continue to bless us and help that our 104 students may one day become many faithful and capable workers in His kingdom.

Milwaukee, October 9, 1883, Ch. H. Loeber,

Chair of the Electoral College.

To the Venerable Ministry of the Missouri Synod 2c. for notice.

Recently, to the undersigned's great joyful surprise, he received an extremely clean copy of the original manuscript of a large instrumental piece under the following title:

Overture of Dr. Martin Luther. Composed for the 40th anniversary of the great man of God and dedicated to all the dear pastors of the Missouri Synod by **Ed. von Ette.** Boston, September 1883. op. 5.

The composer of this piece of music, a member of the congregation of Mr. Adolph Biewend in Boston, is Mr. von Ette, most of whose compositions have already been repeatedly performed in public by the most celebrated musicians of that city in America, which is known to be so rich in capable music connoisseurs, and have always met with great approval from the public. According to a letter from the artist, which we have received, his only intention in composing the present great musical work was to create something "for God's glory" and to express through the dedication the "love and high esteem" which he, as a devout Lutheran, has for the ministry of our Synod. As the only reward for his laborious work he desires nothing but friendly acceptance and recognition on the part of those to whom he has dedicated it, and therefore the manuscript is to be deposited as a gift in the library of the local seminary for occasional use. God willing, the members of the Synod present at the next Synod of Delegates to be held in St. Louis will have the opportunity to hear the magnificent piece for themselves. As far as we are able to judge from the mere reading of the score, it is really a tone painting, which will certainly never fail to make a deep impression as a great introduction to a sacred concert when performed well. It has 5 sections. The first of these consists of an introductory *Maestoso*, containing the chorale "Ein feste Burg ist unser Gott" figured in *A flat major*. The second is an *Allegro molto agitato*, first depicting the turbulent time of the Reformation, then the approach of Tetzl and finally his magnificent entry. The third is a *Mmaestoso*, presenting the proclamation and praise of Tetzl's indulgence. The fourth is a Larghetto, expressing Luther's prayer. The fifth, finally, is an *Allegro con Allegro con Spirito*, as a triumphant final movement. The whole comprises 54 pages in small folio in crowded musical notation. The number of different instruments that have to participate (including timpani and drums) is 19. W. [Walther].

Conference displays.

The Southern Nebraska Special Conference will hold its sessions, s. G. w., Nov. 13-15 at the home of Mr. P. Catenhusen in Louisville, Nebr. - Early registration requested with the local pastor. Joh. Meyer.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. w., November 13 in the congregation of the undersigned at Potsdam. Picking up Elgin and Hammon on November 12. M. Stülpnagel.

Entered the kisses of the Illinois district:

For the synodical treasury: By Fr. Wagner in Chicago "for the kingdom of God" from A. Beduhn \$1.00. By U. Weisbrodts Jmm. congreg. in Mount Olive \$7.80. Communion coll. by Fr. Schroeder's congreg. in South Litchfield \$7.00. (S. G15.80.)

To the new building in St. Louis: By U. Succop in Chicago from Joh. Demin, 3rd Zhl., 10.00. By P. Wagner das. from Ch. Schmidt 2.00. By P. Brauer's Gem. in Brecher 25.85. By U. Loßner in Lake Zurich from H. Seip 5.00, H. Hapke 3.00. By P. Schlechte from St. Paul's Gem. at Mattoon 13.50. (S. K59.35.)

For inner mission: By I. Lunow, part of mission festival coll. of P. Lewerenz' congregation in Effingham, 17.00. By k. v. Schenck, mission festival coll. in Pecatomca 46.00. By k. Wagner in Chicago by Mrs. Riepel 1.00. Two-thirds mission festival coll. by P. Döderlein's Gem. in Homewood, k. Martin's Gem. near New Bremen u. I'. Felten's Gem. at Washington Heights 32.30. By I'. Gräf in Blue Point, part of the Mission Festival Coll. 25.00. By Fr. Hiebei of sr. Gem. in Town Rick 7.61, by sr. Filialgem. 4.76. part of mission feast coll. of ? Weisbrodts Jmm. comm. in Mount Olive 50.00. Durck ? Brewer in Beecker of N. N. 2.00. part of Missionfest coll. of Fr. Schröber's congreg. in South Litchfield 60.00. Fr. Engel's congreg. in Columbia 3.60. Durck Merbitz in Beardstown, part of Missionfest coll., 10.00. (p. P259.27.)

For the Negro Church in New Orleans: Through I'. Succop in Chicago from the piggy bank of Helene and Hedwig Hedder 3.00.

For Gentile Mission: Through Fr. Wehrs at Oak Glen by H. Jakobs 1.00.

For Jewish mission: by ? Piffel, part of the Mission Festkoll. by the Gemm. in Secor, La Rose and Benson 10.00.

Durck ?. Count in Blue Point, part of a mission festival coll. of, 5.00. Durck ? Merbitz in Beardstown by widow Hunter .50. part of mission feast coll. by ?. Schröders Gem. in South Litchfield 5.00. By ?. Merbitz in Beardstown, part of mission feast coll., 10.00. (p. -30.50.)

For Negro mission: Durck ?. Pissel, part of the mission feast coll. from the congregations in Secor, La Rose and Benson 10.00. By I. Lunow, part of the mission feast coll. from ?. Lewerenz's Gem. in Effingham, 11.00. By ?. Succop in Chicago from Helene and Hedwig Hedder's savings bank 3.00. By ?. Döderlein from N. N. in Homewood 1.00, one third of the Missionfestkoll. from sr. Gem. in Homewood, ?. Martin's parish near New Bremen a. ? Felten's comm. at Washington Heights 16.16. Part of coll. at mission feast of comm. ?. Hähnel in Petersburg 10.70. Durck ?. Gräf in Blue Point, part of a mission feast coll. 5.00. Durck ?. Merlutz in Beardstown by widow Hunter .50. part of mission feast coll. by ?. Weisbrodt's Jmm. congreg. in Mount Olive 15.00. Desgl. of ?. Schröder's congregation in South Litchfield 17.00 and ?. Merbitz's congregation in Beardstown 5.00. (p. -94.36.)

For emigr. mission in New York: part of mission feast coll. of ?. Weisbrodt's Gem. in Mount Olive 5.00.

For Emigr.-Mission in Baltimore: part of the mission festival coll. of ?. Weisbrodt's Gem. in Mount Olive 5.45.

For Emigr. - Mission: Part of a mission festival coll. by ?. Graf's congreg. at Blue Point 5.00. Desgl. by ?. Schroeder's comm. in South Litchfield 10.00. (S. -15.00.)

For poor students in St. Louis: ?. Weisbrodt's Gem. in Mount Olive 5.00. By ?. Merbitz in Beardstown, part of the Missionfest coll., 10.00 u. for F. Drögemüller 10.00, (L> -25.00.)

To the household in Springfield: ?. Schröders Gem. in South Litchfield 22.80.

For Springfield laundry fund: by ?. Merbitz in Beardstown, part of mission festival coll., 2.50.

For poor students in Springfield: ?. Weisbrodt's Gem. in Mount Olive 5.00. By ?. Merbitz in Beardstown, part of the Missionfest Coll. 10.00. By ?. Heid in South Bend, Ind. by Joh. Berner 5.00. By ?. Franck in Steeleville by eil. Parishioners for H. Wittbracht 15.00. By ?. Cämmerer in Chandlerville, wedding coll. at W. Kirchner for R. Grüber, 4.80. Durck ?. Döderlein in Homewood for Herm. Wacker 10.34. By ?. Merbitz in Beardstown, part of mission festival coll. for L. Dorpat, 5.00. ?. Zahn's Gem. in Nokomis for Fr. Munff 7.00. (p. -62.14.)

For poor students in Fort Wayne: By ?. Succop in Chicago from the Women's Association for A. Schülke 24.00. By ?. Merbitz in Beardstown from N. N. for Gerh. Büscker 2.70, from the Missionfestkoll. for Gerh. Büscher 25.00 u. for C. Drögemüller 5.00. D. Rosenwinkel in Addison for A. Bartling 5.00. By ?. Bartling in Chicago from the Jügl.- u. Jungfr.-Verein for Ed. Albrecht and Wm. Kohn each 29.00. (p. -119.70.)

For poor students in Addison: ?. Weisbrodt's Gem. in Mount Olive 5.00. By ?. Merbitz in Beardstown, part of the mission festival coll. 10.00. By ?. Wagner in Chicago from women's verern for E. Rischow 23.00. From mission fund of ?. Streckfuß' Petri-Gem. in Chicago for G. Brauer 4.52. (p. -42.52.)

For poor students in Milwaukee: By ?. Pissel in Benson by H. H. Harms for H. Sieving 5.00.

For the Progymnasium in Milwaukee: By ?. Nffen-beck in Lemont by I. Ahrens 2.00, Aug. Schultz 1.00. By ?. Wagner in Chicago by Mrs. Riepel 1.00. By Teacher Weder in Addison by D. Rosenwinkel 3.00, C. Schaper & W. Fiene each 2.00, L. Backhaus, C. Warnke & H. Marquardt each 1.00, H. Helfers & F. Goltz each .25. ?.. Hieber's comm. in Town Rich 6.10. Part of mission feast coll. of ?. Weisbrodt's Gem. in Mount Olive 25.00. (p. -45.60.)

For sick pastors & teachers: By ?. Gräf in Blue Point, part of a mission festival coll. 10.00.

For the widow's fund: contribution of ?. Merbitz in Beardstown 4.00.

For the orphanage near St. Louis: Harvest Festival Coll. by ?. Karths Gem. near Worden 8.50. By ?. Merbitz in Beardstown by Mrs. H. 1.00. (p. -9.50.)

For student orphans from Addison: By ?. Roeder in Arlington Heights by O. Narkus 1.00. By ?. Engelbrecht in Chicago by Mrs. Aug. Culs 1.00, Karl Rose 1.25. By ?. Bartling in Chicago by Emil Reinhardt 1.00. (p. -4.25.)

For the comm. in Fairmont, Minn: By ?. Count in Blue Point, part of a mission celebration coll., 5.00.

For the comm. in Rochester, Minn: ?. Roeders Gem. in Arlington Heights 31.46. By ?. Great in Hartem by F. L. White 1.00. By ?. Wagner in Chicago by widow Pilgrim 1.00, A. W. 2.00. By ?. Merbitz by L. 2.00. By ?. Cämmerer in Chandlerville from N. N. 5.00. ?. Gotsch's Gem. in Cork Centre 15.20. By ?. Count in Blue Point, part of a mission festival coll. 6.85. ?. Hiebers Gem. in Town Rich 7.54. Durck ?. Merbitz in Beardstown by widow Hunter .50. By ?. Schroeder's in South Litchfield by N. N. 5.00. ?. Wunders Gem. in Chicago 23.50. (S. -101.05.)

For the Gem. in Davenport, Iowa: ?. Wonders Gem. in Chicago 23.50.

Addison, Ill, Oct. 15, 1883; H. Bartling, cashier.

Income to the Minnesota and Dakota district coffers:

For the synod treasury: From ?. Clöters Sr. Congregation to Valley Creek -3.40. ?. Veters Gem. 3.50. (S. -6.90.)

To the seminary building in St. Louis: ?. Kublmann in St. Paul 5.00. ?. Sievers' congregation in Minneapolis, 2nd Sdg., 27.50. Durck ?. Rådeke of Katelhön 2.00, H. Fedland 2.00, Chr. Klingberg 1.00. ?. Veters parish 15.51. Durck ?. Krumsieg from a parishioner 5.00. By ?. F. Pfotenhauer from Mr. F. Wiloung 5.00. ?. Long Gem. to Hay Creek 12.00. (p. -75.01.)

For the deaf and dumb: ?. Dubberstein's parish in Wal- tham 1.65. ?. v. Brandt's parish in Farmington 2.81. ?. Vetter's parish 1.00. ?. Sievers' congregation in Minneapolis

10.75. From ? Sievers for sold Kirchweih tracts of his father 1.50. (S. \$17.71.)
 For the Progymnasium in Milwaukee: Mr. August Siegmann in Minneapolis 3.00. Communion collection by ? Kretzschmars Gem. 7.00. By ? Krumsieg from N. N. 5.00. ? Velters Gem. 7.25. Through ? Sievers from G. F. Berg-stadt in Minneapolis 1.00. (p. \$23.25.)
 For the widow's fund: By ? Krumsieg from N. N. 5.00. By ? Müller by Mr. C. Hofs in Marion, Dak., 5.00. (S. \$10.00.)
 For negro mission: ? Clöter's comm. at Valley Creek 3.90. at Woodbury 5.50. ? Bernthal's comm. at Lewiston 13.70. (p. \$23.10.)
 For Jewish mission: By ? Krumsieg by N. N. 3.00.
 For heathen mission: ? Velters Gem. 1.00.
 For emigrant mission: ? Velters Gem. at Valley Creek 4.08.
 For poor students: Communion collection from ? Rolfs Gem. in St. Paul 7.63. Coll. at funeral of Mrs. Habenond in ? Clöter's parish 4.00. (p. \$11.63.)
 For the community in Stillwater: By treasurer C. Grahl 18.10.
 For inner mission in the Northwest: By ? Hertrich of W. W. 1.00. ? Vomhof 2.00. whose St. John's congregation 5.25. Gnaden-Gem. 4.00. ? Dubberstein's congreg. in Waltham 3.15. By Treasurer Birkner in New York 6.00. F. R. in St. Paul 1.00. ? Clöter's parish 5.75. ? Landeck's parish near Hamburg 17.25. ? Fackler's congregation at Maple Grove 7.00. from ihm itself 1.75. By treasurer E. F. W. Meier in St. Louis 600.00. Missionary festival coll. id ? Rolfs congregation in St. Paul 40.50. F. Meier in Arlington 1.00. ? Kollmorgens congreg. at Awater 17.78. ? Bernthal's comm. at Lewiston 19.75. ? Clöter's comm. at Valley Creek 12.99. at Woodbury 8.65. ? Schultz's comm. at Fairbault 1.50. ? Horst's comm. at Couland 28.60. ? Hertwig's 2.00. ? Lange's parish at Hay Creek 16.00. By ? Lanbeck by D. Kramer 5.00. N. N. in ? Krumsiegs Gem. 5.00. ? Velters Gem. 9.99. mission festival coll. by ? Sievers' Gem. in Minneapolis 12.08. By ? Müller of C. Hofs in Marion, Dak. 5.00. mission feast coll. in ? Bernthal's Gem. at Lewiston 27.00. (p. \$870.09.)
 For the comm. in Fairmont, Minn.: ? Rolfs comm. in St. Paul 11.83. ? Clöter's St. John's parish 10.10. (p. \$21.93.)
 For the comm. in Rochester, Minn.: ? Rolfs Gem. in St. Paul 12.32. By Treasurer Bartling 32.46 and 26.20. ? Zahn's Gem. in Elysian 13.45. ? Vomhof and his St. Johannis - Gem. 24.00. Gnaden - Gem. 8.32. (S. \$116.75.)
 For poor students in Springfield: ? Mueller's communities 5.00.
 For poor students in Milwaukee: ? Mueller's congregations 5.00.
 For poor students in Addison: ? Mueller's Gem. 5.00. St. Paul, Minn., Oct. 10, '83. T. H. Menk, treasurer.

188 ? 54k 8tr66t.

Incorporated into the Wisconsin District Caste:

For the Milwaukee Progymnasium budget: from Widow Reuter in Milwaukee 1.00.
 For emigr. mission in New York: part of mission feast coll. in Racine 18.36.
 To the seminary building in St. Louis: from the Chicago L. Alton Bahn for 93 by Mr. C. Eißfeldt tickets sold for the dedication 93.00. From the Dreieinigkeitsgem. in Milwaukee 30.00. 5th Sendg. of the Gem. of ? Goehringer in Sheboygan 100.00. (p. \$223.00.)
 For poor students in Milwaukee: C. Schubert in Milwaukee 1.00. F. Zimmermann in Sheboygan 5.00. (Summa \$6.00.)
 For poor students in St. Louis: Bro. Both in Fort Wayne 1.00.
 For the orphanage in Addison: ? Nützel's Gem. in Oskosh 11.67. Jmm. Gem. in Milwaukee 2.35. (Summa \$14.02.)
 For Wisconsin District Inner Mission: part of mission feast coll. in Town Vausau 30.00. in Hartland 21.55. in Racine 74.43. in Waterford 10.00. Maiden Society in Milwaukee 10.00. in Milwaukee 10.00. in Milwaukee 10.00. H. Grohn in Golden Lake 1.00. ? Hilfs Gem. in Howard Grove 2.00. strasens congregation in Watertown 50.00. ? Grothes Gem. 7.50. (S. \$207.48.)
 For the deaf and dumb: St. Stephen's congreg. in Milwaukee 20.00. By ? Löber from Mrs. N. N. 1.00. Through ? Hudtloff, wedding coll. 3.50. (S. \$24.50.)
 For the widow's fund: Anna Jenk 1.00. ? Herzers Gem. in Plymouth 16.75. (S. \$17.75.)
 For Jewish mission: ? Strassens Gem. in Watertown 12.00.
 For the synod treasury: ? Markworth's Gem. to Wolf River 6.75. ? Hild's Gem. at Howard Grove 24.79. (S. \$31.54.)
 For Minnesota district inner mission: part of mission festival coll. in Waterford 4.30.
 For Th. Hinz in Addison: St. Stephen's Gem. in Milwaukee 20.00. Wedding coll. at H. Meier 10.00. (Summa \$30.00.)
 For the comm. in Fairmont, Minn.: ? Strassens comm. in Watertown 12.72.
 For building & debt repayment of the Progymnasium in Milwaukee: Jubilee coll. of St. Job. - Gem. in Plymouth 53.00. Durck ? Löber, thank offering for recovery of Mrs. N. N. 5.00. (p. \$58.00.)
 For professors - apartments in Milwaukee: Of the young men and maidens of the commune ? Proßls 28.75. ? Markworth's Gem. at Wolf River 4.60. at Wolf River 2.10. at Fremont Road 7.00. at Fremont 5.50. ? Goehringer's gem. at Sheboygan 28.00. From ? Kot'es upper Gem. of Aug. Bender 1.00. M. M. K. Borckard 50. from river Gem. of Budahny 1.00. Menckel 1.00. S. Siembar 1.00. Monicke 1.00. F. Zimmermann 50. Lehman 50. Rube 50. Gertwig 75. Brummond 1.00. Borngrabe 50. Karl Steinhack 2.00. ? Markworth's Gem. in Caledonia 10.07. to Schröders Corner 3.97. in Manteuffel 2.30. A. Juhke 1.00. W. Kunde 3.00. ? Sagehorn's parish in Hilbert 4.56. in Rantoul 19.00. ? Hieber's parish in Wilson 10.00. in Sheboygan Falls 5.00. (S. \$147.30.)
 For Negro mission: part of mission feast colls. in Town Vausau 10.00. in Hartland 10.00. in Racine 18.60. in Waterford 7.00. Mrs. Woller in Milwaukee 1.00. ? Strassens Gem. in Watertown 12.07. (S. \$58.67.)
 For the congregation in Rochester, Minn.: Of etl. members of the congregation ? Seuels 6.50. ? "straien's church in Watertown 25.44. ? Keller's congregation in Racine 27.55. Triune congregation in Milwaukee 72.40. (p. \$131.89.)
 For Lebachschalle u. Maintenance of the Progymnasium in Milwaukee: ? Seuel 1.00. Virgins' Association in its parish 7.00. (S. 8.00.)
 For the Milwaukee Progymnasium: both congregations ? Sievers 1.00.
 For Heathen Mission: By Geo. Brumder by W. Leidiger 5.00. by Michael Ley in Golden Lake 10.00. (Summa \$15.00.)
 Milwaukee, Oct. 22, 1883. C. Eissfeldt, Treasurer.

Received for orphanage in Addison, Ill., since June 20, 1883: From congregations 2c. in Illinois: from ? Döberlein's congregation in Homewood: from the Orphans' Association \$5.00 and 4.00. half of the Hockztskollekte at C. Hecht 15.14. From ? Hiebers Gem. in Town Rick 6.65. Thus Chicago: by ? Wagner of Jungfrauen-Verein 10.60. Mrs. Sophie Borgcrshausen 3.00. half of coll. at Cd. Bröckers silver wedding 12.75. by the Gem. 22.25. I. Gräse 50. I. Burmeister 2.00. W. Möllenn 2.00. I. Köppe 25. F. Wilken 1.00. Mrs. Riepel 1.00. by ? Succop by H. Heuer 1.00. N. N. 2.75. wedding coll. at C. Thoms 12.00. Fr. Klusmann 2.00. N. Gaht 2.00. I. Demin 25. by ? Wunder by B. Meyer 1.00. Ch. F. Grupe 2.00. N. N. 1.25. Mrs. N. Jerusalem 1.50. F. Schröder 2.00. H. Bornmann 2.00. durck ? Bartling by Mrs. Heitbrink 2.00. Mrs. Wilh. Schultz 2.00. Christ. Zimmermann. Ph. Brendel. F. Labahn Sr. Bro. Schwarz Sr. Bro. Schwartz Jr. Dor. Schruidt. L. Maltzer. Jon. Kasten 1.00 each. Karl Bruder. Mich. Murawski. Ernst Jung- lird. Ad. Sickmann each 2.00. Mrs. Dossien 1.50. durck ? Eißfeldt by Rud. Sals 1.00. Karl Siefert 1.00. Auguste Zöllner 1.60. Joach. Halm 1.00. by ? Lochner by sr. Gem. 8.80. at the orphans' feast by John Calson 1.00. by Mrs. Harmening from Mrs. G. Schulz 5.00 and from Karl Kulscher 50. from Louis Brems 5.00. Receipts at the orphans' feast: Collections 948.61. from the coffee stand 122.87. from the soda and cigar stand 160.42. from the sale of commemorative coins 14.50. surplus of R. R. Fare from Chicago Festfreunde 370.92 u. durck ? Krebs, surplus of St. Paul's extra train in Aurora. 30.00. (p. \$1647.32.) By ? Large in Harlem by Karl Mittmann. 1.00. By ? Rooster in Dtaunton. half of Hockzeils- coll. at Herm. Reinling. 6.75. By ? Beck in Jackson- ville 5.00. Durck ? Martin at New Bremen: Hockznts- koll. at Adam Bauer 10.00. by Auguste Ruher 25. by A. Bauer the "Legacy of the sel. Christ. Stöhr" 25.00. By ? Nuoffer near Eagle Lake: thank offering from D. Meyer's wife 3.00. From L. W. in Schaumburg 1.00. From ? Rades Gem. near Oorkville 10.00. By ? Roter in Arlington Heights from N. N. 1.00. Durck I. O. Piepenbrink from ? Brauer's Gem. in Cräte 11.00. From Addison: by John Gebmen 1.00. by W. Grote from E. Rosen 1.00. by I. Range 5.00. H. C. Buchholz. 50. By ? Norden in Hingkey by Mrs. Temme 2.00 u. by Women's Club 11.33. by Mrs. I. F. Tim m in Lindenwood 1.00. By ? Steege in D u n - dee. For orphan reports 2.30. from I. Shartow. K. Köbn. Fr. Wäscher. I. F. Wäscher. I. Möller. K. Sternberg. C. Netzband. K. Ediert. Witwe Wendt each 1.00. Joach. Heidemann. I. Wolf 50. each. Mrs. Fierke 1.50. Chr. Ehler 2.00. I. Buchholz 25. by ? Landgraf in Decatur by Mrs. Kleefeld 1.00. Karl Pikus 50. by ? Heumann's Gem. in Farina 9.75. by ? Eißfeldt in South Chicago from Mrs. Breitsplecher 1.00. By ? Fruchtnicht from Ckrist. Hintt 10.00. By ? Grafs Gem. at Graut Park 10.50. From ? Wartens Gem. in Danville 16.40. By ? Uffenbeck from M. Bethke in Le - mont 1.00. Mrs. Dreytmüller in Lockport 1.00. By ? Krebs from Karl Strobel in Batavia 1.00. By ? Holiday Gem. in Colehour 7.75. (p. \$1980.19.)

From municipalities 2c. outside Illinois: by tellers C. Eißfeldt in Milwaukee 9.75. 5.81. and 11.23. E. Roschke in St. Louis 3.82. C. Grakl in Fort Wayne 39.63. H. Tiarks in Monticello 27.00. Geo. Renier at Wellesley 7.00. Ch. Schmalzriedt at Detroit 6.25. Neldner at Saxony 22 marks-5.32. (S. \$115.11.)

From children: Acknowledged in the "Kinderblatt" 268.84.
 In board money: From H. Miller at Rockland, Mich. 72.52. From Cbicago: from H. Borst 1.10. Mrs. Wilke for her nieces 21.00. Father Döring 1.00. Mrs. Hanley 5.00. From F. Smrr at Milwaukee 13.00. From F. Duckrow at Elmhurst, Ill. 4.00. From Mrs. Luegge at Turner Junction, Ill. 1.00. (S. \$118.52.) Addison, Ill., Oct. 5, 1883. H. Bartling, cashier.

For the orphanage in Addison, Ill.
 in love offerings received since 20th April: From Addison, Ill.: from N. N. 6 sack potatoes. H. Fiene 7 p. potatoes & 1 p. beans. F. Leeseberg 6 p. potatoes. Durckholz 3 p. potatoes. Ch. Heidemann 3 p. potatoes. H. Oeblerking 2 p. potatoes. E. Rotermund. A. Weber 15 girls' hats. 11 Pr. suspenders and 9 boys' hats. F. L. Krage 7 S. potatoes. From ? Nuoffers township in Eagle Lake, Ill. from Mrs. Wm. Ohendorf 1 pr. stockings & 3 worn dresses. From ? Brauers Gem. in Cräte. Ill. from the Women's Association 7 boys. 6 girls' clothes. 2 pr. stockings. from I. O. Piepen- brnk 50 lbs. of cheese. from Mrs. I. O. Meier 2 sheets. 13 pillowcases. 6 handkerchiefs and 7 pairs of stockings. From L. W. in Schaumburg. Ill.: 2 pieces of woolen yarn. From D. Kornhaals in Maywood. Ill.: 1 quilt. 1 petticoat. 2 geir. Skirts. 2 pr. stockings. From Lake Zurich, Ill. by ? Löffmrs daughters Bertha & Klara 5 separate children & 3 new girls hats. From Madison, Wis., from H. Vogel all clothes of sr. vcrst. daughter. From the women's club in ? Rades Gem. near York-

ville, Ill, 12 pr. stockings, 5 dresses, 5 gingham shirts. By ? Schmidt in Rochester, Minn, from the Women's Club, 4 pr. stockings, 8 girls' shirts, 6 girls' pants, 1 petticoat. Through ? Traub in Peoria, Ill, from the Women's Club 14 Pr. pants, 5 aprons, 10 gingham shirts, 3 jackets, 2 Pr. stockings, 1 quilt, 2 boxes collars. By ? Hattstädt in Monroe, Mich, from the Maidens' Association 8 dresses, 3 aprons. From Mrs. Rotk in Homestead, Iowa, 6 pr. stockings. From ? Roeders Gem. in Arlington Heights, Ill: from Wm. Battermann 10 ad. Gingham, 8 pd. Shirt stuff, 5 remnants of dress stuff, from Mrs. John Hmz 2 remnants of dress stuff, 1 spool of twine. From Hiebenthal in Bensenville, Ill, 3 pr. shoes. From the women's club at l>. Nordens Gem. at Hinckley, Ill, 20 pr. stockings, 2 quilts, 6 dresses, 3 pr. pants, 16 ad- stuff, 1 pfo. Woolen yarn, 3 woolen shawls. From ? Steege's comm. in Dundee, Ill: from I. Schrato 1 p. pot In, F. Buchert calico and unbleached stuff. L. Steege 1 cloth and 12 pr. stockings, F. Albrecht 23 ad. Clothes stuff, K. Sternberg 1 p. potatoes, F. Sternberg 50 lbs. flour, F. Schröder 50 pfo. Mebl, Mrs. Sal. Wagner 6 Ud. unbleached stuff, F. Hinz potatoes and cabbage heads, Chr. Lotb 10 Po. Kattun, W. Lemke 1 p. potatoes u. 20 ad. Kattun, John Pund 1 quilt, W. Wagner 1 S. potatoes, K. Bethke 50 Pfo. Flour, Gustav Oesreich 1 pr. stockings u. 6 ad. Gingham. From Cbicago, Ill: through Prof. Brohm: from C. Hintz 3 dresses and 20 ad. Gingham ; from Minna Israel 10 ad. Muslin ; from ? Lochner's parish: from Severin 1 remnant of calico and dresses, Knapp 1 remnant of calico & dresses, Mrs. Darn 10 spools of twine &.

3 remains calico, Ludw. Schönbek 2 Id. Kattun, from Mrs. Weinberg 1 package of worn clothes, 15 Ad. Calico, 3 ad. Muslin, 2 doz. Buttons u. 2 pieces of woolen yarn ; from ? Bartlings Gem.: from Bebrnt 10 Uo. Muslin and 29 M. Kattun, Mrs. Justine Jochttin 1 Quilt u. 1 tr. skirt, Miss Sophie Boos 1 dress and 1 apron, Mrs. Schuster 2 Pr. stockings, 5 Ad. Kattun and 6 Uo. Muslin, Mrs. Wilhahn 1 dress, 1 apron, 1 pr. stockings and 1 bale of yarn, Karl Bremer 6 pr. stockings; from ? Höl- ters Gem.: from Mrs. Kref 5 aprons, Auguste Jäckel 2 skirts, 1 pr. pants, 1 vest, 1 rest stuff; from ? Wunders Gem.: 1 skirt, 1 coat and 1 pr. stockings from Miss Papst, Jakob Stumpfhaus 16 colored shirts, 16 dresses, 9 aprons, 6 separate girls' hats, 12 handkerchiefs, 2 separate girls' caps and several separate items of clothing, Mrs. Badeke 3 remnants of calico; from ? Succop's collection from Anna Schramm: 2 coats, 2 dresses, 5 shirts, 3 pairs of stockings; from ? Wagner's collection: 1 separate girl's hat from Mrs. Schramm; from ? Reinkes Gem.: from John Schanking 5 pr. stockings, 1 pr. gloves, 4 collars, 1 comb, 5 dresses, 2 aprons, 1 pr. pants; from St. Joh.-Gem. from Martha Dusing 2 dresses, 1 apron, 2 pr. pants, 2 shirts; from ? Streckfuß' Gem. of John Teufel 2 hams.

Many thanks to all dear donors on behalf of the poor orphans.

Addison, Ill, Oct. 9, 1883, John Harmening.

For the Lutheran Hospital in St. Louis

with heartfelt thanks: From Miss Emma Albrecht and Widow Kautsch in Stringtown, Mo., each -1.00, from two unnamed that. 1.00. From Mrs. Leopold Gast 5.00. By the collectors in Trinity^ District 43.20, in Immanuel's- Distr. 9.75, in Zions-Distr. 10.25, in Cross-Distr. 11.00, in the congregation of Mr. ? Brandt in North St. Louis 11.75. From Mr. ? Albrecht in Bremen, Wabash Co., Minn. 2.00. from Dr. Schade 10.00. from Mrs. Geissel 1.00, from the Young Women's Association in Jmm.-Distr. for the Oil Clotb to be put in the Hall 25.00, from a Hospitalfrund, dcsgl, 25.00, from Mr. G. Trömel, desgl., 3.00. From Mr. Dclitt 5.00. Mrs. Sckaap 5.00. From Mr. Wellhausen & Sicher a stair carpet together with accessories, worth 15.00. From Mr. I. Bretscher a hall lamp and a hall lamp. From N. N. a chandelier for the reception room. From Mr. Hasecoster 3.00. From the Samaritan tin 1.85. From the Women's Association in Jacksonville, Ill, 2 quilts, 6 sheets, 11 headboard covers, 9 towels, 4 pairs of stockings. By Mr. ? Hanser from N. N. 10.00. Also we say many thanks to those who helped with the relocation to the new hospital with their carts and otherwise.

The faithful God repay according to his word in time and eternity.

1883. F. W. Schuricht, cashier. 1411 8. 7li 8t.

Received since June 4:

For poor students: By ? Dödclein -10.00 for Wacker; by Teacher Rchlin of the Women's Association in Cleveland (? N'emann's congregation) 10.00 for Neubert; by ? Liese in Quincy from the children of his Sunday School 5.00; by ? Sieker, New Uork, from the "Kasse für geordn. Wohlthätigkeit" 50.00 for Herworh and Jank, and from the "Missionsverein" 50.00 for Kössel and Kretzmann; by teacher Bewie from the women's association in Cleveland (?- Weselohs Gem.) 20.00. Durck ? Meyer from the Women's Association in Lincoln, Ill, 10 bed sheets, 3 weed covers, 14 towels.

For my sick brother, ? M. W.: Joh. Eichen- auer, Chandleville, Ill, 3.00 (plus 2.00 for Mrs. related?. Crämer); ? Horst, Hillickrd, O., 1.00; by dens. of Mrs. Strunkenburg 1.00 ; H. V., Mt. Sherrill, Iowa, 1.00; I. G. Schäfer, Cleveland, 10.00; ? P. Mueller, Scribner, Nebr. 3.00; by dens. of I. Schwanke 2.00; ? W. Scheitel 1.00.

For the Jewish mission: by ? Liese, Quincy, from the children of his Sunday school 10.00; by ? Hähnel, part of the Misnonsfest coll. in Petersburg, Ill, 10.00; by some pastors of the Central Illinois Pastoral Conference 11.36 (transmitted to Mr. I. Btrk- ner in New Kork).

Many thanks to all dear donors!

Springfield, Oct. 19, 1883.

H. Wyneken.

For the support of my Zion congregation in Columbus, O., received: Durck Mr. Treasurer I. Birkner -15.00 and from Mr. ? P. Brand's congregation in Pittsburgh 20.00, which is hereby gratefully acknowledged,

Columbus, O.

R. Autumn.

Receipt and thanks.

For the seminary organ have furthermore been received by the undersigned with warmest thanks: By u. A. Brömer from his singing

club	- 5.00
By U. Boys singing choir in MascoutabH	5.00
By Mr. Teacher Tr. Glaser's StngchorK	5.00
From Teacher A. Beyer's Singing Choir in Grand Rapids K	10.00
Surplus from the Concert at the Seminary Dedication	\$250.00
From Teacher Karl Sauer of the St. Paul Sing choir in New Orleans, La.,	H 10.00
By Mr. Lebrer M. Conzelmann from the singing choir of the Zion Parish in Julieta, Ind.,	- 10.65
From Mr. Wehle, Milwaukee, a fine painting of Luther in oil, 7 feet high, 4 feet wide, valued at 800 dollars, also 12 lithographs depicting Luther and Christ's resurrection. By P. Wagner of San Francisco, Cal. for one room K50.00. By P. H. Tbeiß of Oakland, Cal. for seminary building 10.00. For room furniture: by Mr. H. Weltmann 5.00, Mr. C. Gersch 3.00, W. Schumacher 3.00, N. N. 4.00. From Mrs. W. N. for poor students 20.00. From Mrs. W. Schramm for seminary building 5.00. From Mr. August Gast for furniture 50.00. Through Mr. P. Katt from Terre Haute a beautiful painting by Joh. Brenz.	

C. I. Otto Hanser.

For poor Wisconsin students

Have been received since July 1: Through W. Richter for the Engelbert brothers: collection of P. Bernthal, Lewiston, Minn. at the squat of I. Bruges at W. Kastner H31.35; from R. himself and son 7.00. From the congregation at Racine, Wis. 12.00 and 2.33. Durck P. Rehw nkel, Merrill, Wis, at the wedding of Joh. Götsch ges., 3.15. Surplus of collection for the Wisconsin room in the seminary at St. Louis .72, of conference travel expenses 2.16. From Mrs. Jselin dabier .25. Schön- leben sen. dahier 1.00. By cashier Eißfeldt for the Schumann brothers 11.76. (S. K71.72.)

Wishing the dear donors God's rich blessing, I hereby indicate that especially now their help and that of all other dear fellow Christians is needed to provide our poor pupils with the most necessary things. The supply is running out, and I have no doubt that there will be many in our district who will

not admit that even one of our prophet students is in want.

Racine, Wis. 8 Oct. 1883.

C. F. Keller.

With heartfelt thanks to God and the dear givers, the undersigned certify receipt of the following love gifts for the church building in Macon City, Mo.: By Mr. Treasurer Roschke: from U. Biltz' congregation K5.00. By Treasurer Grahl 48.50. By Treasurer Bartling 104.67. By Treasurer Tiarks 1 "4 80. By Treasurer Menk 15.58. By Fr. C. C. E. Brandt's congregation 5.00. By Fr. Nützel by sr. Gem. 8.00, by N. N. 1.00. ? Lewerenz' Gem. 9.86. by E. M. in Geneseo, Ill, 1.00. by F. L. in Manitowoc 1.00. by H. Lins of Brooklyn 10.00, by I. Lins 10.00, by P. Wartmann 5.00. by Neuschäfer of Shelbyville, Mo. 10.00. by ? Noack: by himself 3.00, widow N. .50, Miss N. .50, Mrs. N. 1.00. P. Bohns Gem. 13.00. P. Falke's Gem. 5.40. By cashier Roschke 5.00.

G. Schülke, ?.

Ms. Lübke, Treasurer.

With heartfelt thanks from the dear congregation of Mr. P. C. Damm at Wevauwega, Waupaca Co, Wis. offered: 41 sacks of potatoes, 2065 lbs. of flour, 2 p. peas & 1 bush. Onions. By Hrn H. Pritzlaff of the Watertown Gemm. 143 S. Potatoes, 6 p. wheat, 3 p. rye, 1 p. peas, 2 half paper bags of flour, 1 p. onions. From P. Schütz' Gem. in Asbippun 14 p. potatoes. From P. Löber's comm. in Milwaukee 2 full carloads of potatoes w. From P. Präger's community of Mr. Hasiel 1 lot of potatoes and others.

Milwaukee, Oct. 24, 1883.

H. H. Schröter,

Property Manager.

Received **for the English Lutheran Mission in the West:** By Mr. P. F. Rohlfing from his congregation at Alma, La Fayette Co, Mo, K8 30. By Missionary A. Bap- ler, collection at English service at Perryville, Mo, 1.60. St. Louis, Oct. 20, 1883. c. F. Lange, Treasurer.

509 PrsmkUn 4.V6., 8t. Louis, Llo.

For poor students received with heartfelt thanks by Mr. P. Lindemann in Pittsburg, Pa., from Mr. G. Klingel- böfer H5.00. Durck Mr. ? R. Herbst in Columbus, O., from N. N. 5.00. From the worthy women's club of the beastly Jmma- nuels community 18 bust shirts and 13 pairs of socks.

C. F. W. Walther.

By Mr. Treasurer T. H. Menk, St. Paul, Minn., as support for my parish, with heartfelt thanks, further raised H33.30. The faithful God blesses!
Stillwater, Minn, Oct. 9, 1883.

L. F. Frey.

Printed matter.

Proceedings of the Twenty-Seventh Annual Meeting of the Michigan District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1883.

In this 95-page synodal report, we find 1. the continuation of the proceedings on the holy sacraments and baptism in particular. In this year's proceedings it is thoroughly proved that the sacraments are true means of grace, that they are not works of man but of God, and not, as the papists think, *ex opere*.

(p. 16-53). 2. (pp. 16-53.) 2. There is an important treatise on mutual support associations within Christian congregations. (pp. 53-85.) Price: 20 cents.

Christmas - Cantate with organ accompaniment by W. Ross.

In order to satisfy several requests, the undersigned publisher has organized a 2nd edition of this cantata, which was first published in 1880, and which was so well received at the time, and it will be available in a few days.

This cantata, extremely easy and performable even for the weakest choirs, comprises 8 folio pages, but can also be performed with omission of some movements. Price: per copy 20 Cts, per dozen K1.50.

The Luth. Concordia Publishing House.
(M. C. Barthel, Agent.)

It is also available at reduced prices from the Concordia publishing house here:

1st Passion of Christ and Antichrist! By Dr. Martin Luther. With pictures by Lukas Kranach the Elder. Newly edited and endorsed by C. F. W. Walther. Price: paperback 20 cts, hardcover 30 cts. Free of postage.

The **secret of wickedness in the Roman papacy**, presented from its teachings and works. By C. J. H. Fick. Price: bound in canvas. 60 Cts. Free of postage.

The "Kath. Glaubensbote" (Messenger of the Faith) recently brought the booklet mentioned above, which was reissued 5 years ago, to mind. He wrote: "Prof. Walther in St. Louis has republished a number of Kranach's sad woodcuts mocking Pabstism with Lutheran text." We believe we are doing some readers a service by calling their attention to this. The difference between Christ and the Antichrist can hardly be shown more convincingly and vividly than in the 26 pictures of the Passion, of which 13 on the one side depict our Lord Christ in poverty and lowliness, in service and suffering, and 13 on the other side the alleged governor of Christ in wealth, splendor and lust.

In the second scripture, the antichristianity of the Pabstium is proven from its teachings and fate. In the first part, the false teachings of the papacy are presented and briefly refuted. In the second part, in 93 sections, the main abominations are described, through which the popes have also expressed the sign of the Antichrist in their lives. The book thoroughly reveals the secret of wickedness and destroys the halo of "His Holiness" of the pope and his worshippers.

Both writings are highly recommended at this time, when we are celebrating the feast of the Reformation, through which the secret of the wickedness of the Antichrist has been revealed, and the 400th anniversary of the Reformer's birth. G.

Anniversary art supplies.

After the various arts, poetry, painting, music, coinage, etc., have brought and offered us all kinds of beautiful birthday gifts for the celebration of Luther's four hundredth birthday, sculpture, that is, the art of sculpture, has now also set out to decorate and glorify our jubilee with its beautiful gifts. We have also just received a sculpture made of a fine mass.

Luther bust

received. It is true that already months ago other Luther busts were sent to us for the purpose of displaying them in the "Lutheraner"; all of them were so badly done that it would not have been in our conscience to advertise them to our readers. We are all the more pleased to be able to recommend with a clear conscience the most recent one by Prof. Diederich in Fort Wayne and Mr. Stutz, Jr. in Washington, D.C.. Such a bust has some advantages over a good picture. Although the bust lacks the colorfulness of a painting, it has the advantage that the person represented by it seems to stand before us as if in the flesh, which is not possible to the same degree with a painting. May now many reach for that Luther bust. It represents Seeker in the calmness of a man who has achieved victory through hard struggle, thus in a completely different situation than the picture of Mehle presents him to us. It will make a most appropriate decoration in a study, in a parlor or on the cornice of any room. The bust can be purchased through our Concordia publishing house for the low price of \$2.50. W. [Walther]

SW°° The receipt of Prof. Crämer will follow in the next issue.

Changed addresses:

Rev. Cousin, LolAute, Lenrzt 6o., 0.

Rev. I?. Rraueke, Lox 1067, l'oiälIncl

Rev. Il. (Iradurkewitx,

Lox 155, Llue Lartd Oit^, Rarlbsult 6o., Lliuu.

Rev. L. U. Luer^er, 669 HiolÜAUU 8tr, Lukkslo, 17th Q.

L. 6. 8edau8, Lox 120, Ma^ville, voelZe 6o., liVis.

The "Lutheran" is published twice a month for the annual subscription fee of one dollar for the outside signers, who have to pay it in advance. Where the same is brought in by carriers, the subscribers have to pay 25 cent carrier's fee.

To Germany, the "Lutheran" by mail, postage paid, for tl.25 "er- sankt.

Lubereck sä äde Lost 0L6s sä 8b. Louis, lcho., L8 seeoucl-vlass matter.

**Sermon, for the celebration of the 400th anniversary of Luther's birth on the evening
of November 10, 1883.**

held in the German Lutheran Church at St. Louis, Mo. before the entire congregation. *) [Walther]

Glory to You, O Lord God the Father!

Glory to You, O Lord God the Son!

Glory to You, O Lord God Holy Spirit!

Glory be to You, most blessed holy Triune God, today here in time and once there from eternity to eternity! Amen!

In the Lord beloved companions of faith and celebration !

Today, 400 years ago, nine years before the discovery of America, on November 10, 1483, shortly before midnight, a poor miner named Hans Luther had a son born to him in the small town of Eisleben in the Saxon county of Mansfeld. This is the fact of today. How? Should this be the event that has gathered us here today, after 400 years, in this distant Occident for a festive jubilee celebration in the sanctuary of the Lord? - Yes, my brothers; and it is not only we here in the so-called New World who are jubilantly celebrating that event of the Old World today. There will hardly be a country on earth where Christians live where this is not also happening in these days; hardly a language in which this event is not solemnly proclaimed and sung about; hardly a party, whether religious or political, that does not join in this rejoicing. The whole of Christendom, yes, what do I say? - the whole world has already been in a frenzy about it for months.

*) Versatile called to it, we share this sermon un

We do not share this with our readers without reluctance, since other jubilee sermons delivered in our synod are undoubtedly far more worth printing than ours. Since, however, in the opinion of many brethren here, it seemed indispensable that the "Lutheran" should communicate at least one testimony given in our synod at the celebration of Luther's birthday immediately after the same, and since no other sermon could be obtained, the undersigned asked to have his own, so to speak, forced from him. May this not be misinterpreted to him! W. [Walther]

joyful excitement. Luther! Luther! resounds from millions of lips today. Luther! Luther! resounds again in the hut as in the palace, in the children's school as in the lecture halls of the scholars. Luther! Luther! this name shines on all the leaves of thousands of the latest writings. All arts and sciences have vied to contribute to the glorification of this name also in their part.

This is a quite wonderful phenomenon; a phenomenon without its equal in the world and church history of all times. No mortal has ever been so universally celebrated. Even those against whom Luther once testified with great earnestness and zeal until his death dedicate a solemn memorial to him today. Today, even Zwingli's and Calvin's disciples praise Luther as their most distinguished champion, while Luther, as is well known, extended the hand of peace and love to Zwingli and his comrades, but refused the brotherly hand in solemn assembly, calling out to them: "You have a different spirit than we do. Today even the men of the ecclesiastical union praise Luther as their predecessor, while Luther once rejected any external unity of the church without doctrinal unity and wrote, among other things, the following to those at Frankfurt: "Whoever publicly knows his pastor to teach Zwinglian doctrine, let him avoid him, and let him deprive himself of the sacrament for the rest of his life before he should receive it from him, and let him die over it and suffer everything. *) Today even those praise Luther as their standard bearer who completely reject God's word and put the light of their reason in its place, while Luther always fought until his death against the rule of reason in matters of faith and still in his last sermon held in Wittenberg left the warning as his legacy to his fellow Wittenbergers: "Until now you have heard the right true word; now beware of your own thoughts and cleverness. The devil will kindle the light of reason and bring you from the faith. Wherefore pray God earnestly, that he would leave you the word." **)

*) XVII, 2440.

**) XII, 1334 f.

It is true that God has done such great things through Luther, not only for us who bear Luther's name, but also for the whole world, that everyone, whether believer or unbeliever, whether orthodox or unbeliever, whether Lutheran or not, has great cause to praise and glorify God for this with all their heart and with a loud voice in these days. For God, to mention only this, has through Luther redeemed the whole world from a tyranny which is the most terrifying of all tyrannies; from that tyranny of conscience which from Rome waved its bloody scepter over all Christendom, over kings and servants, over rich and poor, over learned and unlearned. Woe to the world if God had not sent Luther and through him had not finally called out to the great tyrant of conscience at Rome with a voice of thunder: "Up to here you shall come, and no further; here your proud waves shall subside!"

However, my brothers, as great as the good of freedom of conscience is, which God allowed the world to gain through Luther, this freedom is only a glorious addition to what the world, next to God, owes to our Luther. His actual profession and his actual work concerned something even incomparably greater and higher. Luther's birthday in its true meaning can therefore only be celebrated today by those who have recognized Luther's actual profession and his actual work alive and therefore praise both of these above all today. But what this consists of, we find stated in short words

Apost. 9, 13.,

where we read the following:

"The LORD said unto him, Go thy way: for this is a chosen armor unto me, to bear my name before the Gentiles, and before kings, and before the children of Israel."

These words of the Lord addressed to Ananias do not speak of Luther, but of Paul, the holy apostle, and testify to two things, firstly that Paul was God's chosen instrument, and secondly that he would bring the name of the Lord, that is, his revealed word, to the whole world. But also to Luther, Paul's best son,

these words have been fulfilled no less literally. Luther can rightly be called the second Paul. May I therefore be permitted today, on the basis of the words of our text, to answer the question:

Why do we Lutherans commemorate today on Luther's 400th birthday his cheap in high honors?

I answer:

1. because God also so clearly designated and sealed Luther as His chosen armor, and
2. because God also gave his pure word to the world again through Luther.

I.

If, my listeners, it was proper for Christians to celebrate festivals in their places of worship in honor of pious people for the sake of their piety, it was truly proper to do so in honor of Luther as well. For Luther was indeed a truly pious man. Enemies and friends alike have always recognized and had to acknowledge this. Even Calvin, whose false teachings led whole countries to fall away from Luther's teachings, nevertheless made the following strange confession: "I often say that if Luther called me a devil, I would do him the honor of acknowledging him as an excellent servant of God. Even Calvin's most faithful disciple, the fierce denier of Luther's doctrine, Beza, could not but testify: "Luther was a truly admirable man; and he who does not notice the Spirit of God in him, does not notice anything." Thus, as I said, not only the friends but even the opponents judge Luther's character. That Luther was a shining example of a true Christian, they all agree. Only fanatical followers of the pope are an exception here. They have always proclaimed Luther to be an immoral man until this very hour, but in doing so they have only confirmed the word of the Lord: "Blessed are you when men revile you and persecute you for my sake, and speak all kinds of evil against you, lying about it. Be glad and of good cheer, for you will be well rewarded in heaven. For so they persecuted the prophets that were before you."

But, my brothers, it is **not** proper for Christians to celebrate festivals in their houses of worship in honor of pious people for the sake of their piety; for the honor of God alone, not the honor of man, should dwell in houses of worship. Nothing would be more contrary to Luther's meaning than if we Lutherans were to honor him instead of the one whose servant he was. It is true that Scripture also says of people: "Honor to whom honor is due"; but only then do we rightly give people the honor due to them, if this does not honor them as well as God in them.

And this and no other is the sense in which we Lutherans today commemorate Luther's four hundredth birthday with high honor.

The reason for our "today" The reason for our honorary commemoration today is first of all this: because God has also so clearly designated and sealed Luther as his chosen armament.

Just consider, my listeners, this.

Already the prophet Daniel prophesied that in the

In the kingdom of the Messiah, that is, in the church of the New Covenant, there will be a "treacherous" ruler, who will "disturb the holy people", Christianity, and "rebel against the prince of all princes", but finally "without hand", that is, without all bodily power, he will be "broken". Paul also prophesied the same thing. In his second letter to the Thessalonians, he writes that in the church of Christ there will be an "adversary," that is, an antichrist, "who will exalt himself above all that is called God or worship, so that he will sit down," that is, he will set up a throne for himself "in the temple of God as a god," and will worship as if he were God; But the Lord will finally "kill him with the spirit of his mouth," that is, not with sword and spear, but only with his preached word. The same thing was prophesied by St. John in his Revelation. After describing the abominations of a spiritual Babylon in the midst of the Christian Church, he reports that he had the following prophetic vision: "And I saw," he writes, "an angel flying through the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people. And said with a loud voice: Fear God, and give glory to him: for the time of his judgment," that is, upon Babylon, "is come;" whereupon the shout of victory was heard throughout the whole world, "She is fallen, she is fallen, Babylon the great city."

Now tell yourselves, my brethren, who was the man of whose coming, according to this, thousands of years before, the holy"" prophets and apostles had prophesied out of illumination of the Holy Spirit? Who has been the man by whom, according to their prophecy, the "vile one" or Antichrist sitting in the temple of God has been "broken without hand" and "killed with the spirit" or breath of the "mouth of Christ", that is, with the word of God alone? Who has been the man who, as an angel, that is, as a messenger of God with an eternal gospel, has flown through the midst of the heavens of the Church, and "with a loud voice" has cried out to all Christendom, "Fear God," and not a man, "and give glory to Him," and not to a man! "The time of judgment" on Babel "has come"? Who was the man who fought the great spiritual battle, after which the cry of victory really rang out through the whole world: "She is fallen, she is fallen, Babylon, the great city"? Was it Peter Waldus, the champion of the Waldensians? Was it the holy martyr Huss, the father of the little band of the Bohemian brethren, whose voice of witness suffocated Rome in the smoke of the funeral pyre? Or was it Philip Melancthon, that prince in the realm of scholarship? Or was it the Swiss Zwingli, who fell in war with his bodily sword in his hand? Or was it the French Calvin, who called the denier of the "triune"" God, Servet, to the fire as a heretic? Or was it an ecclesiastical council? or a secular prince? No, apparently none of these did it. Open all the books of the history of the church and the world, and you will find that it was no other man than Dr. Martin Luther. He and no other was the "chosen armament" of God himself for the overthrow of the Antichrist and for the reformation of his church from eternity.

It is true that many pious men, many powerful princes, kings and emperors, even entire church assemblies recognized the decay of the church to some extent before Luther and therefore wanted to reform the church, but they were not able to do it. - Why not? They were not ordained by God to do so. Luther, on the other hand, did not want to reform, and behold, he was able to do it; he succeeded in the great work. Why? Not because he was more pious, more learned, wiser, cleverer, more talented, braver or more powerful, but solely because he was the equipment chosen by God for this great work. Far from having equipped himself for it, Luther did not even suspect that he was called to it. He did not go to the monastery and travel to Rome in order to observe and learn about the decay of the church with his own eyes and thereby prepare himself to become the reformer of the church, but he did this because his conscience urged him to do so, because God wanted to prepare him in this way. Not in order to become a competent teacher of all Christianity, but only in order to become blessed, Luther searched so diligently day and night in God's Word with pleas and supplications, driven to it by God, because God had chosen him to be such a teacher. Luther did not become a preacher, professor and doctor of the Holy Scriptures in order to obtain a proper profession for a public reformatory appearance, but without Luther knowing it, God arranged that he had to accept these offices and dignities against his will, so that he would not later appear on the scene before the whole world as an unappointed enthusiast and sneak, but by virtue of a proper profession. When Luther finally took the first step toward the reformation of the church by publicly posting those well-known 95 sentences against papal indulgences, he himself still did not know what he was doing; that this was the first sling stone against the forehead of the Roman Goliath was still hidden from him. He also did this only in the distress of his conscience awakened by God. In 1538 he himself wrote that he had begun the matter 20 years ago "with fear and trembling", and added: "Who was I more wretched and despised brother then (more like a corpse than a man), who should set himself against the Pope's majesty, before whom not only kings on earth and the whole earth, but also heaven and hell (that I speak so) were horrified, and all had to judge themselves solely by his beckoning? *)

But just as Luther did not begin the work of the Reformation according to a plan he himself had drawn up for it, he did not continue this work, which far exceeded all human wisdom and strength, according to his own advice. He was led by an invisible hand, and he allowed himself to be led without initially knowing where he was going. It was only through the truly miraculous success of his oral and written testimony that he realized that God had something in mind for him. When he saw the whole of Christendom suddenly awakened from sleep by his testimony, when he saw millions suddenly shouting for joy because of the gospel he had preached, and countless multitudes reciting obedience to the false governor of Christ, Luther wrote: "It is not our work that is now going on in the world. It is not possible that one man alone should start and lead such a being. It came about this way without my concern and advice, and it should also come about without my help.

*) XIV, 470 f.

The council may go out, and the gates of hell shall not hinder it. It is another man who drives the little wheel." *) When he was later asked how it was possible that he had accomplished such great things, he answered: "I alone have driven the word of God; after that, when I was asleep, it accomplished such great things."

Later on, even princes declared their support for Luther's cause and were willing to stake their land and people, even their property and blood, on it; but far from Luther having approached them for help and protection in his dangers and needs, he protested against all physical assistance and referred to Daniel's and Paul's prophecy that the Antichrist "must be disturbed without hand and only with the mouth". **)

Luther remained in this spirit and practice until his blessed death, and behold, when he died, the work of the Reformation was completed. Why? Not for the sake of his virtues, not for the sake of his gifts, not for the sake of his faithfulness, but because he was destined by God, because he was God's "chosen equipment."

Behold, my listeners, this is the first reason why we Lutherans, above all, have to commemorate Luther's 400th birthday today in high honor. Let anyone who wishes praise Luther as a patriot and as the creator of our High German language, or his unparalleled courage, his incomparable constancy, his great erudition, his admirable acumen, his ravishing eloquence, yes, call him a great man, yes, the greatest man of modern times: you are right, it is so; but if you do not recognize above all in Luther God's eternally chosen armament, prophesied in Scripture, for the overthrow of Antichrist and the reformation of his church, then all the honor you give Luther is void and vain. Then you are like the Pharisees and scribes, who marveled at John the Baptist's courage, steadfastness and hard robe, but did not want to recognize that he was also sent to them by God and that his ministry was from heaven.

II.

But, my listeners, there is another reason why we Lutherans commemorate Luther's 400th birthday today with high honor: because God has given his pure holy word to the world again through him. And now, secondly, let me speak to you about this recently.

It almost seems, my listeners, as if the time has now come when even the unbelieving world is no longer ashamed of Luther, indeed, has suddenly become Lutheran. Now it too erects shining monuments to him and holds glowing eulogies to him. But why does this happen? Because it is thought that Luther, a bright man, was one of the most enlightened of his time, that he broke free from all the religious and spiritual fetters of his time and that he courageously, as he was by nature, fought for the right and freedom of himself and everyone else to follow his reason alone; and thus he became the great pioneer of modern times, of this time of light, enlightenment, freedom and progress. At that time, he probably could not yet dare to speak with

*) X, 418.

**) Same.

Luther himself may have remained caught up in many of the prejudices of his time, but if he were alive now, he would undoubtedly place himself at the head of those, and declare only those to be his true successors, whose slogan was: Away with the Bible, let reason alone be our light! Not backward to the yellowed books of alleged apostles and prophets, but forward and into the eternally living book of nature!

But, I ask you, who know Luther from his writings, say yourselves: What would Luther do if he woke up from his grave today and saw and heard all this? Horrified, he would, like once Paul at Lystra, when they wanted to sacrifice him, tear his clothes and also today wave no other than the old flag of the eternal gospel, and those who sing Hosanna to him today would then shout "Crucify!" "Crucify!" over him. When Luther once published his creed in all articles, he therefore accompanied it, already foreseeing at that time what would happen, with the following protestation: "And whether someone would say after my death: Where Luther now lived, he would teach and hold this or that article differently, because he has not considered it sufficiently, - against this I say now as then, and as now, that by the grace of God I have considered all these articles most diligently, have often drawn them through the Scriptures and again, and wanted to defend them as surely as I have now defended the sacrament of the altar." So far Luther.

Luther never appealed to his reason, but only to the word of the apostles and prophets, never to his heart and feeling, never to new revelations, never to an immediate vocation, never to the spirit that drove him, never to the writings of the church fathers, never to the decisions of the councils, yes, even never to the church. "How is it written? How do you read?" was always the all-important question for Luther until his death. If he found a doctrine clearly stated in God's Word, he did not ask anything about it, even if his reason did not want to rhyme with it, even if his heart and feelings said no to it, even if the apparently holiest people, on the other hand, referred to new revelations they had received, even if it could be proved to him that the church fathers had taught the opposite and councils had decided otherwise, or even if they wanted to frighten him with the name of the church: he simply stuck to his word and sang, even if millions detested and cursed him as a heretic, cheerfully and confidently his "Das Wort sie sollen lassen stahn". Although he was ready for all works of love to everyone, even to his enemies, he was never ready to revoke God's word, but rather once called out to his opponents: "My love is ready to die for you; but faith or the word you shall worship!"

Therefore, Luther never deviated from his teachings even in one letter, even if it sometimes seemed as if his whole work would be destroyed by his stubbornness. Why? Because he knew that his teaching was not his, but the teaching of Him who said, "Heaven and earth shall pass away, but my words shall not pass away." This is what Luther was proven to be, that his teachings were not in harmony with reason.

*) XX, 1874.

**) XX, 669.

But of all the thousands who have written against him, not one has been able to prove to this hour that even one of his teachings is inconsistent with Scripture.

What are you doing, then, who exalt Luther's person but reject his teaching? With all your praise you only dishonor him, and you do what you falsely reproach us Lutherans with, for in doing so you take the glory from God and give it to a man. God help you out of your madness! - What are you doing, who were once baptized in Luther's church, but have left it? Consider: You did not fall away from a sect, not from a party, but from the church of the Reformation, from the true visible church of God on earth, from the truth. O that you would turn back again today - What are you doing at last, who indeed want to be and remain Lutherans, but make a choice from Luther's teachings, accepting the one and rejecting the other? You bear the name of a Lutheran wrongly. Luther's Reformation was not a patchwork; Luther was not a reformer, but the reformer, chosen, called, equipped and irrefutably sealed by God Himself. A true Lutheran is therefore only one who places himself under the banner on which is written in golden letters: "God's word and Luther's teaching now and never perish. May God open your eyes to recognize this!

But what should you Lutherans do, who are this from the heart? - O hold fast what you have that no one may take your crown, and what you have known and believe by God's grace, confess now also in this time of unbelief and erroneous belief with words and works freshly and cheerfully before all the world, and do not be ashamed of God's chosen armor and His holy teaching! If then you are reviled for idolizing Luther, do not be mistaken; you know it is not true, the symbol of all true Lutherans is: "*Soli Deo gloria!*" God the honor alone! Therefore, do as Margrave George of Brandenburg once did. When he declared before the emperor in Augsburg in 1530 that he would rather kneel down before him and have his head cut off on the spot than deny God's word, and when it was then pointed out to him that he wanted to be a Lutheran, the dear prince gave the memorable answer: "I am not baptized into Dr. Luther, he is not my God and Savior, I do not believe in him, I will not be saved by him. Luther, he is not my God and Savior, I do not believe in him and will not be saved by him; and therefore in such a mind I am not Lutheran. But when I am asked whether I confess with heart and mouth this doctrine which God has restored to me through his salvific instrument, Dr. Luther: then I have no hesitation nor shyness to call myself Lutheran, and in this mind I am and will remain a Lutheran all my life." *)

May our jubilee celebration today strengthen us to such faith and confession, so that it will become a preliminary celebration of eternal life for us.

May Jesus Christ, the King of truth, help us all, blessed forever and ever. Amen!

*) See: Centifol. Luth. consignat. a J. Alb Fabricio,, p. 861. s.

Christ has given us the simple word; but if we tamper with it and reproach it, that it may be understood this way or that, we deny God with Eve, and become inveterate devils." (Luther. IX, 1129.)

(Submitted.)

My dear John!

Already four weeks ago, when I told you my opinion about the treatment of the question whether there is a living God, something came to my mind about which I would have liked to speak. But then I had no more time. Let me make up for it today.

I mean the tremendous contradiction that confronts us in God's creation.

What kind of contradiction are we facing here? you ask.

Let me show you by examples what I have in mind; I think then the matter will become clearer to us than if I just say it in general.

Today we see a fine creature of God, we want to say: a horse, which excites all our joy and admiration. We praise God over it, who created it and its kind so gloriously for the benefit and piety of mankind. Tomorrow the same horse breaks a leg and is shot to death. After a short time it becomes a disgusting stinking carrion.

I once had a beautiful dog, a good faithful animal. Suddenly he became ill, lost his hair, became terribly thin, and when I came to the yard one day to check on him, he rose up to lick my hand - which I did not allow, since his appearance aroused my disgust -, turned around in circles a few times and fell over dead.

But why do we dwell on animals? Do you know a friendly, fine little child, its parents' joy and delight? Have you seen how it lay there cold and rigid in death? And not only that, but also how the cruel decay made it completely unrecognizable and downright horrifying, so that one hurried to put it in the ground?

Do you know that it will have to be like this for you and me one day, if not - what would be fine! - Jesus Christ the Lord returns in our lifetime?

Everything is subject to death. Death gnaws at all life until it finally "gets it under" and sits on it like a hideous ghost.

Of course, here the scholars come again with the magnifying glass, inspect the decaying mass and say that, viewed closely, it is nothing substantial at all; the same wonders can be seen in decay as in so-called life; even death is life, only in the process of change; even the stench is only stinking to our nose, in itself it is quite fine, and so on.

But, dearest John, what good is all this? If my child lies there dead and decaying, what use are such theories to me, however much truth they may contain? Can I still embrace and kiss him with pleasure and joy? Can I caress its curls, rejoice in its merry laughter? What use is it to me if I know that dying is only a return to the earth from which everything was taken? There is earth enough on earth without that! I have lost the special living thing that was called into existence or formed from earth by God's omnipotence. And that offends, stings, hurts and grieves me very much.

What is this? It is as if an enemy more powerful than the Creator were destroying or corrupting the Creator's glorious works. And yet, who is more powerful than God that he could destroy or corrupt God's works? Who is he?

And where does all the unspeakable pain and suffering in all creatures that I see everywhere and feel within myself come from? I once walked through my garden in the evening. It was a fine evening. So mild and balmy the air.

The moon shone so silvery. Everything was so peaceful and quiet. I felt good. What was that sudden scream, a horrible death scream that made a mockery of all peace and went right to my marrow and made all my nerves tremble? It was the cry of a poor creature of God, who had also just rejoiced in the beautiful evening and then was seized and devoured by a snake unawares. John, open your ears, so you can hear this death cry - million voices - from human mouth and heart, from all creatures at all times. What is it that God's good creation is so corrupted?

How is this contradiction resolved? For it is a contradiction that the glorious creation is so full of misery that God-created life is doomed to death.

What the unbelief, what the philosophy and loose seduction after the world doctrine of it says, that is loud talk without sense and smells even after mold. I stretch out my hand to the book, since I always found all information, to the Bible. But, woe is me! there the thing becomes at first sight still more terrible and the contradiction still more annoying. For there I read in the prophet Isaiah in the 45th chapter verse 6. and 7.: "I am the Lord and none more. I who make light and create darkness; I who give peace and create evil. I am the LORD that doeth all these things." And through the prophet Amos the Lord says (chap. 3, 6.): "Is there any evil in the city that the Lord does not do?" And Jeremiah says (Klagl. 3, 37.38.): "Who then may say that such things come to pass without the command of the LORD, and that neither evil nor good comes from the mouth of the Most High?" So **God Himself** put this death on His creature. Yes, who else could have done it? It must be so.

But God, who created life, has sent death?! God, who gives so many blessings, has placed such a terrible curse upon us?

John, you and I are not ignorant, we know God's word and how it is related. But this I say to you: In spite of our knowledge, we are still such people that such questions rise in the depth of our hearts and our eyes open reproachfully and grumblingly against

God. But there a mirror is held up to us, and in the mirror a sun is reflected, and the mirror casts the rays of this sun into our impudent eyes in such a way that we must hurriedly knock them to the ground, also fall to the ground and say: God, be merciful to me a sinner! For the mirror is God's law, and in it God's holiness and righteousness are reflected and shine straight into our eyes, and therefore we cannot bear such light, because we are **sinner**s. Here the contradiction is resolved. We have corrupted, we have sinned, and therefore God has put death on us, as he already threatened Adam. And the creature must suffer with us for our sake. Oh, we must humble ourselves under the mighty hand of God! We have earned it and deserve it daily.

Yes, man, look a little bit into the world of abominable shame and vice, which takes place daily in the world! See how defiantly men abuse all God's creatures and their own bodies and souls for wanton sin, since they cannot deny that they thereby act against a holy living God! Should now this

God does not punish that? He is punishing it. Should God give all the original blessings he placed in his creature into the lap of sin? He does not. Sin gets death in its lustful mouth! Sorrow into the laughing eyes! Pain in the unholy limbs! - And let us look at ourselves, John. Consider not in comparison with the most foolish, crude people, but with the law, the holy law of the pious God. Then, because we are spiritual, we will find how terribly carnal we are, and will recognize our utter and deep sinfulness even better, a thousand times better than the world, which drinks sin like water, while we guard against sin. And we will rightly mourn over our sin and well understand why the kind God had to put such death on all life.

Your fellow sinner

Karl.

To the ecclesiastical chronicle.

I. America.

The **"Amerika"**, a local political newspaper in the service of the Pope, asks in its number of November 11 in relation to the so general Luther celebration the following question: "But how could it happen that directions so thoroughly different from each other, even hostile to each other, with evasion of the most sensitive impulses, "united in praise of the same man" (Luther)? The "America" thus wants to prove that in Luther's teaching and work everyone, whether Lutheran, Calvinist or Uniate, believer, irreligious or unbeliever, quiet citizen or subversive, must find something for himself in Luther's teaching and work and can therefore welcome in Luther his standard bearer. But this is just as silly a conclusion as if one wanted to conclude from the fact that, as is well known, all sects within Christianity celebrate Christ as their guarantor, that therefore every sect must be able to find something for itself in Christ's teaching and work. But the situation is much more like this: God has so honored Luther's name in spite of the pope's cursing him that now all the world thinks it can do no better than to place itself under Luther's banner, and even the most miserable rationalist preacher knows well that he must praise Christ highly if he wants to gather baptized Christians around him and make his life as an alleged reverend. - By the way, the conclusion of that article in "America" is very strange. There it is said that when finally the nihilists and similar spirits would have carried out their work of destruction in the world, then one would offer their "first originator" (Martin Luther!) "less participation, one will rather turn to the example of that first Martinus, from whom Luther received the name, that Pannonian horseman, who cut his coat and gave half to a freezing poor man". According to this, the writer of the article now seems to have come to believe that true religion is summed up in the words, "Do right, spare no one, and thus dotum!" Everything else in religion is either only outer form, or - humbug. W. [Walther]

The **so-called "Protestants" or Uniates** even have some members among them who come from the Lutheran church. So they also celebrated the Luther festival and talked about Luther's name a lot in order to keep the people. Therefore, they also published a description of Luther's life. It is clear, however, that Protestants or Uniates, who also praise Zwingli as a "reformer", who do not want Luther's

and Zwingli's teachings, cannot give a true picture of Luther, cannot represent the whole Luther. Nothing is said in this biography about Luther's necessary fight against the swarm spirits, e.g. Carlstadt and Zwingli. It only says: "To go into more detail about the relations of both reformations is not the given place here." (p. 125.) This is the old dishonesty of the syncretists (Religionsmenger). Those who are honest must also tell of Luther's holy struggle against Zwingli. The Uniate gladly quote the well-known words of Luther from the year 1522, in which he speaks against being called by his name. In what sense he spoke these words, people are not told. And other sayings of Luther are withheld from them, in which he himself uses the name given by the papists. In 1524 he wrote to the Miltenbergers: "Because my name is also involved and you are persecuted as Lutherans, I think it would not have been bad for me to accept (yours) as my own. And although I do not like it that people call the doctrine and people Lutheran, and must suffer from them that they desecrate God's word with my name, yet they shall let Luther, the Lutheran doctrine and people remain and come to honor." (E. A. 41, 127.)

G.

General Synod. A member of the so-called Lutheran General Synod, Pastor Behringer, has translated a biography of Luther published in Germany into English. There are many things that could be criticized in this description of Luther's life, but we only want to point out the English translation of some of Luther's words in order to show how dishonest syncretists (religious men) are. In his serious illness in 1527, Luther spoke, among other things, to the friends around him: "Many blame me for being too hard and vehement when I write against the Papists and the Rottengeister 2c. and punish their false doctrine, ungodly nature and hypocrisy. Yes, I have been fierce at times and harshly attacked my adversaries, but in such a way that I have never repented." The words: "Yes, I have been violent at times", the general synodist translates: "I have indeed been **too violent** at times" -!!! G.

General Synod. The German organ of this body has not improved under the new editor. Like the former one, the new editor brings things that are contrary to Lutheran, even general Christian teaching. In the number of October 26, an article denies the doctrine that the Son of God took on our flesh only in the fullness of time. It is said, among other things, that it must not be assumed "that the Son of God became man only at His appearance on earth," "it" (human nature) "has indisputably also been His from the beginning." - Thus one robs the Christians of the consolation that lies in the words: Born of the Virgin Mary! G.

To what means the papists must resort in order to counteract the power of the dreaded Luther's name, which now appears before their eyes everywhere, is shown by the spreading of a writing in which it is to be proved that Luther was crazy. To go into the matter in more detail would be ridiculous, since the Roman clergy themselves know very well that it is a pure hoax.

G.

Something Ohio. In the "West Messenger" of November 3 we find the following advertisement: Lutherfest in the Ev. St. Johannis-Gemeinde in East Mount Street. (Preached by J. T. Weiss.) Sunday, November 4, morning 10 o'clock, sermon by Prof. Stellhorn on the inner life of Luther. Evening 7-1/2 o'clock, sermon by Pastor Trauger in English and by Pastor Weiß in German. All are invited. So much for the announcement.

The above congregation, which calls itself only Protestant, not Lutheran, came into being more than 10 years ago when members of the congregation of Father Mees and the former congregation of Father Herbst left because of the lodge question and founded an opposition congregation in the same Protestant congregation. Until a year ago, this evangelical congregation remained with the German Presbyterians. What it still is now, however, can be seen from the fact that its preacher, I. T. Weiß, preceded a funeral procession on Tuesday, November 6, at the side of the Presbyterian preacher. In this pastor white evangelical - Presbyterian all-world church thus helps Prof. Stellhorn to glorify Luther (?), yes, pastor Trauger officiates with pastor white, who delivers funeral orations together with the Presbyterian preacher, in one and the same evening service. - One would almost think that not Missouri, but Ohio was reaching out to the Presbyterians, since the missing link seems to have been found in Pastor Weiss. One sees from this again: Who is once sinking, sinks deeper and deeper. That Prof. Stellhorn could forget himself and his Lutheranism in such a way as to surpass even the flabbiest *General Council preachers in laxity* as far as pulpit fellowship is concerned, we would never have believed. C. Dreyer.

II. abroad.

"Gymnastics festival goes before church service." In the past, people used to say only: "The master's service goes before the church service," meaning that sometimes a faithful servant must miss even the public church service if his master's need demanded it. But now in Germany it is said: "Turnfest goes before service." We have just read in the "Kreuzblatt" that in Rüdesheim on September 31 a stranger found the "Protestant" church, to which he wanted to go, completely closed, and when he inquired why this was the case, he learned: because of the gymnastics festival! - This may not happen so easily here, but unfortunately all too many people miss church services in order to participate in some secular festival. What God has to say to such church despisers can be read in Proverbs 1:20-28. Missing church service without necessity is not a joking matter. W. [Walther]

Roman intolerance. The latest annual report of the Gustav - Adolfs-Verein reports among other things: In the catholic Kleve country one wanted to establish a religious education for Lutherans; however, they got an apartment only if they promised never to give away a room for worship purposes. In Bohemia, the day when the last Lutheran was expelled from Friedland 200 years ago was celebrated with great pomp as a jubilee day. - With joy we Lutherans remember in these days that the papists once would have liked to chase Luther out of all Christian countries, yes, they would have liked to spill his blood, but that they, praise God! despite all their great power at that time, miraculously were not allowed to harm a single hair on his head. - If they had been able to murder him soon after his appearance, they would undoubtedly have made the day of his death a jubilee day after the passing of every century. It is also most remarkable that Luther's body still rests in peace where it was once solemnly lowered into the bosom of the earth amid the tears and prayers of those who loved him. How gladly the papists would have cooled their rage at least on the dead Luther, since God had not allowed them to vent it on the living Luther! But God did not allow them to do so either. When, in the year of Luther's death, the Papist Emperor Charles V, after having ended the war against the Lutherans victoriously, entered Wittenberg as the victor and now also laid Luther's grave in the ground, God did not allow them to do so. his companion, the bloodhound Duke Alba, advised him to have the bones of this "arch-heretic" dug up and burned; but the emperor answered him: "Let him rest, he has already found his judge; I wage war with the living, not with the dead. *) So God let then also to Luther that promise more literally come true: "The righteous shall be taken away from evil"; and they that have walked rightly before them shall come to peace, and shall rest in their chambers." Isa. 57, 1. 2. W. [Walther]

*) As is well known, however, ten years later the furious Catholic Mary of England had the body of the Lutheran Martin Butzer and his friend Paul Fagius dug up and burned again in impotent rage.

Judgments about Luther by Lutherans and non-Lutherans.

Although Count Friedrich Leopold von Stolberg, who died in 1819, left the Lutheran Church and converted to the Roman Church because he was annoyed by the faith in reason that prevailed in the Lutheran Church at his time, he himself wrote after his apostasy: "Against the person of Luther, in whom I honor not only one of the greatest minds that ever lived, but also great religiosity, which never left him, I will never pick up a stone."

Johann Albrecht Bengel, the Lutheran prelate of Württemberg, writes: "Luther's writings should be read more diligently; what Moses was to the Israelite people, Luther undoubtedly is in a certain way to the Christians." - Further, "Luther was a truly great man. All his colleagues together do not make up a Luther; they all had to respect him, and he knew how to use everyone for what he was needed for. Whoever had something different and adverse in mind, saved it until after his death. This is an important boundary point in history. After the same, nothing new was added to the Reformation."

(To be continued.)

The Bible a forest of fruit trees.

Luther once said to Melancthon, Justus Jonas and others who were present:

"The Bible is like a very great forest, wherein are many and various trees, from which may be broken off many fruits. For in the Bible one has rich comfort, teaching, instruction, admonition, warning, promise, threat 2c. But there is not a tree in this forest on which I have not knocked and broken and shaken off a pair of apples or pears from it." (XXII, 2.)

Obituary.

On October 29, the teacher of the lower class of our local parish school, Mr. Johann Peter Wilhelm Klemm, passed away in the Lord. After serving the church for only one year, he had to resign from the office so dear to him, to his deep sorrow, and initially still lived in the hope of being able to administer it again. God had imposed a severe throat ailment on him, which gradually led to a lung ailment. After a long period of suffering, the hour of salvation arrived on the aforementioned day. The funeral took place on October 31 with numerous participants.

Saginaw City, Mich. 6 Nov. 1883.

Jos. Schmidt.

Ordinations and introductions.

In accordance with the commission received, on the first Sunday after Trin. Candidate H. Mießler was ordained and inducted in his congregation at Columbus, Neb. A. Hofius.

Address: Rev. II. Lliesslör, Oolumdus, Rlutte 60th, Nelzr.

On the 22nd Sunday after Trinity, Candidate C. Sier[^] was ordained and inducted by order of the Honorable President Southern District by the undersigned with the assistance of Mr. R. H. Wischmeyer at Zions - Parish at Andersen, Grimes Co, Texas. P. Klindworth.

Address: Rev. 6th Lierks, ^u<X-r80N, Orirnes 60th, Nex.

By order of Mr. President Penalties, Candidate H. I. Fuhrmann was ordained and inducted in the congregation at Clintonville and Larrabce, Waupaca Co, Wis, on the 24th Sunday after Trin, Nov. 4, 1883, by the undersigned, assisted by Mr. R- W. Hudtloff.
I. I. Walker.

Address: Rev. U. "I. Rulrrmmu,

Olintouville, IVauMea 6c>, V7is.

By order of the honorable Mr. Praeses Beyer, R C. A. Germann on the 24th Sunday after Trinity in the midst of the Lutheran Trinity congregation in Uüca, N. A., introduced.

F . T. Körner.

Address: Rev. 6 Oerrmann,

9 IlrrmMon 8tr., lltlou, Nerv Vork.

On the 22nd Sunday of Trinity, by order of the Most Worshipful Presidency of the Eastern District, Mr. R. Christ. Öh chläger was fledged to his office at the Lutheran congregation at Richmond, Va. W. C. H. Lübker.

Address: Rev. ck. 6. oelrlkelrIneMr,

516 Uu8t (?Irr[^] 8tr., Riedinonck, Va.

By order of the President Niemann, Pastor F. Zaget was installed on the 24th Sunday after Trin. in the Jmmanuels parish at Van Wert, O., by the undersigned with the assistance of Mr. R. E. Stubnatzy.

G. F. C. Seemeyer.

Address: Rev. R. XrlAel, Lox 491, Van ^Vert, O.

On Monday, October 29th, Mr. R. W. Müller was introduced as the third professor at our Concordia Progymnasium by the undersigned. G. Kühle, R.

By order of Praeses Niemann, on the 23rd Sunday after Trin. Mr. F. W. Franke, pastor, was installed in office in the Trinity congregation in Adams Township, Allen Co. C. Zschoche.

Address: Rev. R. IV. Rruuke, Lox 1067, RorL ^Vn)li6, luck.

On the 24th Sunday after Trin. Rev. H. Aug. Meyer was installed in the congregations at Waltz and New Boston, Wayne Co. by the undersigned on behalf of Mr. President Schmidt, Michigan District. A. Ch. Bauer..

Address: Rev. U. ^UA. IVle^er, VV.Ut2, IVn^ue 6o., Vlied.

Church consecration and ordination.

The Lutheran congregation of St. Peter's in Hollyrood, Ells worth Co., Kansas, dedicated their newly built church (a stone building, 24X40) to the service of the Triune God on the 23rd Sunday after Trin. The sermon was preached by Mr. R. E. Mähr. In the afternoon our traveling preacher, Mr. R. A. Ehlers, preached. The undersigned said the consecration prayer.

On the same occasion, candidate A. Ehlers was ordained by me at the conclusion of the morning service, assisted by Mr. R. E. Mähr, and inducted into his office as traveling preacher of this state.

All Lutheran readers who know relatives or acquaintances living here, to whom God's Word has not yet been brought, are asked to send their address to him so that he can visit them. H. Krause.

Address: Rev. Riller",

Lox 63, Rllinwoock, Lnrton 6o., Rur>8.

Church dedications.

On the 18th Sunday after Trin. the new Lutheran Church at Town Dapon, Waupaca Co, Wis. was dedicated to the service of the Holy Trinity. Solemn preachers were: L. C. Schwan and undersigned. I. Diehl.

On the 24th Sunday after Trin. the Lutheran Bethania congregation at St. Louis, Mo., consecrated their newly built church (a magnificent brick building, with altar niche and spire 42X81, and with 122 feet high tower and bell) to the service of the Triune God. Prof. R. Lange preached in the morning, L. H. Bartels in the afternoon, and Student Wesel in the evening in English. The consecration prayer was said by undersigned. M. Mariens.

On the 19th Sunday after Trinity, the Lutheran congregation in Rochester, Minn., was able to dedicate its enlarged and significantly beautified church with praise and thanksgiving to God. In the morning L. Th. Krumsieg preached, in the afternoon L. I. Bernthal. The prayer was said and a sermon preached in the evening in English by Karl Schmidt.

Mission Festivals.

On the 16th Sunday after Trinity, the congregations at Hancock and Calumet, Mich. celebrated their first joint mission festival. Pastor Ph. Wambsganß Jr. preached in the morning, and the undersigned in the afternoon. Collection -56.00.

F. B. Arnold.

On the 20th Sunday after Trinity, the congregation of the undersigned and that of Mr. L. Kilian juu. in Serbin, Tex. celebrated their first mission feast together. Many guests took part, including HcrrL. Buchschacber with a number of parishioners. Two of our missionaries, Mr. L. Trinklein and Mr. L. Schwoy, were preachers. The collection was -138.55. C.L. Geyer.

On the 17th Sunday after Trin. the Lutheran congregation at Town Grant, Shawano Co., Wis. celebrated their mission feast. The sermons were preached by LL. Hiebei, Schütz and undersigned. Collection: -25.50. I. Diehl.

On the 20th Sunday after Trinity, my congregation here near Ruma, Ill, celebrated its annual mission festival. The festival preachers were LL. C. F. Liebe and F. Erdmann. Collection: -26.55.

C. Schrader.

On the 22nd Sunday after Trin. the congregations on San Antonio Prairie and on the West Uegua, LeeCo., Texas, celebrated their community mission feast in the midst of the congregation of the undersigned. The festival preachers were Messrs. LL. Herm. Kilian and I. Kaspar. Collection -95.35. G. Birkmann.

Announcement.

Notice is hereby given that the English Lutheran pastor, Mr. I. H. Freemyer, of Sckeokston, Welland Co, Ont, has come forward for colloquy and desires to join our synod with his two congregations.

Sebringville, Ont. in November '83, F. Dubpernell.

Our pastors' and teachers' widows and orphans are in very urgent need of support. From about -6500.00, which were necessary for their emergency support this year, -1800.00 are still to be raised by the end of this year. Lately, the charity work of our dear Christians has been very busy elsewhere, so that the donations for our treasury have been very meager. Our dear Synod, in which in these days on the occasion of Luther's celebration the word of God is remembered everywhere: "Remember your teachers who have told you the word of God", will certainly not let the widows and orphans of their teachers, who have told the word of God, go hungry.

The names and addresses of the district treasurers, to whom all gifts for this purpose are to be sent, can be found in the new synodal calendar, page 45.

Bloomington, Ill, Nov. 12, 1883.

C. F. W. Sapper, General Treasurer of the Widows' and Orphans' Fund.

Our anniversary coins.

As we have heard, a very insignificant number of the very excellently executed jubilee coins shown and described in No. 18 and 19 of the "Lutheran" have been purchased in our synod. This seems most strange to us. How happy we are now, when after 50, 100, 200, 300 and more years we come into the possession of commemorative coins, which our pious grateful fathers once had struck to commemorate important events in the Kingdom of God and the celebration of them! There is no doubt that one day, when the world will stand still for a long time, our grandchildren, great-grandchildren and even later descendants will regard such commemorative coins, which we, their fathers, had struck, not only as interesting relics from our time, but they will also be dear witnesses to their revival that they also had pious ancestors in us by God's grace.

Therefore, we hereby draw the attention of our dear readers to the fact that even now, after the end of our jubilee celebration, there is still an opportunity to come into possession of a coin commemorating the same for a small amount of money. They can be obtained at the address: Rev. C. A. Graeber, Box 369, Vlericken, Conn. to be obtained. The commemorative coin with Hus at the stake will be sent postage paid on sending 30 cents, and that with the new Concordia Seminary on sending 50 cents together with capsule. W. [Walther]

Incorporated into the Illinois District Caste:

For the synod treasury: From Fr. Löber's congregation in Niles KIO.OO. Harvest Festival collection by Fr. Eirtch's congregation in New Minden 46.37 and by Fr. Steege's congregation in Dundee 11.20. By Fr. Böttcher in Mount Pulaski 9.70. ?. Lochner's congregation in Chicago 5.83. ?. Ottmann's congregation in Collinsville 6.55. By ?. Willner, part of mission coll. of St. John & St. James congregation in Quincy, 10.00. By ?. Miracles in Chicago by Ebr. Kitzig, 1.00. Fr. Nachtigall's congregation in Wartburg, 6.00. Half of Reformation feast coff. by congregation in Addison, 11.98. ?. Schäfer's parish in Renault 4.75. ?. Holiday congregation in Colehour 6.30. P. Hölter's congregation in Chicago 31.00. ?. Succop's parish there 30.00. (Total \$190.68.)

For new construction in St. Louis: 1?. Gruber's congregation in Bethlehem, 6th c., 15.00. Fr. Katthain's congregation in Hoyleton 22.00. By Fr. Böttcher in Mount Pulaski 10.00. By Fr. Reinke in Chicago from H. Piphos 25.00, Jul. Schalm, 2nd c., 8.00, R. Abel 10.00, Tr. Krumsieg 5.00. By P. Brauer in Brecher 2.00. By P. Nuoffers Gem. in Eagle Lake, 7th T., 107.50. k. Burfeind's Gem. in Rick 20.50. By ?. Meyer in Element by N. Hansen .50. by P. Succop in Chicago by Friedr. Behrens, 2nd t., 2.00. (S. G227.50.)

For inner mission: By Fr. Schuricht in St. Paul from Father Boye 5.00. By ?. Böttcher in Mount Pulaski from H. Henn 5.00, I. Baumann 1.00 and from the Zion congregation 10.00. Half of the mission collection from Fr. Heinemann's congregation in Okawville 50.00. By 1?. Strieter in Proviso "from a virgin" 1.00. ?. Ottmann's congregation in Collinsville 5.40. By?. Willner, part of the missionary coll. of St. John & St. James congregation in Quincy, 25.00. By ?. Burfeind in Rich of M. Stünkel 1.00. By ?. Heumann in Farina, part of mission collection, 33.12. Subsequent to mission collection by ?. Döderlein's congregation in Homewood 3.90 u. ?. Felten's congregation at Washington Heights 3.00. By?. Schäfer, part of mission collection of congregations at Renault & Wartburg, 12.00. By ?. Kollmorgen at Nashville, coll. of sr. Gemeinde, 5.60, Mother Oblemeyer 5.00 & Father Weber 1.25. (p. K167.27.)

For Negro mission: Through ? Baumann in Philo by himself 1.00 and by Karl Dohme from Tolono 3.00. Fr. Böt- ticher's Zion congregation in Mount Pulaski 10.00. A quarter of the mission collection by ?. Heinemann's Gem. at Okawville 25.00. by Fr. Strieter in Proviso "by a virgin" 1.00. by ?. Willner, part of the missionary congregation of St. John and St. James in Qurncy, 10.00. By ?. Schäfer, part of the mission collection of the parishes in Renault u. Wartburg, 5.00. (p. S55.00.)

ForNegermission in New Orleans: By Fr. Heumann in Farina, part of mission coll., 10.00.

For mission to the Jews: Fr. Bötüchers Zionsgem. in Mount Pulaski 10.00. A quarter of the mission collection of ?. Heinemann's congregation at Okawville 25.00. By Fr. Wagner in Chicago from A. Beduhn 1.00. By ?. Willner, part of the missionary collection of St. John and St. James congregations in Quincy, 10.00. By ?. Heumann in Farina, part of mission collection, 5.00. (p. H51.00.)

For the Emigrant Mission: By Fr. Willner, part of the mission collection of St. John and St. James congregations in Quincy, 5.00. By ?. Heumann in Farina, part of the mission collection, 10.00. (p. G15.00.)

For the emigrant mission in New York: By Fr. Böttcher at Mount Pulaski 10.00. By ?. Heinemann at Okawville by Mrs. Wolf 3.00. (p. K13.00.)

To the household in St. Louis: ?. Katthains Gem. in Hoyleton 18.00.

For poor students in St. Louis: Through Fr. Reinke in Chicago from the Young People's Association for Joh. Meyer 20.00. Through ?. Cämmerer in Chandlerville, sent at H. Greb's wedding for Th. Claus, 6.00. (p. \$26.00.)

To the household in Springfield: Durck ?. Döderlein in Homewood 9.00. Durck. Willner, part of the mission collection of St. John & St. James congregation in Quincy, 3 p.m. By ?. Heumann in Farina, part of mission collection, 20.00. (S. H44.00.)

For poor students in Springfield: By Fr. Engelbrecht in Chicago from Auguste Zöllner 1.00. By ?. Döber- lein in Homewood 7.00, Harvest Festkoll. 15.32, by Herm. Horstmann 1.00. ?. Ottmanns Gem. in Collinsville 6.00. By k. Succop in Chicago from Jüngl.-Verein for B. Mohr 20.00. From ?. Lochner's Gem. that. for W. Walter 25.00. By teacher Nessel from the teachers' conference in Cleveland 4.00 for Sall- mann. Durck L. H. Gilster in Cbester for H. Schütz from Th. Schreiber, C. Wegner, E. Müller, H. Büniger & Mother Gilster each .50, P. Fey .10, W. Büniger.25, A. Brächer, H. Allmeyer, H. Bode, H. Busse each 1.00, F. Bückman 5.00, L. H. Gilster <L Bros. 5.00. P. Döderlein's Gem. in Homewood for Herm. Wacker 15.00. (S. tzlll.17.)

For poor students in Fort Wayne: By ?. Weisbrodt in Mount Olive, sent at F. Drostes wedding, 5.00. From the Missionary Society of the Zmm. - Gem. in Rock Island for F. and G. Möller 12.00. Durck ?. Schuricht in St. Paul for Karl Albrecht of the Frauenver. 7.25, N. N. 1.00. From Chicago: by ?. Reinke for Herm. Bohl u. W. Schönfeld from the Jungfrauenverein 37.50, Jüngl.-Verein 20.00; by ?. Wagner for P. Eickstädt of the Jungfr.-Verein 20.00, Frauenverein 18.00. (p. P120.75.)

For the household in Addison: Fr. Succop's congreg. in Chicago 43.70. By Fr. Willner, part of the mission coll. of St. John & St. James congreg. in Quincy, 10.00. (Summa H53.70.)

For poor students in Addison: communion coll. by k. Döderlein's congregation in Homewood 9.29. Through teacher Hoppe in Fort Wayne, sent at Wm. Kaiser's wedding at Chr. Baade's, 17.85. From Chicago: through ?. Streckfuß from sr. St. Petriae- meinde 12.00, from Mrs. Brunow 2.00, Mrs. L. Wehrmeister 2.00 for Gustav Brauer; by ?. Wagner from the Jungfrauenver. for E. Rickow 5.00 and for R. Erdmann from the Jungfr.-Verein 10 00, from Mrs. Kalbow .60; by ?. Engelbrecht from the Women's Association for A. Eichmann 18.00. By Teacher Nessel from the Cleveland Teachers' Conference for Rupprecht 3.00, Aug. Fathauer 4.25. By ?. Willner, part of the missionary coll. of the St. Joh. and St. Jakobi congregation in Quincy, for M. Groß 6.00. Through

Cashier C. Eißfeldt in Milwaukee for Th. Hinz 30.00. (p. -119.79.)

For poor students in Milwaukee: By ? Weisbrodt in Mount Olive, ges. at F. Drostes wedding, 5.00.

For the Progymnasium in Milwaukee: half of the Reformation Festkoll. from the Gem. in Addison 11.98. By ? Mertner in New Berlin 13.27. By ? Frederking, Reformation festival coll. from sr. Gem. at Dwight 9.25. For construction: by ? Bötticker in Mount Pulaski 10.00. ? Nuoffers Gem. at Eagle Lake 20.00. From Chicago: by ? Engelbrechts Gem. 29.00, ? Hölters Gem. 18.00, by ? Wagner by H. Ruhland 1.00, widow Kloth .50. for salary: ? Wunders Gem. in Chicago 31.25, ? Roeders Gem. in Arlington Heights 24.52, ? Lochner's gem. in Cbicago 15.15, ? Eißfeldt's Gem. in South Chicago 12.00. (p. -195.92.)

For ? M. Wyneken: By ? Cämmerer, communion coll. by sr. Congreg. in Chandlerville, 7.00.

For poor and sick pastors and teachers: Through ? Willner, part of the mission collection of St. John and St. James congregation in Quincy, 5.00.

For widow's fund: harvest festival coll. by ? Bergen's congregation in Prairie Town 20.40. By ? Weisbrodt in Mount Olive, s. on F. Drostes wedding, 5.35. By ? Strieter in Proviso "from a l. sister, thank offering for happy delivery of twins," 5.00. Durck ? Willner, part of the missionary collection of St. John and St. James congregation in Quincy, 10.00. Thank offering by Mrs. ? Heumann in Farina 5.00. Harvest festival coll. by ? Ramelow's congregation in Elk Grove 21.70. Durck ? Ponitz, collected on H. Wentbe's hock time in New Skaumbvrgh near Effingham, 7.00. Contribution of ? Sckäfer in Renault 1.75 & part of mission coll. of Gemm. in Renault & Wartburg 6.50. (p. -82.70.)

For the deaf and dumb: I'. Bötticher's Zion congreg. in Mount Pulaski 10.00. By ? Reinke in Chicago, coll. in his church at the confirmation of 3 deaf-mutes, 28.00. Durck ? Willner, part of missionary coll. of St. John & St. James congregation in Quincy. 5.00. By ? Behrens in Morris by H. Schnelle 1.00. (p. -44.00.)

For the orphanage near St. Louis: part of the Thanksgiving coll. of ? Schieferdeckers Gem. in New Gehlenbeck 6.00. Durck ? Schuricht in St. Paul from Father Boye 5.00. Durck I'. Bötticher in Mount Pulaski 2.50. By ? Merbitz in Beardstown by H. D. 2.00. (p. -15.50.)

For studying orphan boys from Addison: By ? Steege in Dundee, thank offering by K. W. Rakow for I. Nickel, 2.00. Coll. at teacher Meders squat time in Addison 7.00. Durck ? Eißfeldt in South Cbicago coll. at a "reception party" 9.00. Durck ? Hölter in Cbicago by C S. (put in bell bag) 2.00. Durck Lebrer Hassenpflug at New Bremen by some Sck students 3 25. Durck ? Ramelow in Elk Grove by Joh. Meier 1.00. By ? Succop in Chicago by W. Meyne 1.00. (p.-25.25.)

For the comm. in South Bend, Ind: By P. Bötticher in Mount Pulaski 6.50.

For the comm. in D avenp ort, Iowa: Durck ? Cooper in Mount Pulaski 5.00. Durck ? Miracle in Cbicago by F. Rix .50. ? Burfeinds Gem. in Rich 7.92. (p. -13.42.)

For the community in Fairmont, Minn: By? Meyer in element of E. Kuhlmann 1.00 u. of the Dreieinigk. - Gem. in Osnabrück 4.50. (p. -5.50.)

For the comm. in Danbury, Conn. Ottmann's Gem. in Collinsville 6.47.

For the comm. in Macon City, Mo.: ?.. Ottmann's Gem. in Collinsville 6.48.

For the comm. in Rochester, Minn: Part of harvest festival coll. of ? Schieferdeckers Gem. in New Gehlenbeck 12.00. By ? Frederking of the Gem. in Dwight 3.35, at Dwight 5.00. Durck ? Grüber in Bethlehem from Mrs. Johanna Wolf 1.00. By ? Steege in Dundee, wedding coll. at Karl Sternberg, 13.00. By ? Engelbrecht in Chicago from H. Koopmann 1.00, R. Saß .50. By ? Succop there from Fr. Klußmann 1.00. By ? Reinke das. by H. M. 1.50, Mrs. A. S. 2.00. ? Strieters Gem. in Proviso 20.00. Harvest festival coll. by ? Brauers Gem. in Beecker 19.40. Durck ? Bebrems in Morris by H. Schnelle 1.00. By ? Miracles in Chicago by F. Rix .50. ?.. Burfeinds Gem. in Rich 7.92. By I'. Döderlein in Homewood by D. Nietfeldt 1.00. ? Erdmann's gem. in Shilob Hill 11.80. By ? Mertner in New Berlin 6.75. From Chicago: by ? Engelbrecht by Aug. Eickmann, F. Vandersee, H. Plumbhoff & Fr. Hartwig se .50; by ? Reinke by F. Waterstrat 1.00, Job. Ewald, Joh. Düver, W. Gebrke u. Joh. Dittmann each .50, Joh. Schwichtenberg .75. (p. -114.47.)

For the comm. in Utica, N. U-: By? Engelbrecht in Chicago from R. Saß, F. Vandersee .50 each, K. Wollenberg .30, H. Plumhoff u. Fr. Hartwig .50 each. (S. -2.30.)

For Franz Buszin in St. Louis: By ? Willner, part of the missionary coll. of St. John & St. James congregation in Quincy, 10.00.

Addison, Ill, Nov. 2, 1883; H. Bartling, cashier.

Entered the caste of Michigan - District:

For the new building in St. Louis: From the congregation in Cale- donia -5.85. ?.. A. in M., thanksgiving offering for God's blessing in its ministry, 25.00. Gem. in Tawas City, 2nd zhlg., 21.00. Gem. in Adrian, 4th z., 17.00. From the congregation in Sebe- waing: by C. Hahn 2.00, H. Neumann 4.00, B. Reickle 1.00, G. Weidner 1.00, Leading 20.00, R. Martini 5.00, W. Budde 5.00, Br. Back 5.00, C. Henning 3.00, H. Vable 2.00, I. Lange 2.00, C. Hertwig 2.00, D. Beck 2.00, Br. Gäth 1.00, E. Bolz 1.00. Gem. in Manistee, 5. Z., 100.00. comm. in Frankentrost, 9th c., 6.50. comm. in Monitor, 3rd c., 9.00. comm. in Saginaw City, 6th c., 20.25. (Summa -260.60.)

For the new organ: On Fr. Haas's wedding ges. 2.00.

For the building fund in Springfield: Mr. E. Kunder in Detroit 20.00.

For inner mission: 1) general fund: congregation in Wyan- dotte 4.65, congregation in Saginaw City 11.00, from the missionary box in Jackson 8.00, Fr. Breitmayer 1.00. (S. -24.65.) 2) For the West: by ? Markworth from N. N. .50. 3) For Michigan: Chr. Fr. Braun 1.00, Mrs. Zismer 1.00, Gem. in

Grand Rapids 7.90, F. Krekel 2.50, H. Schmidt in Tecumseh 2.00, comm. in Petersburg 6.35, part of Mission Fest coll. in Sturgis 14.37, comm. in Sebewaing 17 21, Bro. Also 2.00, comm. in Roseville 9.00, comm. in Lansing 4.25, comm. in Rogers City 3.50, comm. in Unionville 10.54, comm. in Ridgeway 7.63, comm. in Hadley 7.00, comm. in Frankentrost 12.50, comm. in Monitor 11.53, comm. in Millers 14.00, by P. A. bb. Bauer 3.00. (S. 3137.28.) 4) For U. Karrer: Gem. in Grand Rapids 7.90, F. Krekel 2.50, r. Koch 2.00, I'. Weisel 2.00, I'. I. M. Moll 1.00. (p. 315.40.) 5) For East Saginaw: Fr. Auch 2.00, Pomerence 50. (p. 32.50.)

For the widow's fund: H. Schmidt in Tecumseh 3.00. Gem. in Jonia 3.62. D. Weisel 3.00. N. N. 1.00. Mrs. k. Hantel, thank offering, 2.00. By P. A. Ch. Bauer 4.00. (S. 316.62.)

For the deaf and dumb: Gem. in Sebewaing 16.30. Women's Club in Jackson 5.00. On Fr. Haas' wedding ges. 4.00. On W. Crais' Hochzeit ges. 7.50. (p. 332.80.)

For Negro Mission: Gem. in Hadley 5.00. R. N. in Morris 1.00. Baptismal Coll. at F. M. Gremel 2.50. (S. 38.50.)

For emigrant mission: Fr. Hügli's congregation in Detroit 10.25.

For the orphanage in Addison: Women's Club in Jackson 5.00.

For the orphanage near St. Louis: Mr. Dette of St. Louis .75.

For poor sophomores from Michigan: Kindtaufkoll. at Fr. Müller 4.00. At Fr. Hetzner's wedding coll. 14.40. (Total 318.40.)

For poor students and schoolchildren: 1) St. Louis: part of mission festival coll. in Sturgis for Ferd. Bauer 10.00; 2) Fort Wayne: part of mission festival coll. in Monroe for C. Dröge- müller 20.00, Aug. Lutz 20.00 and 9.00 from the Women's Club in Monroe kS. 349.00; 3) Addison: part of Mission Fest coll. in Monroe for K. Reisig 20.00, Maidens' Club in Adrian for F. Prange 12.00. (S. 332.00.)

For household in Springfield: Gem. in Sherman & Centreville 5.00.

For Heathen Mission: From the God Box in Sebewaing 1.00.

For the comm. in R O ck ester, Minn: Fr. Also 1.00.'Gem. in Ridgeway 9.50, school children that. 2.87. Gem. in Jda 10.00. Gem. in Roseville 19.12. (S. 342.49.)

For the Gem. in Utica, R. D.: Gem- in Jda 4.00.

For poor communities: From the Jackson congregation: Mrs. Sauer 7.00, Mrs. Herr 2.00, A. Müller 1.00, P. Breitmayer 1.00, F. Becker 2.00, Mrs. Buchfink 1.00, Mrs. Ramber .50, Mrs. Bolle .50, Miss Ckerier .25, E. Kreith 1.00, Mrs. Lume- lins 1.00, Mrs. Nicolay 1.00. (P. 318.25.)

Detroit, Oct. 31, '83, Chr. Schmalzrtdt, Treasurer.

Entered the Coffee of the Nebraska District:

For seminary construction: By P. Joh. Meyer from some members of his congregation. Betblehems-Gemein? 311.00.

For Negro Mission: By D. Bergt 86n., mission festival collection sr. Gem., 10.00.

For the deaf and dumb: By? I. Müller 1.00.

For external mission: By P. I. Müller, mission festival coll. of sr. and i?. Bergts Gem., 11.50. By U. Hofius, mission festival coll. of sr. and P. Hilgendorf's Gem., 15.60. By k Hoffmann, mission festival coll. of sr. St. Johannis-Gem., 5.80. (p. 332.90.)

For Emigr. Mission: By U. Bergt Sr, Mission Festival Coll. sr. Gem., 10.00.

For orphans: Through ? . Hoffmann by Klara Hoffmann 1.25, Maria Ried .80, A. Preuß .25. By Fr. Bremer by sr. Zions-Gem. 2.50. (p. 34.80.)

For the congregation in Lincoln, Nebr.: By ? . Weller, mission festival coll. sr. Gem., 21.00.

For the community in Roch ester: By P. E. I. Frese from Anna Sautter 5.10.

For the congregation in Omaha, Nebr.: By Mr. Treasurer Roschke 1.00. By Fr. Joh. Müller 2.00. (p. 33.00.)

For inner mission: Through U. Bürger, Erntefestkoll. sr. Zions-Gem., 12.53. By i?. I. P. Müller, mission festival coll. of sr. and P. Bergts Gem., 60.00. By ? . Hofius, mission festival coll. of sr. and? . Hilgendorf's congregation, 60.00. By Fr. E. I. Frese of A. S. 10.00. By U. Bergt Sr. mission festival coll. of sr. Gem., 20.00. By theBode u. König, Mis- sionsfestkoll. by their gemm., 47.78. By P. Bode, coll. on the Hochzeit i?. Frinckes, 15.25. By i?. Meeske, mission festival coll. of sr. Gem., 12.50, by sr. Filiale 5.50, by Meridian 3.50. By i?. I. Hoffmann by sr. St. Paul's congreg. 2.86, by Mrs. Korbgeweit 1.00, sr. Gem. in Madison 3.41, at West- pbals house dedication 4.71. By ? . Oetting 3.00. By k. Hofius by sr. Gem. 12.90. By Mr. Joh. Streu in South Bend 5.00. By Fr. Weller, mission festival coll. sr. Congregation, 42.00. By? . Vogler, Harvest Festival Coll. of sr. Jmm.-Gem., 4.75. By I>. I. Hoffmann, mission festival coll. sr. St. Joh.-Gem., 23.14. (p. 3345.42.)

Omaha, Nov. 2, 1883, F. C. Festner, cashier.

Incoming to the Coffee of the Western District:

For the synod treasury: From Fr. Scholz's congregation in Carroll Co. 3-3.25. i?. Pennekainp's congreg. in New Wells 11.00. ? . Zschocke's congreg. in Atckison 8.21. (p. 322.46.)

For college construction: ? . Jungcks Gem. in Washington Co. 27.50; ? . Jungck 5.00. ? . Vetter's Gem. in Osage Bluff 4.50. ? . Wagner by English Conference 1.00. A. I. F. Moser by ? . Wagner 1.00. P. Lüker's Gem. 20.00. k. Polack's Gem. at Uniontown 35.00. G. Stoll by ? . Penne- kamp 8.00. p. Links Gem. in St. Louis, 5th z., 200.00. k. Sievers' Gem. in Cape Girardeau 20.00. i?. Stöckhardt's Gem. in St. Louis, 11th T., 280.00. (S. 3602.00.)

For inner mission in the West: ? . Rosckke's Gem. in Pierce City 5.20. P. Scholz's Gem. in Carroll Co. 3.40. ? . Jungck's gem. in Washington Co. 3.55. U. Lebmann's gem. to Sandy Creek 22.82. I>. Zschockes Gem. in Atchison 6.00; its branch gem. 3.00. ? . Fackler's gem. in Canton 7.10. k. Schülke's congreg. in Palmyra 40.00. By Fr. Sandvoß in Au- j gusta 3.00. Fr. Dornseif's congreg. in Denver 22.25. By k. Winkler in Central 4.50. ? . Bunny's Gem. in Red Oak 3.75. (p. K124.57.)

For Negro Mission: ? . Lebmann's parish at Sandy Creek 10.00. ? . Noblfings Gem. in Alma 38.20. P. Zscheches Gem. in Atck'son .60. U. Schülkes Gem. in Palmyra 22.30. (p. 371.10.)

For the deaf and dumb: By Fr. Roschke in Pierce City 4.50. Fr. Franzmann by? . Schülke in Palmyra .50. H. Voß durck Fr. Winkler in Central 1.00. (S. 36.00.)

For the Widows' Fund: Teachers' Conference in St. Louis 7.00. Dr. C. F. W. Wittber 5.00. Fr. Hoyer in Spring Valley 5.00. Fr. C. H. Lüker 2.00. Teacher I. C. S. Deffner 2.00. ? . Stöckhardt 10.00. U. O. Hanser in St. Louis 5.00. Mother Dreimböfer durck k A. W. Frese .25. U. Demetrios Gem. 4.00. Lebrer Conference in St. Louis 5.75. U. Griebel in California, Mo., 5.00. (P. 351.00.)

For poor students in St. Louis: Durck U. Scholz, ges. at H. Pors' wedding, 1.00. P. Roschke's Gem. in Pierce City 5.50 (delivered to U. Brandt). (S. 36.50.)

For the Hausbalt in St. Louis: P. Lehmann's Gem. 3.75.

For the household in Spr'ngfield: I'. Cousin's gem. in Osage Bluff 5.00; its branch gem. in Cole Co. 4.00. (Summa K9.00.)

For Fr. Lochners Wasch lasse: Frauenverein in Fr. Spebrs Gem. 5.00.

For the community in Kansas City: ? . Grupes Gem. in Eisleben 5.00. Kösterings Gem. in Altenburg 47.00. Gem. in Frohna 11.70. 1*. Sievers' Gem. in Cape Girardeau 10.00. k. Spebr's Gem. in Appleton 5.40. I>. Jehns Gem. in Kansas City 25.00. (p. 3104.10.)

For the Gem. in Rock ester, Minn: P. Grimm's Gem. in Washington 11.60. Umbach's Gem. in Prairie City 3.75. k. Falkc's Gem. in Glasgow 6.65. P. Spebr's Gem. in Appleton 2.20. (p. 324.20.)

For the Gem. in Macon City: P. Grimm's Gem. in Wisbington 6.40. I'. Spebr's Gem. in Appleton 2.00. (p. 38.40.)

For the orphanage near St. Louis: Griebels Gem. 3.70. Ges. auf Wittenbergers Hochzeit 3.70. (p. 37.40.)

For the seminary organ: By P. O. Hanser 60 65.

For furnishing a room: By P. O. Hanser 25 00.

For the mission to the Jews: IL. Roblfings Gem. in Alma 20.00. P. Schülkes Gem. in Palmyra 10.00. By ? . Sandvoß in Auguka 3.00. (p. 333.00.)

St. Louis, Nov. 7, 1883, H. H. Meyer, Treasurer.

The following gifts of love have been received by the undersigned: For those affected by the first storm: From P. Schmidt's parish at Sckaumburg,

III, 348 79. For the parishes affected by the second storm: From U. Schmidt's parish at Freeport, Ill., 17.50. P. Börneke's parish at Oronoco, Minn., 16.25, from his own parish at Poplar Grove 28.00. Gem. at Poplar Grove, 28.31, by himself, 3.00. Lebrer Albach in St. Louis, Mo., 5.00. I>. Koch's parish at Town Norton, Minn., 20.00. by cashier Bartling at Addison, Ill., 1.00. Mrs. A. C. Zuttermeister at Chicago, Ill., 10.00. by -r at St. Louis, Mo., 5.00. I". Rohlfing at Carrollton, Mo., 1.00. Unnamed at St. Charles, Mo., 1.00. By P. Hanewinkel at Cumberland, Md. by John Riebl 1.00. ?.. Schmidt in Pittsburgh, Pa., 5.00. I>. Kollmorgen's Gem. in Atwater, Minn., 22.50. John Sünkenberg in New York 1.00. N. N. at Allouez, Minn., 2.00. L. R. at Baltimore, Md., 1.00. U. Mueller's John. comm. at Willow Creek Minn., 16.55, of sr. Comm. at Lake Crystal, 2.25. U. Stklpnagel's comm. at Potsdam, Minn., 20.38, by sr. Gem. at Plainview, Minn., 13.23. Bro. Werfelmann at Fort Smith, Ark., 1.00. By U- Detzer: from sr. Gem. in Evanston, Ill., 8.05, by Miss Knigge 2.00, by Mrs. Hochkirchen 1.00. John Hertlein in Reynolds, Ind. 5.00. Heinr. Alms in Evansville, Ind. 5.00. ?. Pennekamp's Gem. in Topeka, Kans., 5.50. Ed. v. Otte in Boston, Mass., 2.00. ?. Baumgart's Gem. at Darmstadt, Ill., 10.25. P. Geo. Heintz's Gem. at Crown Point, Ind. of, 5.00. N. N. at Johnson, Minn. of, 2.00. P. Hudtloff's branch at Belle Plain, Wis. of, 1.56. Traugott Neigenfind at New London, Wis. of, 2.00. Durck Lebrer Wasckilewsky of the Gem. at Venedy, Ill. of, 12.00. P. Wambsganß's Jr. Gem. at Hancock, Mich. of, 13.00. By ?. Löber in Niles, Ill. by W. Kolb, 1.00. By I?. Tilly in Haverstraw, N. A., a collection sr. school children 11.55. Durck ?. O. Hanser at St. Louis, Mo. by Mrs. W. Sckramm 25.00. Otto & Mathilde Stoffel at Racine, Wis. 3.00. Durck F. Wendt at St. Paul, Minn., by W. Franzmcier 5.00. P. Sitzmann's Gem. at North Am- herst, O., 10.75. Durck ?. Pb. Schmidt from the poor fund of sr. Gem. 4.00, wedding coll. 2.65. By teacher Arndt from the comm. in Hay Creek, Minn., 24.00. By C. Geissler from U. Krämer's comm. in Humboldt, Kans., 11.00. By P. Du- litz: from sr. Gem. in Napoleon 10.00, by N. .60, by the congregation in Lüneburg 4.30, by Fr. Hogrefe 5.00. I>. Willes Gem. in Concordia, Mo., 24.00. Durck ?. Tirmenstein from the women's club s. Gem. 15.00. Fr. Biltz's Gem. in Concordia, Mon., 20.00. By ?. Germann at Fort Smith, Ark. by Karl and Anna Abrens 1.75. Durck Treasurer Menk at St. Paul, Minn. 116 75, 9.50, 23.50. By Fr. Sckultz: of the congregation at Faribault, Minn. 23.34, of the congregation at Morris- town 9.00, of the congregation at Dundas 5.57. By Fr. Krumsiegs congregation at Cologne, Minn. 27.00. By Fr. D. I. Warns by members of his. D. I. Warns by members of his congregation and himself, 10.00. Fr. Bernehal's congregation in Town Utica, Minn. 36.35. ?. Horst's congregation in Courtland, Minn., 35.00. By student b. B. Preuss of the comm. at Palmer, Kans., 7.85. H. V. at Sberrills Mount, Iowa, 1.00. By I>. Steffen: of the comm. at Genoa, Ill., 10.25; of the comm. at Sycamore, Ill., 3.00. C. Große in New Nork, 1.00. By John Redich from the Gem. in Lanes- ville, Ind., 11.00. P. Reisinger's Gem. in Writon. Iowa, 11.30. ?. Bernreuther's comm. in Olean N. U.. 8.90 & of El. Rotschky's. 1.00. By ?. Frincke's in Lincoln, Nebr. by Viktor Schröder to Stevens Creek 1.00, by R. N. 1.00. ?. Damms Gem. in West Bloomfield, Wis. a coll. at Thanksgiving 18 00. ?. Betbkc's comm. in Reynolds, Ind. 8 15. by ?. Trautmann in Columbus, Ind. by: C. Gotsch, E. Kaiser, D. Rickter, H. Nienaber, Hanna Jüngel, H.

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Michael, G. Höltk, W. Tellmann, H. Höltk, G. Niemann, F. Höltk, E. Höltk Sr., I. Piel, H. Willharm, C. Ehlers, L. Donhost, H. Valhave, each 1.00, E. Stahlhuth, H. Felwing, I. Vorwald, each 2.00, H. Piel & children 2.25, Sophie Stahlhuth, Marie Stahlhuth, Widow Geilker, G. Grefsel, W. Donhost, G. Böse, Widow Diedrich, C. Baurichter, W. Hartmann, I. Lö-sker .50 each, I. Schermann, H. Engelbrecht .25 each, by himself .75. by cashier Schmalzriedt 23.37. by ? . Mäurer by the congreg. at Belvidere, Minn., 15.00, by the congreg. at Gillford 13.50. P. Frese's congreg. at Hanover, Kans. 10.75. P. Kretzschmar's congreg. at Mountville, Minn., 20.00. By Geo. Brumder in Milwaukee, Wis. of, 1.00. P. Witte's Gem. in Pekin, Ill., coll. at Thanksgiving 26.36. By Treasurer Eißfeldt 131.89. By P. Vomhof .of H. & Joh. Albers 2.00. H. Sievers by P. Karth at Worden, Ill., 3.00. D. Albrecht's comm. at Schall, Mo., 10.25. By D. Häfner at Inglefield, Ind. by Mr. B. Umbach & Mrs. B. Umbach 1.00. D. Rosenbrok at Mason City, Mo., 2.00.

In the name of the local congregation and its members who received gifts, I thank you all, dear givers, and we wish and ask: May the Lord reward you abundantly for your love! Yes, the Lord has made our hearts so willing to help us that we now have to ask: It is enough, stop with your gifts, dear fellow believers! Yes, the Lord takes and gives, praise be to His glorious name!

Karl Schmidt, d. Z. pastor at Rochester, Minn.

Received for poor students: From Mr. Leonh. Vogel here -2.00; by Mr. P. H. Jüngel from other members of his congregation 50.00 for the former Methodist preacher Kunschick; by Mr. 8. Krause, thank offering for the happy delivery of sr. Frau, 5.00; by Mr. P. Witte from the Pekin Missionary Fund 15.00 and by N. N. 1.00 for Oesck; by Mr. k. H. Wejeloh, ges. auf der Hochzeit des I. Abeling 14.50 für d. Cbampaigner Zögt.; durch Hrn. D. E. Mertens vom Jüngl.- u. Jungfr. - Verein sr. 30.00 for Huber; by the young men and young women of the Danville congregation 5.00 for Trappe; by the young men of the congregation of Father Liebe 5.00 for Schütz; by Father Groß of the Women's Association of the congregation 10.00 for Huber; by the young men of the congregation of Father Love 5.00 for Schütz; by Father Groß of the Women's Association of the congregation of the congregation of Father Schütz 5.00 for Trappe. Gem. 10.00; by Fr. I. Streckfuß from the missionary treasury sr. 24.36 for Wiit and Hubert; by Mr. C. Schröder from his parish 12.76; by Mr. Fr. Gemeinde 12.76; by Mr. D. Botncher from sr. Gem. 19.50 for Ströh- lln ; by Mr. P. Mertner from Mr. Kaspar Lukken 10.00 for Mertz; by Mr. P. Falke from the Liebeskasse sr. Gem. 2.00; by Mr. D. Sander from sr. Gem. 9.11 for W. Meier; by Mr. 8. Leembuis from sr. Gem. 4.50, by Specht .50, by himself 6 white shirts, by I. Leembuis 1 pair of socks, by I. Olboch 6 collars, 3 pairs of stockings and 1 neckband, all for Laux; by the same, Ueber'chuß der Excursion nach der Silver Creek Kirchweihe 35.00, likewise for Laux; by Mr. 8. Matuschka of sr. 10.00; by Mr. 8. Kretzmann, half of a coll. on the hock time of Mr. H. Rullmann, 6.00 for I. Kretzmann; from the parish of New Gebenbeck from several members of the same 8.75 and part of the coll. on Mr. 8. Kämmerer's wedding 3.00 for I. Edlen, likewise from several members of the same 10.75 and, 6.00 for R. Grüber; by Mr. 8. Jüngel sen. from other members of the same. Gem. 35.00 for Kunschick; by Mr. 8. Barth, Dankf-stkoll. sr. Filiale 2.50, by sr. Gem. 1.50 u. von G. Ohland 1.00 for Grimm; durch Hr. 8. H. W. Rabe, ges. auf Hr. G. P. Lüddes Hochzeit 10.00 for Amstein; durch Hr. 8. Castens, Erntefest- koll. sr. Gem. 11.40 for Allenback; by Mr. 8. Hügli of the Women's Association sr. Gem. 10.00 for Thiemann; by Mr. 8. Her, Missionkollekte sr. Gem., half of it for I. Her; by Mr. 8. Michael of the Women's Association sr. Gem. 15.00 for Her; by Sr. 8. H. Weseloh, ges. on C. Jürgens Hockzeit 5.00 & on K. Betbs 2.00 for W>t; by Mr. Lehrer Marr from some members of the Gem. in Bremen, Ind., 11.00 for Amstein; by Mr. 8. Erdmann 30.00 for Hansen.

For the seminary budget: By Mr. 8. Böttcher from sr. Gem. 1.50, by N. N. 3.00. A. Crämer.

With sincere thanks: By Mr. Teacher Heuber collected 3 carloads of potatoes, flour 2c. From Mr. 8. Präger's parish 39 sacks of potatoes, 21 p. Flour, beets 2c. By Mr. Otto Klug from Reeseville from 8. Grotes Gem. in Lowell 29 s. Potatoes. From the comm. of Mr. 8. Wichmann in Freistadt: from Mich. Stock S. Mebl, 1 p. potatoes, 8th Wichmann 1 p. do., Melchior Müller 1 roll butter, 2 p. potatoes, M. Ramtun 1 roll butter, 1 p. potatoes, Gottf. Wendt Mebl, cabbage and potatoes, John Wendt 1 p. potatoes, Witwe Minow 1 p. do., Heinr. Hilgendorf 1 p. do., H. Brendemühl 1 p. do., H. Pappe S. Mebl, A. Süßlow S. do., I. F. Sckössow 1 p. potatoes, Sckössow sen. 1 bushel apples, 1 roll butter, 1 p. potatoes, Ferd. Dobberfuhl 1 p. flour, 1 p. potatoes, Ph. Wille 1 p. potatoes, Pip- korn S. flour, onions, potatoes, Prah 1 p. flour, 1 p. potatoes, Ph. Müller 1 p. turnips, 1 p. potatoes. From Prof. Müller's former commune 216 lbs. of butter.

Correction.

In No. 21 of the "Luth." read in my receipt instead of "from the Watertown congregations": from the congregation in Watertown and the congregation in Lebanon.

8. 8. I would like to remind the dear congregations that gifts of butter and lard would be especially welcome for our household.
Milwaukee, Concordia College, Nov. 6, 1883.

H. H. Sch röter.

Get

by Mr. 8 M. Adam from Mr. 8 Harms for the student Daberkow -5.00.

Springfield, Ill, Oct. 30, 1883. i. p. Simon.

The undersigned asked for Mr. 8 Peter Karrer: From brothers from the Middle District through Mr. President Sckwan -50.45. From brothers from the Western District through Mr. Teacher G. M. Beyer 28.63. Jos. Schmidt.

Received with heartfelt thanks for poor students: from Mr. Jakob Adler in Stanton, Ill, -5.00. - In acknowledging this most welcome gift, the undersigned cannot but inform the many dear student friends in our Synod that the poor students of our local seminary are presently in no small distress. While all kinds of unchangeable circumstances have made it necessary to increase the costs of maintenance, the demands on the love of our student friends for other equally urgent needs have at the same time increased to an almost even greater degree. The consequence has been that our fund for poor students can no longer be provided for, as it used to be. Up to now, therefore, the shyness of becoming impertinent has prevented the undersubscribed from complaining about the need that has arisen. But need teaches not only to pray, but also to ask and to beg. Therefore, all hearts filled with love are asked to be kindly mindful of our poor students, of whom there are quite a number, for the sake of the Lord, and to continue to open their charitable hands. God will certainly record every gift of Christian love in the book of retribution, and will one day cheerfully call out to the givers: "I have been hungry, and you have fed me. I have been naked, and you have clothed me."

The foregoing having already been set, the undersigned received through Mr. P. J. G. Häfner in Inglefield, Ind., a collection made on the occasion of the Luther Jubilee in his dear parish in the amount of -20.65. A thousand thanks for this!

C. F. W. Walther.

With heartfelt thanks received through Mr. I. L. List from his singing choir from Pittsburgh, Pa. for the seminary organ -5.00. From Mr. Painter Wehle an oil painting - Christ picture - worth -75.00. C. I. O. Hanser.

Received by Mr. 8. C. Groß for student Trülszck -7.00 (5.00 part of a wedding collection bet W. Kaiier, 2.00 from R. N.). By the same 4.00 collected at the wedding of Mr. D. Engelking for C. Engelder. Günther.

For the local seminar library

with thanks received from Mr. Niese: 1) r. H. Müller's Liebeskuss and 4 volumes of Dr. M. Luther's writings (Wittenberg).

Gunther.

New printed matter.

Second Synodal Report of the Lutheran Concordia Synod of Pennsylvania a. St. 1883. Pittsburg, Pa. 1883.

Since the Concordia Synod withdrew from the Ohio Synod because of the false doctrine of election by grace, it was natural that not only the excellent presidential address should take the controversy into consideration, but also that the Synod should discuss a subject related to it: "The doctrine of the Word of God in its relation to the appropriation and certainty of salvation. This subject was discussed on the basis of 4 theses: "1. God has placed all salvation acquired through Christ for all men in his Word and therefore wants to appropriate it to men only through this. 2 The word of God is therefore powerful and effective in all who use it. (3) The fact that the word of God does not have a salvific effect on all who use it can be

explained by Weber in a synergistic or Calvinistic way. 4. only through the Word of God can a man become certain of his present and future salvation in faith." This interesting report bears witness to the activity of the young sister synod and will certainly find many readers among the members of our synod. Price:-20 Cts. G.

The judgment of the world's judge, a proof that we are not saved by works but by faith. **Sermon** on Matth. 25, 31-46 (Gospel on the 26th Sunday after Trin.) By decision of the Buffalo Conference for the benefit of the German Lutheran Church in Erie, Pa.

Unfortunately, the majestic Gospel of the 26th Sunday after Trinity is often interpreted according to blind reason, so that a teaching comes out that contradicts the entire Gospel of grace, which runs like a golden thread through all the writings of the apostles and prophets from the first book of Moses to the Revelation of St. John. In the above sermon, however, the right light shines.

To obtain the sermon is at the address of the author of the same, Rsv. 8. Sieck, pre. 416 L Walnut St., Erie, Pa. The price of a copy is 5 cts.

W. [Walther]

Rejoice, all you Christians! Festgesang auf Weihnachten for mixed choir by W. Burhenn, Chicago, Ill.

This festive chant (of 3 pages) includes after a short Hallelujah 1. "Rejoice, all you Christians" 2c. 2. tenor or soprano solo: "This is the season of joy" 2c. 3. "Jesus is come 2c." 4th duet for alto and tenor: "Be welcome, O my salvation 2c." 5th "O blessed, blessed all the earth 2c." 6th "Drum animmt mit der Engel Heer 2c." and closes again with short Hallelujah. Price: 20 cts, per dozen -1.50.

Vom Himmel hoch da komm ich her. Published by Brobst, Diehl & Co. Allentown, Pa. 1883.

This is the well-known Christmas carol by Luther, with mostly quite beautiful illustrations for each verse and explanatory notes at the end. We can also highly recommend this 16 page quarto booklet as a puffing Christmas gift for children. Price: 15 Cts. W. [Walther]

Holy Christmas. A Children's Service, to be Held with the School Youth of the 1st Lutheran Trinity and St. Andrew Parish, Buffalo, N. Y., on Christmas Eve. Buffalo, 1882.

This is a liturgy for a Christmas children's service, together with a catechization, in which the questions are answered partly speaking, partly singing with Bible verses, song verses, catechism words or longer scripture passages. Although the source of the song texts is not indicated throughout, nowhere is anything wrong to be found. Therefore, the booklet can be recommended without hesitation. It can be obtained from P. Th. Bürger, 669 Michigan St., Buffalo, N.Y., the dozen at 50 cts, postage paid. W. [Walther]

Luther's letter to his little son Hänsigen. With woodcuts after original drawings by Ludwig Richter.

Parents who know this magnificent letter of Luther and hear that it can be had cheaply in such a beautiful setting will hurry to order it for their little sons.

Available from Concordia Publishing House. Price: 5 Cts.

Dr. Martin Luther's Spiritual Songs. (According to the original texts.) Decorated with pictures by Gustav König. As a jubilee gift for the 400th anniversary of Luther's birth. Pilger Bookstore, Reading, Pa. 1883.

Although since the last forty years up to the latest times a whole series of partly splendidly decorated collections of Luther's songs have appeared, we nevertheless welcome this collection just published by Pilger-Buchhandlung. It contains all (37) of Luther's songs. The book contains 56 tastefully bound pages in quarto. Each song is decorated with a meaningful picture of the great master Gustav König and at the end of the book with valuable historical notes. To read Luther's incomparable Lieber in such a book is a true delight of the heart. Despite all this, the price of this magnificent edition is not higher than 75 cents. It is hereby highly recommended to our readers. W. [Walther]

"God's Word and Luther's Doctrine Vergehet nun und nimmermehr." **Luther Booklet.** For the 400th anniversary of the birth of Dr. M. Luther. Presented to the dear youth of the Lutheran Church in America. In simple rhymes and with many pictures. 1883. Allentown, Pa. published by Brobst, Diehl & Co.

Admittedly, the jubilee, which this "Luther Booklet" also wanted to celebrate, is already behind us. However, we must not neglect to announce to our lyres the appearance of this booklet, which has only recently come to us. It is really a very dear gift for our youth, as it contains Luther's life story in rhymes in the manner of Hans Sachs. However, not with the harshness found in the poems of this nature poet, but in a pleasant flow. The main thing, however, is that in it not a mirage of Luther, but the real Luther is portrayed, as he lived, believed, worked, fought and finally won. We can therefore recommend the booklet with really good woodcut pictures with a clear conscience not only to parents who want to give their children a pleasant and useful reading in the hand, but to everyone, even already adults, whose heart can still delight in childlike representation of great things. It contains 48 pages in quarto with a vividly colored cover. The price is 25 cents. W. [Walther]

The Pilgrims' Calendar for Town and Country. To the year 1884. reading, Pa. Published by the Pilgrim Bookstore.

It will be enough if we only show this calendar. It is worthy of the calendars published earlier by the same bookstore. The enclosed illustrated reading material is good in a word. Price: 10 Cts. W. [Walther]

The Lutheran Calendar for 1884. allentown, Pa.

Published by Brobst, Diehl & Co.

What has been said in praise of the Pilgrims' Calendar, we must also say of this one, and as for the practical use which the latter affords us Lutherans in America as such, the value of the same is further increased by the directory contained therein, as complete as possible, of the addresses of all the preachers here calling themselves Lutheran, with an indication of the synod to which each of the listed preachers belongs. The price is also 10 cts. postage paid, the dozen 90 cts. postage paid, the hundred -6.00 postage paid. W. [Walther]

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Chaplain of "Lutheran Hospital and Wartburg Homeb", Rast Re>v Vork, DonZ Islanä, 17. V. 6. IV. 8auer, 599 vaupüine 8tr., 17erv Orleans, Da.

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Volume 39, St. Louis, Mon. December 1, 1883, No. 23.

(Sent by Dr. Sihler.)

Why should we Lutherans, teachers and listeners, be particularly moved by the recent celebration?

So the short summary answer to this question is: To diligent and persistent reasoning and deepening in Luther's writings. If this fruit would not have come from the Luther celebration, it would have been more a kind of fireworks, in which we, after the manner of children, enjoyed ourselves for a while and were happy in such light.

It is not enough that we turned our eyes back at this memorial service and with heartfelt thanksgiving to God, placed before our eyes the unspeakable spiritual benefits that the gracious and merciful God has shown us through this his chosen equipment, Dr. Martin Luther, blessed memory. For just as the holy apostles were the formators of the New Testament church, but were subsequently so badly deformed, i.e. disfigured, by the pope, the Antichrist, as well as by the fluttering and swarming spirits, so Luther is the only reformer of the same; for he alone, in the growing enlightenment of the Holy Spirit through the holy Scriptures, without wanting to be the reformer, restored the Christian doctrine in all articles of faith in apostolic purity on the basis of the divine Word.

During his lifetime, however, he did this not only in oral speech, but also put the salvific truth into writings; and in these he still lives, even though he has died.

Of course, even in earlier centuries, against all kinds of damage and corruption of the heavenly doctrine, God awakened His orthodox witnesses in His Church for the salvation of souls, but in one or another article of faith they still had their weaknesses and shortcomings, even errors, in certain expressions, which they, however, like Augustine, recanted after they had come to full and clear knowledge.

But after Luther had been driven deeper and deeper into the Scriptures by the erroneous assertions of his papal or fanatical opponents, how then the devil was always getting into the hands of the Lord Christ.

In his doctrinal and controversial writings, he so well substantiated, fortified and defended all articles of faith for the salvation of souls from the Holy Scriptures that he had nothing to revoke.

Therefore, in the hour of his death, as he lay there with his eyes closed, a loud, audible, "Yes!" sounded from his mouth, when Dr. Jonas and Cölius questioned him in a strong voice, "whether he was constantly dying to Christ and the doctrine he preached?"

It is certainly only factually and historically just and without humanity, carnal preference and partisanship spoken, if we say that Luther in his writings, after the time of the apostles, is the greatest teacher and father of the church and just the only reformer and will also remain. Truly, we do not have to wait for any other reformer in these last sorrowful times of ours, nor do we need one.

Quite apart from the papal and swarming heresies which Luther revealed and refuted in his writings, the so-called Lutheran theologians of Germany, who are unfortunately "regarded as pillars," would not have fallen into such false un-Lutheran teachings many times over if they had studied Luther's writings with gratitude and diligence.

We, however, who are simple-minded, sincere Lutherans, i.e. orthodox and at the same time orthodox evangelical Christians - we want, with grateful and humble hearts, to sit all the more eagerly and persistently at the feet of our dear teacher and father in Christ, Dr. Martin Luther, be we teachers or listeners.

For in his writings, on the basis of the holy Scriptures, he has poured out in heaps, first of all, "the gold, silver and precious stones" of the pure wholesome teaching according to the Law and the Gospel. They are truly streams of living water that flow from the wellspring of his believing heart into his writings, especially when he always deals anew, first and last, with the comforting article of Christian faith, that the poor sinner becomes righteous and blessed before God by grace alone, for Christ's sake, through faith, without the cooperation and assistance of works of the law before faith in Christ and works of love after and from faith.

Here, in particular, his writings, as for example in the interpretation of the Epistle to the Galatians, are a living, overflowing fountain that pours out fruitfully in all directions. And all the orthodox teachers of the Lutheran Church, older and newer, have also drawn abundantly from it.

But also all the other links in the golden chain of heavenly doctrine Luther has dealt with in his writings with great thoroughness, clarity, freshness and power convincing the conscience of divine truth; for this is in general peculiar to his presentation of the doctrine of Scripture, that it does not merely satisfy the intellect, but engages the whole man according to heart, mind and will, and inwardly excites and moves him and mightily strengthens the believing reader.

And this is also quite natural; for Luther before others lived in God's Word and the same also in him, so that every single truth of the divine Word, which especially concerns our blessedness, seized and moved his whole man, so that he also poured himself into the presentation of this truth in a wonderfully fresh and lively way. Nowhere is there a hint that one of his teachings was the product of laborious thinking at the desk, as is often the case with otherwise orthodox scribes, who carry the smell of book dust and the study room about them.

Therefore, Brenz, the famous theologian from Württemberg and Luther's contemporary, also a student of Luther's writings, rightly says: "Luther alone lives in his writings, we are only like dead letters."

This, however, belongs primarily to Luther's doctrinal presentation, that he always looked at the individual parts of the doctrine of salvation of the holy Scriptures in their relationship and closer or further connection with that comforting, evangelical doctrine of the justification of the poor sinner before God and expressed it accordingly in words. He rightly says several times that without the right knowledge of this doctrine the holy scripture remains a closed book; and the interpretation of the scripture by the papal and enthusiastic theologians provides ample historical proof.

It is indeed the case that all the individual articles of the doctrine of salvation revealed in the holy scriptures

either flow into this consoling doctrine or flow out of it. It is and remains the heart and center of divine truth for bliss.

No less does Luther, as a teacher, stand as unique in his kind, as unrivaled and inimitable, in that he moves even the most difficult teachings with the greatest ease and is able to paint them so clearly and vividly before the eyes of every thoughtful reader and to produce in him such a lively understanding of them.

On the other hand, Luther stands no less tall as a contending hero and true warrior of the Lord, who went to battle with the sword of the spirit, the word of God, against the pope and the swarm spirit, attacked both and fought them victoriously.

With this sword he cut the soul-murdering cords of conscience with which the pope, as the right and true Antichrist, had bound the redeemed in Christ so hard for almost 1000 years by the inspiration of Satan, by virtue of his human commandments, against their justification by faith in Christ alone and against their Christian freedom, and this he had put his servile yoke on the necks of the disciples.

And by this, Luther revealed the pope as the man of sin and the child of perdition, the son of the liar and murderer from the beginning, the contradictor of Christ, precisely as the Antichrist and thus struck him with this sword an incurable, deadly wound.

With the same sword, the word of God, Luther also cut the heretical ropes of Satan, in which he had entangled and imprisoned many souls through the various mob and swarm spirits; For these devilishly deluded and fluttering spirits and deceitful deceivers wreaked havoc on the poor Christians who were inexperienced in the Scriptures, sometimes placing the natural light of reason, sometimes all kinds of pretended inner enlightenment, revelation and apparition or a so-called inner word above the Scriptural word, and despising oral preaching as well as the custom of the holy sacraments. And yet they ridiculously demanded of their listeners - which Luther also repeatedly rubbed into their faces - that they should completely believe their words about their inner revelations of the Holy Spirit without, indeed against, the Word of Scripture.

As boldly and without regard to person, as powerfully and mightily as Luther wielded the sword of the Spirit, the Word of God, as it is called, against both enemies of the same, the pope and the swarming spirits, he was nevertheless far from a personal irritation, bitterness, and hatred against his adversaries, who showered him with it abundantly. Even where he dealt powerful and sharp blows, struck as if with clubs, pounded the vocal leaders of his opponents as if in a mortar or doused them with the lye of wit and astuteness at the same time and ridiculed their delusion - everywhere it was only the honor of God and his word that he feared from the heart, the love of divine truth and the love of his neighbor at the same time, which pervaded and animated his heart and set his pen in motion as well as his tongue.

Even though he often names the most distinguished spokesmen of his opponents in his writings, the prevailing tone of their fight is always factual and not personal. He rather sympathizes with them when they make bitter and personal outbursts against him, and several times he testifies in explicit words that he heartily desires the healers of his opponents to be healed from their heresies.

and pray that God will enlighten them. As is known, he was deeply shocked when he received the news that Zwingli had died in the battle of Kappeln on October 11, 1531, with the sword in his hand.

But against the incurable, hardened false teachers, who against better knowledge and conscience as those who according to Tit. 3, 10. "condemn themselves" and were heretics and still spread the poison of their false doctrine - against these he also did not want to be more compassionate than St. Paul, who curses them Gal. 1, 8. 9. and expresses the following wish about them: "Would God that they also were cut off, who disturb you!"

Luther's controversial writings on the basis of the divine truth of the Holy Scriptures and their pure doctrine against the false teachings of the pope and the swarm spirit truly contain an inexhaustible wealth of true thoughts in the interpretation and application of the Holy Scriptures; and it was given to him before others to bring to light the richness of the truth of the Scriptures partly in the astute breaking down of error, partly in the spiritual establishment of the pure doctrine in question.

And just in this he was the only reformer in the field of doctrine and defense. Of course, in the writings of the holy prophets, evangelists and apostles against old and new or newly reheated false doctrines, which may still arise until the last day from the deceit of the devil and the arrogance of men, everything is contained, which, as divine truth for salvation, for the punishment, refutation and healing of error, is inspired by the Holy Spirit through direct enlightenment.

But because Luther, in the indirect illumination of the Holy Spirit, drew from this word of truth in an extraordinary and unusual way by God's grace and gift, as in tearing down false doctrine, so in raising up pure doctrine, and laid down and compiled his ever richer knowledge of evangelical truth in his doctrinal and controversial writings, These, too, in an indirect and derivative way, have continued to have an effect on the Reformation to this very day - an inexhaustible treasury and a rich armory at the same time, an apothecary full of noble, healing remedies and strengthening refreshments.

Luther, however, not only attacked false doctrine on both sides, but also vigorously attacked the godless life and the annoying

behavior of his contemporaries with this sword of the Spirit, the word of God.

In the manner of the prophets, and as one to whom God had given courage and power before others, he punished the pope, the cardinals, bishops and priests, as well as the princes and their powerful, the nobility, citizens and peasants, without shyness and fear of man. But even here, although the man of God struck powerfully with hammer and strife, his earnestness and zeal was directed only to the honor of God and the moral common good, without hatred and anger against the evildoers. Here, too, time needed a third Elijah. Gross and atrocious sins, even from above, were rampant. But coarse wedges belong on coarse blocks. With a wooden sword one will not wound a bear, with buckshot one will not pierce the scale armor of the crocodile or the thick fur of the rhinoceros. With still other threatening and cursing words from the mouth of the Lord, Moses and the prophets strike at the apostate people, the people of great iniquity; and in the face of the people of great iniquity.

The prophets punished the sins of the kings and their rulers, the priests and elders, and proclaimed to them and to all God's people terrible plagues and judgments, sword, famine and pestilence, even if they suffered death because of them.

(Conclusion follows.)
(Submitted.)

Luther, clothed in the armor of God.

After the time of the apostles, there was no greater warrior of the Lord than Luther. No one had such difficult battles, so many and strong enemies, as he. And yet he was not despondent, yet he was not defeated! What made him so strong and victorious? It was the armor of God, the armor described in Eph. 6: "Stand therefore, having your loins girded with truth, and clothed with the cancer of righteousness, and your legs booted, as having finished the gospel of peace, that ye may be prepared. But above all, take hold of the shield of faith, with which ye may quench all the fiery darts of the wicked one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God." With every piece of this armor of God the fighter Luther was clothed!

He stood girded with truth.

He had found the truth, namely the right understanding of the holy scripture. And this recognized truth he also confessed, girded himself with it.

In 1518, when Cardinal Cajetan wanted to prove indulgences from the papal constitutions, Luther said unabashedly, "These constitutions are not sufficient proofs in such important matters. They pervert the sacred Scriptures and never cite them properly." The Cardinal: "The pope has power and authority over all things." Luther: "Only not over the Scriptures." The Cardinal: "Not over the Scriptures? The pope is above the Concilium; he condemned and punished the Concilium at Basle just the other day." Luther: "I have no will but God's will. He can do with me what he pleases. If I had 400 heads, I would rather lose them all than revoke my testimony for the holy Christian faith."

When Staupitz sought to mediate between the Cardinal and him, Luther said, "So refute my propositions drawn from Holy Scripture!" Staupitz: "I am not able to do that." Luther: "Well, it is against my conscience to do a retraction as long as these passages of Holy Scripture are not interpreted to me." At the same time he wrote: "I do not want to become a heretic by contradicting the opinion by which I became a Christian. To him I will die, be banished, expelled and maledicted."

In Worms, after Luther's appearance before the Diet, several princes and councils tried to make Luther waver. The chancellor of Baden, Hieronymus Vehus, told Luther that one must honor the authorities, even when they are wrong, and yield to love. Luther should leave his cause to the judgment of the emperor without concern. Luther: "I have nothing against the church, or the prince, or the least Christian examining my books, but only according to the word of God. Men may obey this alone. My conscience is bound to God's word and holy scripture." To which a prince replied: "So you don't want any

Judge accept than the holy Scriptures?" Luther: "Yes, most gracious Lord, I stand on that." Eck: "Why do you always refer to the holy Scriptures? From it all heresies have sprung." Luther: "The pope cannot judge in matters of the Word of God. Every Christian man must watch and judge, just as he must live and die on it." Vehus: "The matter will be arbitrated Christianly, we assure you." Luther: "My answer is short: I would rather give out the escort, surrender my person and my life to the emperor, but never God's word." When more was pressed into him to submit to the imperial Diet, he said, "No, cursed is the man who relies on men." When the Archbishop of Trier tried to make him waver, Luther said, "I can direct everything, but I cannot give out the Holy Scriptures." And, "So I would rather give life and limb, let go stump and stem, than give out God's clear and true word."

Thus Luther knew the truth and was firmly grounded in it.

Luther stood, clothed with the cancer of righteousness, namely, the righteousness of Jesus Christ.

In the explanation of his 95 theses, which he sent to the pope, he wrote: "It is impossible that one is a Christian who should not have Christ. If he has Christ, he also has everything that is Christ. This is the joy of our conscience, that through faith our sins become not ours, but Christ's, on whom God cast all our sins, and he bore our sins. Again, all the righteousness of Christ becomes ours, for he lays his hand upon us, and spreads his mantle over us, and covers us as the most blessed Savior forever."

Luther wrote in his "Sermon on the Freedom of a Christian" in 1520: "Faith unites the soul with Christ, as a bride with her bridegroom. What Christ has is proper to the believing soul; what the soul has becomes proper to Christ. So Christ has all goods and blessedness, which are the soul's own. Thus the soul has all sin and iniquity upon itself, which become Christ's own. Now here is the happy change and controversy, because Christ is God and man, who has never sinned, and his piety is unconquerable. If then he makes the sin of the believing soul his own through his bridal ring, that is, faith, then the sins must be swallowed up and drowned in him, because his unconquerable righteousness is too strong for all sinners. Now is this not a joyful economy, when the rich, noble, pious bridegroom Christ takes the poor, despised, wicked bridegroom in marriage, and disposes her of all evil, adorns her with all goods? ... Now as Christ has the first birth with all honor and worthiness, so he shares it with all his Christians. A Christian man becomes a lord spiritually, by his kingdom he is mighty of all things, by his priesthood he is mighty of God; to which honor he comes by faith alone and by no work. From this it is clearly seen how a Christian man is free from all things and above all things; faith makes all things superfluous to him."

How strong and courageous Luther was in the cancer of Christ's righteousness is shown by the words he wrote after the Diet of Augsburg, when the emperor seemed determined to fight against the pure doctrine with

to proceed with the sword. He writes: "Because I see that the devil must always blaspheme this main article by his pillars and cannot rest nor stop; so I, Doctor Martin Luther, evangelist unworthy of our Lord Jesus Christ, say that this article: Faith alone without all works makes one righteous before God, - let the Roman Emperor, the Turkish Emperor, the Tartar Emperor, the Persian Emperor, the Pope, all cardinals, bishops, priests, monks, nuns, kings, princes, lords, all the world together with all devils, and let them have hellish fire on their heads and no thanks for it. Let this be my, Dr. Luther's, intercession of the Holy Spirit and the right holy gospel."

Luther stood on the battlefield, his legs booted, "ready to push the gospel of peace. He drove the gospel of peace in his heart, which he moved and pondered, with which he strengthened his limping legs and staggering feet in battle.

The Gospel of Peace was Luther's lamp, stick and staff on his journey to Augsburg before the Roman Cardinal in 1518. The Count of Mansfeld told him not to make the journey because several great lords had sworn to strangle or drown him. But Luther wrote: "The more they heap their threats, the greater my joy! Wife and children are taken care of, fields, houses and goods are in order. (He had none of this.) . . . They cannot rob me of my soul. He who would bring Christ's word into the world must be hourly prepared for death; for thus our Bridegroom is a Blood Bridegroom to us."

When Johann Kestner said to him, "My brother, I am afraid they will throw you into the fire and burn you in Augsburg," Luther replied, "Dear friend, pray to our Lord God in heaven, say an Our Father for me and for his Son Jesus, whose cause is mine, that he will be merciful to him. If he will keep his cause, mine is assured; if he will not, I certainly cannot, and so the shame will remain."

When other friends tried to hold him back, he wrote: "May the will of the Lord be fulfilled. Jesus Christ reigns also in Augsburg, even in the midst of his enemies. Christ live, Luther die, and every sinner, as it is written. The God of my salvation be exalted."

The gospel of peace was his lamp on the difficult way to Worms! This made him joyful to appear before the emperor and the empire! He wrote: "If I cannot come in good health, I will let myself be driven there sick. For if the emperor calls me, I will obviously be called by God. If, as it seems, they want to use force against me (for they hardly think of teaching themselves), the matter is to be ordered to God. He is alive and still reigns who preserves the three men in the fiery furnace! If He does not want to preserve me, it is a bad thing for my head; one must only see to it that the gospel does not make a mockery of the ungodly. We would rather shed our blood for it! We cannot know whether by our life or by our death more will be gained for the common good. . . . Behold all things to me, but not that I will flee or that I will recant. I will not flee, but I will recant much less."

The gospel of peace in the heart was, which made Luther's mouth speak the heroic words: "And if there were as many devils in Worms as there are tiles on the roofs, yet I would enter. "And if they made a fire that reached up to heaven between Wittenberg and Worms, because he would be challenged, he would appear in the name of the Lord and kick Behemoth in his mouth between his big teeth and confess Christ and let him rule.

Luther stood on the plan with the shield of faith, with which he extinguished all the fiery arrows of the evil one.

He writes in reference to his 95 theses, about which he was so fiercely attacked from many sides: "Whoever wants to do something good, let him do it trusting in the goodness of the cause, indeed not in help and comfort from men. Let him fear neither men nor the whole world. For the word never lies. It is good to trust in the Lord. Whoever trusts in him will not be put to shame. But he that will not or cannot venture in trusting in God, rather undertake nothing."

When the pope had banished him and his writings were burned in many places, he wrote: "Be of good hope! Christ started it, He will finish it, even if I am destroyed or expelled. Jesus Christ is there, and He who is in us is stronger than He who is in the world."

On March 31, 1521, two days before his departure for Worms, he wrote: "I know and am certain that our Lord Jesus Christ still lives and reigns; on this knowledge I take heart that I will not yet fear many thousand popes; for he who is in us is greater than he who is in the world."

When he arrived in Worms and saw the great people, he said, "God will be with me."

After he had made his confession before the emperor and the empire in Worms, he went cheerfully to his inn. Spalatin writes about it: "He went to the inn so courageously, confidently and cheerfully in the Lord that he said before others and me: If he had a thousand heads, he would have them all cut off before he would do a contradiction.

During his stay at Wartburg Castle, the swarm devil threatened to devastate the garden of God that had just been planted. Luther, in spite of his eight, could no longer bear to remain in seclusion. Without the consent of his prince, he left Wartburg for Wittenberg; on the way, he wrote to the elector: "I am coming to Wittenberg in much higher protection than that of the elector; yes, I think I wanted to protect Your Electoral Grace more than they do. God alone must create here without all human care and assistance; therefore, he who believes the most will protect the most here.

In Augsburg, Melancthon and many other confessors were wounded by the arrows of the villain and almost despondent. Luther

stood up to the devil with the shield of faith and strengthened his brothers. He writes to Melanchthon: "Let the cause be as great as it is, great also is he who has acted and begun it; for it is not our cause. . He says: Cast your care upon the Lord; the Lord is near to all! Does he speak this into the wind or does he throw his word to animals? You are tormented by your worldly wisdom and not by theology. As if you could do anything with your useless worries! What can the devil do more, but

that he may strangle us? I charge thee, who art contentious in all other things, that thou contend against thyself as thine own greatest enemy." "May the Lord increase your faith and all ours; if we have it, what will the devil do to us with all the world?"

So Luther stood there with the shield of faith!

Luther stood on the canvas with the helmet of salvation. The certainty that he had eternal life in Christ was a hood of protection for him.

Cursed and condemned by the pope, he writes: "It is not much that we die for the Word, since it died for us before in the flesh. We rise again with Him when we die for the same; pass through where it has passed through, reach where it has reached, and abide with Him for all eternity."

Clad in the helmet of eternal salvation, he sang:

"Take the body,
Good, honor, child and wife,
Let drive there,
They have it no profit:
Surely the kingdom must remain with us!"

And at Worms he said in his heartfelt prayer to God: "Come, come, I am ready to lay down my life for it, patiently, like a little lamb..... And if my body, which is the work and creature of Your hands, should fall to the ground, even to ruins, the soul is Yours and belongs to You and remains with You forever. Amen. God help me! Amen."

Luther stood on the plane with the sword of the Spirit, which is the Word of God.

Even before his public appearance he repeated in all disputations before his students: "The writings of the apostles and prophets are safer and more sublime than all sophisms and all the theology of the school." He would know of no other sword in matters of faith: the Word of God was to him a sharp, strong sword! He wrote to Spalatin: "I do not want anyone to fight for the gospel with violence and death. By the Word the world was overcome, by the Word the church was saved; by the Word it will also be restored." To the same: "It is a word of infinite majesty, working great things, and marvelous among the high and great; it killeth, as the prophet saith, the fat men of Israel, and smiteth the nobles. . . The word of God is a sword; it meets, as Amos says, like a bear in the way, and like a lioness in the forest, the children of Ephraim."

Luther wielded this good sword of the spirit against all enemies of the truth. Against Prierias, who had defended the supremacy of the pope, Luther wrote in 1518: "I will also set up some fundamental sentences after your example. The first is the word of Paul: "But if we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed. The second is the word of Augustine to Jerome: 'I only do the canonical writings the honor of firmly believing that they have not erred; with all others I do not believe what they say merely because they say it.' "

In the disputation with Eck, Luther asserted loud and clear: "The Roman pope cannot make new articles of faith. The believing Christian has no authority but that of the Holy Scriptures. It alone is divine law." At the end of the disputation, Luther said, "I regret that the Herr Doctor penetrates so deeply into the Scriptures, as a water spider into the water, indeed, seems to flee from it, as the devil from the cross; I prefer, without prejudice to reverence for the fathers, the authority of Scripture, which I hereby commend to future judges." Thus Luther had seized the sword of the Word of God and fought with the same.

With this sword he fought before the Diet of Worms when he spoke: "Unless I am overcome and convicted with testimonies of the Holy Scriptures or with public, clear and bright reasons and causes (for I do not believe either the pope or the conciliar alone, because it is evident and obvious that they have often erred and contradicted them themselves), and I am thus convinced with the sayings which are attracted and quoted by me, and my conscience is caught in God's Word, then I cannot and will not recant anything, because it is neither safe nor advisable to do anything against the conscience. Here I stand, I cannot do otherwise, God help me. Amen."

When in 1522 Henry VIII, King of England, wrote against Luther and wanted to put him down from the Roman Church Fathers, Luther took up the sword of the Word of God. He wrote: "I always call out: Gospel, Gospel! Christ, Christ! My opponents answer: customs, customs, - statutes, statutes, - fathers, fathers! But faith, as Paul writes, is not to be based on human wisdom, but on God's power. With this thunderclap from heaven the apostle overthrows and scatters all the ravings of this Henry. Thomasists, Papists, Heineriches lie prostrate before the words of this thunder." ... "To all the words of the fathers, of men, of angels, and of devils, I oppose not the age of use or the multitude, but the word of eternal majesty, the gospel, which they themselves must acknowledge. Here I stand and sit, here I stay and boast and rejoice: here I mock the Thomasists, the Henrys, the Papists, and all infernal swine. The King of Heaven is with me, therefore I fear nothing, even if a thousand Augustinians, and thousands of the churches, whose protector is a Henry, rise up against me. I may well hold an earthly king in low esteem, since he has blasphemed

the King of Heaven and profaned his holiness by sacrilegious lies. You papists, will you not give up your vain persecutions? Do what you will! Before this gospel, which I preached to Martin Luther, popes, bishops, monks, priests, kings, devils, death and sin and everything that is not Christ or in Christ must fall and perish."

(Conclusion follows.)

(Submitted.)

The Concordia Orphanage.

The Concordia Orphanage has now been inaugurated and hereby handed over to its beneficial purpose. All congregations belonging to the Synodal Conference of Pittsburg and the surrounding area participated in the dedication. Also Mr. Praeses Beyer of Brooklyn, following the general wish of the above-mentioned congregations, was present at the beautiful celebration. As readers of the "Lutheran" will know from an earlier communication, a farm has been given to the Concordia Synod by a godly widow to establish a home for orphans and single old people. This farm, according to

Charter Property of the Evangelical Lutheran Synodical Conference of North America and may be administered by the Concordia Synod only so long as and to the extent that it is a member of the Synodical Conference. The Board of Directors includes members from Missourian and Concordia congregations.

With great joy and devotion the communities of Pittsburg and the surrounding area have taken the erection of the necessary buildings in hand and have raised the construction costs up to about 1000 dollars. The Concordia Orphanage, now completed, cannot compare with the Concordia Seminary in imposing size and architectural beauty, but it is nevertheless a worthy and functional building with light and airy rooms. About 40 children can be comfortably accommodated. After the necessary arrangements were made, one did not have to wait long for the children to come. Already, a group of poor abandoned orphans has moved in. Only recently three siblings arrived from a community in Buffalo, whose father, a poor worker, lost his life in an accident. Also, several elderly Lutherans who have become unable to work have already found an asylum in the Concordia orphanage. Yes, the house is filling up and perhaps after a short time one will have to think about an extension of the existing premises.

The opening of the Concordia Orphanage is hereby brought to the attention of the church, and at the same time a cordial invitation is extended to all congregations to make use of it in any disposition of orphans, if too great a distance from Pittsburg is not an obstacle. The home has a delightful and healthy location in close proximity to Delano Station on the Butler branch of the West Pennsylvania Railroad. The Rev. Bro. Wilhelm's church and school are close by. With God's help, the spiritual and bodily welfare of the fosterlings will be provided for in the most conscientious manner.

But we would also like to make a heartfelt request to the congregations of the Synodal Conference. It is: For the sake of Christ, help us to continue the work we have begun. Let something from your collections fall for the Concordia Orphan's Home. Or, if you wish, put an "Ertragriff" in your pockets for the youngest of your institutions. She is in need. *)

The officers of the Board are: President Pastor Brand; Secretary the undersigned; Superintendent Pastor Fr. Wilhelm; Treasurer Mr. E. H. Myers (2198tr. , ?1tt8durA, ?a). One

Asks that all funds and other gifts be sent to the Treasurer. **K. Walz.**

To the ecclesiastical chronicle.

I. America.

A new progymnasium within the Missouri Synod western district. We have just received word that after our recently assembled Synod of the Western District at Altenburg, Perry Co. of Mo. encouraged the opening of a Progymnasium in Concordia, Lafayette Co. of Mo. in the beginning of January, 1884, in God's name.

*) According to our synodal institution, the editors are not allowed to publish requests for support for private or new ecclesiastical undertakings; this is a matter for the presidents; but in this case the editors did not believe they could oppose the request for inclusion.

The dear brothers there have now found in Pastor Bäpler an excellent teacher for the institution they founded. All parents who are willing to entrust their sons to this institution are asked to notify Father Julius Biltz in writing. He will also readily answer any questions concerning the establishment of the Progymnasium, the conditions of admission to it, and the costs of maintenance. May all who love Zion support the godly enterprise with their faithful intercession. W. [Walther]

In the "Kirchenfreund", the German organ of the so-called Lutheran General Synod, we find the confession: "We are not yet quite clear to ourselves" in the "doctrine of the sacraments and of church and ministry". - A large number of the school children and confirmands in the synodal conference could "make it clear" to the writer. G.

Pulpit fellowship. Although Luther seriously testified against all ecclesiastical fellowship with false believers, nevertheless many who bear his name, at the last celebration of his birthday, cultivated pulpit fellowship with those who reject his teaching - which is nothing other than God's pure word. This happened especially in the so-called Lutheran General Synod. There are so many cases that we cannot list them all. In the church of Pastor Domer in Washington, D.C., after him also the well-known French Father Hyacinthe spoke, who, although he has thrown in with the pope and has left the Carmelite order to which he formerly belonged, is still completely entangled in papist doctrine. He said in his speech that he welcomed Luther as the first Old Catholic and wanted to finish what Luther had started. After this other speakers spoke, among others also a Jew! In the Memorial Church in Washington, besides the pastor, a Congregationalist and a Methodist, even a Camp Bellite, spoke. In Brooklyn, the notorious Henry Ward Beecher was allowed to speak in a Lutheran church, along with other false-believing preachers. - But the General Council did not keep itself free either. In Decatur, for example, the Council pastor celebrated with Methodist, Presbyterian, Baptist and Campbellite pastors! G.

Luther celebration of the Chiliastes. The "Pilgrim" of November 24 writes quite well: "It touches us peculiarly, of course, when we read that in a so-called '*Advent Christian church*' the theme of the Morning sermon reads: '*Luther a Millenarian or Adventist.*' Of course, in the end it is no worse than when Baptists and Methodists celebrate Luther festivals and those who claim to know and follow Luther's teachings *make common cause with them*, and when Lutherans who are true to their confession are then blasphemed and maligned because they do not want to spoil their good Lutheran stomach with the general love mash." - We add: And because they do not want to shamefully deny their faith and thus not mortally wound their conscience. W. [Walther]

Methodism. Dr. Hawkins tells in the „*Visitor*“: I once heard a sermon preached by Rev. N. P.'s on the imputation of Christ's merit. After the service a Methodist preacher asked me, "What do you think of this garment of Christ's righteousness?" I replied, "It is certainly true; it is the only garment in which we can stand." The Methodist preacher replied, "I never intend to put it on." - "Well," I said, "then you will never be able to stand."

The **Methodists** in Canada have deleted the word "be obedient" from the questions to be asked of the bride in the marriage form. What the apostles say about the obedience of the wife, Eph. 5, 22. Col. 3, 18. 1 Petr. 3, 1., is too old-fashioned!

Conscienceless. Recently, Christian publications, among them two Methodist papers, the "Merry Messenger" and the "Christian Messenger," and the Anabaptist paper, the "Messenger," gave warm recommendations of a godless book reissued here in America, a history of the German people written by a God-denier. There we read in one such recommendation: it is "exceedingly interesting for every German"; it "is very nicely suited for a Christmas present to make the long winter evenings useful and entertaining." These people, who want to be so Christian, even perfect, do not seem to be afraid of the word of the Lord, since he says: "Woe to the man through whom trouble comes!"

The **Universalists** complain that the mission to the Gentiles is poorly supported by them. This is not surprising, since they deny the original sin and the salvation that came about through Jesus Christ, the God-Man, and teach that all men will finally be saved even without faith in the Savior of sinners. G.

II. abroad.

Saxony. As we read in the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette) of October 25, evening weekly services have been established in several places in Saxony in recent times. In Zwickau this has been done, as the paper says, "in consideration of the Free Church". If only the pure Word of God were preached in these evening services, the Saxon Free Church would have reason to rejoice, since the regional church would not make this arrangement out of concern for the souls, but only out of fear of the Free Church. However, the "Kirchen- und Schulblatt" expressly reports that in Chemnitz, for example, where most preachers are enemies of Christ, all preachers hold services in one and the same church. In one weekly service, Christ is declared to be the Son of God and the Savior of the world in the pulpit of the designated church, and in the following weeks he is declared to be a mere man and a good moralist. If there are really believing pastors of the regional church in Chemnitz, God may have mercy on them, who work together with obvious enemies of Christ on souls. W. [Walther]

Hanover. A Hanoverian pastor, who had fallen away to Jrvingism, nevertheless wanted to remain in the Lutheran state church, as this sect is wont to do, similar to our liberals or the pastors of the Protestant Association. The consistory deposed him; he therefore appealed to the ecclesiastical court in Berlin, where he was rejected. So he remains, how cheaply, deposed. As an honest man, he would have left himself and could have spared himself this public disgrace. (Peace report from Alsace-Lorraine.)

Luther jubilee writings. Also a Jesuit, named Jakob Wohlgemuth, has, as the "Kreuzblatt" writes, scribbled together a biography of Luther, whose spirit is already sufficiently characterized by the first two words. It begins like this: "Martin Luder was born" and so on.

Luther's living trust in God.

In 1527, a pernicious plague broke out in Wittenberg. "Horror, fear and terror arose," Aurifaber relates, "so that the students suddenly left and the university had to be moved to Jena. Thither Melanchthon traveled with all the doctors and professors, and Luther and Pomeranus remained alone in Wittenberg. There was also pestilence in Luther's house, so that several people lay ill there; but none of them died and Luther did not retreat.

from his house, for he feared nothing at all from the plague." Not only the students and professors, but also a large part of the inhabitants had fled from the dreaded strangler, and even the authorities had cleared the field. It was not until the Sunday after Christmas 1528 that Luther wrote to Justus Jonas: "So you have not yet returned, dear Jonas! That surprises me, since the plague is completely dead and buried. You did not even visit us, namely at our expense. Everything that fled is coming back in heaps, almost all the citizens, and tomorrow the authorities will be there as well. The university will also arrive shortly."

In 1535, Wittenberg was again threatened by the plague. Everything fled, as in 1527, and only Luther and Bugenhagen set an example of fearless trust in God. The elector had Luther ordered by the chancellor Brück to get to safety; but the intrepid man answered in a whimsical way that his certain weathercock was the bailiff Hans von Metsch, who until then had had a very sober vulture's nose for the pestilence, that where it was five cubits under the ground, he would probably smell it. And because he stayed in Wittenberg, he could not believe that there was a plague. The danger was not as great as it was made out to be; but among the studying youth, some believed such rumors only too gladly, so that they would have the opportunity to go home. "For some get festering in their school bags, some get colic in their books, some get gout in their feathers, some get gout in their paper. The ink of many has become moldy, and some have eaten the mother's tan, from which they get heartache and longing for the fatherland." Where princes and parents did not want to remedy these diseases, a general lament was to be feared that neither pastors nor schoolmasters would be available, and finally nothing but sows and dogs would be left. At the same time Luther wrote to the Torgau pastor Zwilling: "My dear Lord Pastor, I would like that at least our letters come to Torgau, because your city fears us Wittenbergers so much. And your fear is indeed justified. For yesterday a whole child died here, that not a hair of it remained alive, whereas four children were born." Thus Luther shamed the of little faith and the fearful by holy carelessness. The university was moved back to Jena. But Luther remained in Wittenberg and waited quietly until the fugitives returned. (From the Kreuzblatt.)

An art journey - and its end!

Three of them had agreed with each other to publish a magazine, i.e. such a leaflet as the "Ev.-Luth. Friedensbote", only a little bit different, because it should be proved in it that there is nothing wrong with the Bible and that Christianity does not fit into our time anymore and cannot hold up in the long run; and this should be proved in the planned magazine so hair-trigger and hair-sharp that every reasonable person would have to see it and would have to clap his hands with joy. In order that they could discuss the matter thoroughly beforehand, however, the three had ordered themselves to M., for each lived far away from the other.

The cleverest among them, the doctor of philosophy K...., had set out a little earlier than the others. He wanted to see all kinds of art collections and works of art on the way, of which he was a great friend and even a connoisseur. Saturday evening he arrived in L.; there he wanted to stay because of the works of art. Sunday morning he looked out the window and saw people going to church, yes many people! He accidentally learns that this

He says that it is precisely the church in which the beautiful, famous altarpiece can be seen, for the sake of which he came to L. in the first place. He gets dressed, and as soon as he notices that the sermon, which would only have bored him, is over, he immediately hurries over. Until the people go out, he looks at the columns and stone ornaments and little men, and so, with his hands behind his back, his head high in the air, and his eyes turned to the left and to the right, he comes closer and closer to the altar. Suddenly the organ is playing again and he notices to his annoyance that communion is still being held. But he gets a grip on himself and thinks: "Well, that belongs to the beautiful altarpiece, the communion is also something picturesque and the organ sound something solemn, so I enjoy it all the more. For the art hunters are really foolish comrades. So he goes freely to the altar, stands straight opposite it and looks at the altarpiece, while the others step in devotion to the table of the Lord. The altarpiece is too beautiful, he is completely absorbed in it. Suddenly the words come to him: "Take and eat, this is the true body of your Lord and Savior Jesus Christ, given in death for all your sins. He strengthens, comforts and sustains you in true faith for eternal life", which penetrate his ears and heart, so that he must turn his eyes away from the image to the holy action, and it is as if the bent old man himself, as if transfigured by the kindness of the Lord, turned his whole love and blessedness to his beloved confessors in the enjoyment of the holy meal. At the same time the song is sung:

My JEsu I will not leave, Because He gave Himself for me, So my duty requires to stick to Him Velcro-wise 2c. 2c.

The song is well known to the doctor. He learned it in his youth. It makes him feel good and woeful, the glorious song takes such hold of his heart that he joins in now and then and finally has to sing along completely. And how now the last verse comes:

I will not let Jesus go from me, I will stay by His side forever. Christ lets me for and for lead To the brooks of life -

he trembles and heaves, the tears run down his cheeks. "Christ leaves me for and for" rings again and again in his heart. Bowed down, he leaves the church. On the way, the words "Saul, Saul, why are you persecuting me?" keep coming into his mind and onto his tongue, so that they almost have to be spoken aloud. When he is back in his room, one saying after another comes to him (for he knows the Scripture *tvohl*). "Today, if you hear my voice, do not harden your hearts. - Come unto me, all ye that labor and are heavy laden, and I will give you rest. - I am the way, the truth, and the life." - This calms his heart again and gives him an inkling of the peace of God, of which he could never have imagined before. But now he cannot help himself, he must have a Bible; he rings and desires a Bible from the host. With ravenous hunger he reads in the book, which he had previously only looked at in order to master and criticize it. That is why he feels as if he is reading everything for the first time, everything is new to him! - And again and again he must read the words: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and have supper with him, and he with me.

Then he no longer resists and prostrates himself, exclaiming with joy and bliss: "Yes, Lord, great Savior of the world, I will hear your voice!" And as he prays, God's peace fills his heart and he understands the word of this peace, which is higher than all men's understanding.

However, nothing came of the meeting in M. and of the magazine that was supposed to help abolish Christianity, because the "smartest" of the three had become a "fool", i.e. a wise man, and a snorting Saul had become a humble Paul.

Would that many art hunters would make such art journeys and become masters in the art that has cured the doctor of philosophy for time and eternity.

(Elf. Messenger of Peace.)

A world prophet put on notice by the world itself.

The "Lutheran Messenger of Peace from Alsace-Lorraine" of June 17 reports the following: In Jena there is a Professor Häckel who teaches natural history and is a chief apostle for the doctrine of man's descent from apes. He is considered a star of the first magnitude in the sky of the liberals, and also the Strasbourg gentlemen Leblois, Gerold, etc. borrow the hazel stick from him, if they want to give the Bible one. One of his admirers, a German prince, gave him money last year to travel to Ceylon, the home of the monkeys, and to study there the customs and traditions of his ancestors. Now, on May 27, the Society of Naturalists at Frankfurt celebrated its annual festival. One of the main speakers declared in the presence of many scholars from far away that "Häckel, through unreliability and falsification of facts, has lost the high esteem he gained through earlier work, and even those who judge most mildly deny him the right to enter the circle of serious researchers as an equal". - Thus the assembly of scholars at Frankfurt a. M., which is nothing less than orthodox! Does not the reader see all the half-scholarly followers of Häckel tumbling down from their stilts on which they boasted in front of the crowd? Now they lie in the mire, who believed the professor Häckel because they were too proud to believe in the Bible.

Price of a Bible before the Reformation in the Middle Ages.

In the thirteenth century, as a new French book proves, a Latin Bible cost 800 francs; in the fourteenth century, a French Bible cost 1725 francs; in the fifteenth century, the Mainz Bible cost 450 francs.

Ordinations and introductions.

By order of the honorable Mr. President Niemann, Candidate R. F. Kunsckick was ordained and inducted by the undersigned on the 26th Sunday

nack Trin. in the Zion Parish at Leslie, Van Wert Co. G. F. C. See meyer.

Address: Rev. R. R. Ruu^kwk,

Reslie, Vuu Oo., O.

On the 25th Sunday nack Trin. candidate C. G. Sckröder, appointed traveling preacher for northwest Ne- braska, was ordained in Jmmanuels congregation in Buffalo County by order of Praeses Hilgendorf.

A. Baumhöfener.

Address: Rev. 6. 6. Seüroeüer, Oräu Islsuc, Rebr.

(Delayed.)

In accordance with the order received, Candidate H. Mießler was ordained and inducted on the 19th Sunday after Trinity in Columbus, Nebr. Since Mr. R. Fischer did not have time for this because of the synod meeting at his place, the undersigned did this for him.

A. Hoftus.

Address: Rov. Il. Lliessler, Columbus Ulatte 6o., Uebr.

At the request of the honorable Mr. Praeses Crämer, Mr. U. F. W. Heinke was installed in his congregation at Bauer, Iowa, on the 26th Sunday after Trin. by the undersigned.

I. Deckmann.

Mr. I'. C. L. Janzow was installed in office on the 23rd Sunday after Trin. at Bethlehem Parish, New Bremen, North St. Louis, Mo., tm behalf of the Presidency Western District, assisted by Mr. P. C. C. E. Brandt, by the undersigned. Geo. Link.

Address: Rev. O. I>.
3613 14. 131V 8tr., 8t. Huis, Llo.

On the 26th Sunday after Trin. Candidate R. P. Budach was ordained by order of the Honorable President of the Iowa District in Trinity Parish at Luverne, Kossuth Co, Iowa, and was installed in his office there, and in the parish in Humboldt County, byC . F. W. Maa ß.

Address: Rev. R. ?. Lu^acv,

Lox 22, luverne, xossutv 6o., lorva.

By order of Mr. President Wunder, Pastor G. A. Müller of Kankakee was installed on the 27th Sunday after Trin in Schaumburg, Ill. E. Röder.

Address: Rev. 6. llueUer,

8odaumburA, 6ook 6o., Ill.

Church dedications.

On the 22nd Sunday after Trinity, the First Lutheran Zion Parish at Wayside, Brown Co., Wis. dedicated its new church (a 34X78 brick building with an altar niche and a 100-foot tower in front) to the service of the Triune God. Preaching in the morning were I???. Keller and Georgn, in the afternoon Mr. U. I. H. Jox. The gentlemen UU. Töpel, Röck, Keibel and Sagehorn with their congregations joined in our joy.

Ms. Schneider.

On the 25th Sunday after Trinity, the Lutheran Jmma- nuels congregation near Uankton, Dankten County, Dakota, dedicated their little church (20X30 feet) to the service of the Lord. Fcst preachers were MrE. F. Welcher and undersigned.

G. Numsch.

On the 26th Sunday after Trin. the new Lutheran Church in Lunenburg, Freedom Township, Henry Co., O., was dedicated to the service of the Holy Trinity. Festive preachers were G. Reichhardt and A. Detzer. L. Dulitz.

Mission Festivals.

On the 19th Sunday after Trinity, the branch congregation of the undersigned at Woodland, Ind. celebrated a mission feast with the participation of many members from the neighboring congregations. ?. Heid and the undersigned preached. The collection, intended for inner mission and for the congregation in South Bend, amounted to K67.00.

H. Schlesselmann.

On the 24th Sunday after Trinity, the Bethlehem Lutheran congregation at William Penn, Texas, celebrated its annual mission festival. The festival preachers were Messrs. Uk. A. Wilder and C. Sierks. The collection taken for the inner mission in Texas was \$26.25. P. Klindworth.

(Delayed.)

On the 16th Sunday after Trinity, the congregations in Columbus, Jonesville and Seymour, Ind. celebrated a mission feast at the latter place in very unfavorable weather. The preachers wereA. Trautmann and R. Eirich, the latter in English. Collection: K59.00. Ph. Schmidt.

Suspension.

Since Pastor H. Grätzel, despite all the patience he has shown and despite all the admonition and instruction of his brothers in office, as well as from the Honorable Vice-President and from my side, persists in his errors:

From the ability of the natural man;

From conversion to God;

Of faith as a rule of election;

From the electoral council that this is the general council, which is also called the general council of grace, -

Since he further believes, teaches and confesses the right, pure doctrine of the divine word and the confessions of the Evangelical Lutheran Church, as the honorable Synod of Missouri, Ohio a. St., in all the points mentioned, scolds false doctrines, even after he admitted in my last conversation with him: "False teachers you are not then".

Since he promised at this very conversation to write to Dr. Walther to find out from him whether what I told him was also his teaching, but now turns it around as if he had promised to write to him in order to admonish him -.

Since he caused his congregation, or helped it, first to ask for a year's time for reflection, and then to pass judgment, but now, after scarcely three months, urged it to break away from the venerable Synod of Missouri, Ohio, &c. -

Since he finally did not have enough insight to realize that he should have left a synod long ago, whose doctrine he exclaims to be false doctrine, whose teachers he blasphemes partly as seducers, partly as thoughtless yes-brethren: so I must of necessity wait from my office, and

Pastor H. Grätzel

hereby suspend as a false teacher and deceitful man from the membership of the honorable Synod of Missouri, Ohio, &c., until he shall receive his sentence from the next Synod at its sessions, before which Synod I shall lay his cause, or until he shall be converted from his errors in doctrine and from his faithlessness in the above-mentioned matters to the truth and to hearty repentance, which God by great grace grant him. Amen.

J. P. Beyer,

d. Z. President of the Eastern District.

Brooklyn, November 14, 1883.

Confession and recantation.

The undersigned hereby confess before the whole Church of God that they have grievously offended the same by adhering to the Pastor I. R. Lauritzen even longer after he had revealed himself to be thoroughly dishonest. We are especially sorry and very repentant that we shared in other people's sins by letting J. R. Lauritzen use our names in two invectives against the officials of the honorable Missouri Synod of the Michigan District, as well as against several pastors and members of the congregation here, who protested and testified against Lauritzen's obvious dishonesty, in order to confirm his invectives, lies and slander.

We revoke as untrue those diatribes which he drew up and sent out everywhere: 1.) the circular which he sent out in 1879 to refute certain proceedings concerning him at the Synod assembled in Detroit of the same year; 2.) that poisonous diatribe and falsehood of 1880: "How two congregations defend their pastor"; as neither the first nor the last was presented to the congregation before its publication.

Finally, we also confess that we participated in Lauritzen's sins by helping to push out some members of our congregation.

We are sorry for all this and ask for forgiveness.

Signed on behalf of the municipality

their Board of Directors:

Albert Wienert. Karl Misch.

Karl Hochlüttnis. Karl Mischnitz.

Port Huron, Mich, October 1, 1883.

Conference display.

Concordia teachers' conference Dec. 27, 28 and 29 in Cleveland, west side. Register 14 days in advance with F. Rech- lin, No. 11 Wäret 8tr. H. Hölder.

Incoming to the Coffee of the Illinois District:-

For the synodal treasury: from? Heinemann's congregation at Okawville K10.15. Neformation festival collections: from? Traub's congregation at Peoria 15.86. ? Gross's comm. in Harlem 11.15 (half). ? Bartling's comm. in Chicago 30.00. ? Ramelow's congregation in Elk Grove 9.27. Communion collections: from? Heumann's congregation in Farina 4.33. ? Free's parish in Champaign 6.00. ? Flacksbart's congregation in Dorsey 2.00. By ? Gruber in Bethlehem coll. on Sept. 19 4.35 & on Luther anniversary 19.50. ? Rade's parish at Uorkville 13.44. ? Strieter's parish in Proviso 22.00. XSumma \$148.05.)

To the new building in St. Louis: ? Gruber's congregation in Bethlehem 21.00. By ? Knief in Golden 5.00. Collection at the Luther Jubilee of ? Schmidt's parish in Freeport 11.76. ? Brunn's parish in Strasburg 1st broadcast 32.00. By ? Brewer in Brecher 7.45. By ? Succop in Chicago from F. Zierk 10.00. By ? Frederking coll. at Lutherjubilee from Gem. at Goodfarm near Dwight 10.00. ? Nordens Gem. at Hinckley 10.30. By ? Mangelsdorf near Geneseo by members of sr. Gem. 27.75. By ? Blanken in Buckley by Gliedern sr. Gem. 7.00. Coll. at Luther Jubilee by ? Grafs Gem. at Blue Point 11.80. Coll. by ? Liebes Gem. at Wine Hill 13.30. (p. \$167.36.)

For Jewish mission: By W. F. Wäscher in Cham- paign "from the Young People's Association" 5.00. By ? Streckfuß in Chicago by Aug. Reichow 4.00. (p. H9.00.)

For Negro mission in Little Rock, Ark.: By ? Stretchfoot in Cbicago by Aug. Reichow 4.00.

For Negro Mission: By Lebrer Runner from the Gem. in Schaumburg 10.00. By Lebrer Holtmann in Red Bud from H. Burgdorf .50. Emilie Burgdorf .20. Lydia Burgdorf .10. (S. \$10.80.)

For poor students in St. Louis: part of coll. at Lutber Jubilee of ? Bergen's parish in Prairie Town 16.00. ? Wolbreck's parish at Okawville, Harvest Festival coll. for Chr. Dietz, 17.00. By ? Miracles in Chicago, wedding coll. at W. Redieske for Joh. Meyer, 10.00. (p. K43.00.)

To the household in Springfield: Durck I. Lunow from?. Lewerenz' congreg. in Effingham: communion coll. 7.30, coll. on Luther anniversary 10.70 and by Mrs. Tjardes, thank offering for happ. Childbirth, 1.00. By ?. Heumann in Farina, ges. at Fr. Gallmeyer's hock time, 11.00. Coll. at Luther Jubilee by ?. Bruns Gem. in Strasburg 18.70. By ?. Streckfuß in Chicago from August Reichow 5.00. By ?. Knief in Golden by Witwe Heincke .50, E. Weerts 1.00. ?. Schieferdeckers Gem. in Neu-Gehlenbeck, collection on Luther anniversary, 26.00. (p. K81.20.)

For poor students in Springfield: Through ?. Miracles in Chicago by Widow L. 1.00, proceeds of the "Sickmann-Werfelmannscken Legacy" 10.00. Luther Jubilee collections: ?. Krebs' Gem. in Aurora 15.00 (half) u. by ?. Bergen in Prairie Town 16.00 (part). By ?. Grüber in Bethlehem, ges. at W. Zahnnow's Hockzeit for Aug. Mundt, 2.70. By teacher Läufer of the Gem. in Schaumburg for Mauff 10.00. Teacher G. A. Albers' pupil in Danville for Witte 2.75. Durck ?. Engelbrecht in Chicago from Jungfr. Verein for Lugenheim 15.00 and from Job. B. for L. Beutlin 15.00. By ?. Wagner there from the Young People's Association for D. Koscke 34.00. ?. Müller's congregation in Kankakee for C. Huber 15.00. (p. K136.45.)

To the household in Addison: By?. Stretchfoot in Chicago by Aug. Reickow 5.00.

For poor students in Addison: Through ?. Miracle in Chicago from widow L. 1.00. Durck teacher runner, half of the coll. on Lutberjubiläum from the Gemm. in Schaumburg u. Rodenberg, 17.40. Half of the coll. on Lutberjubiläum from ?. Krebs' Gem. in Aurora 15.00. By ?. Bergen in Prairie Town, part of coll. at Luther Jubilee, 16.00. (p. K49.40.)

For the Progymnasium in Milwaukee: Durck ?. Meyer, "Beckengel" from the congregation in Osnabrück 20.00. Collections at the Lutherjubiläum: from the congregation in Addison 44.01 (Hä.fie), ?. Bartling's parish in Chicago 84.15, ?. Ponitz's Gem. in Sigel 6.50, durck Lebrer Läufer of the Gemm. in Schaumburg and Rodenberg 17.40 (half), durck ?. Frücktenicht from the communities in Elgin, Dundee, Algonquin & Huntley 84.81, durck ?. Merbitz of the commons at Beardstown, Arenzville and Meredosia 15.30 (JH), by ?. Blanken's gem. in Buckley 13.00, by ?. F. Detzer's Gem. in Niles Cer?re 18.05. Durck ?. Brewer in Brecher, Coll. of Gem. 15.87, from H. Tegtmeyer 5.00. For the building fund: from ?. Loßners Gem. in Lake Zurich 10 90. ?. Wolbrecht near Okawville, thank offering for recovery, 50.00. ?. Rabe's congregation near Uorkville 9.44. From Chicago. Collections at Lutber Jubilee: from ?. Wunders Gem. 69.00, ?. Ne nkes Gem. 64.00, ?. Lockner's Gem. 54.70. ?. Wagner's gem. 101.25, ?. Succop's parish 54.00, ?. Streckfuß's parish 29.15 Durck ?. Streckfuß's. of Aug. Ne ckow 5.00. ?. Holiday comm. in Colehour 6 00. ?. Great comm. in Hartem 49.25. Durck ?. Ramelow in Elk Grove, coll. on Luther Jubilee 12.55 & house collection. 1st Sdg., 18.00. For salaries of professors: of ?. Höltsers Gem. in Cbicago 31.00. Durck ?. Engelbrecht that. from sr. Gem. 29.50, from Joh. Rohn 1.00, Mrs. Helms .50. durck ?. Noack for the building fund from the community in Dalton 15.45 u. from the community in Lansing 8.55. (S. K946.33.)

For poor students in Milwaukee: Through ?. Beraen in Prairie Town, part of the coll. at Luther Jubilee for ?. Röschs Sökne, 25.00.

For ?. M. Wyneken: Durck ?. Brunn in Strasburg by F. Döring 1.00.

For ?. F. Brunn in Steeden: By ?. Brunn in Strasburg by F. Döring 1.00.

For the widow's fund: contribution of ?. Drögemüller for 1883 4.00 u. Reformationsfcstkoß. sr. Gem. 6.34. Contribution from ?. Knief tn Golden 3.00 u. of s. Gem. 8.00. By ?. Brunn, "Ueberschuß der Abendmahlskoll." from Sbelbyville congregation, 2.00. Reformation Festival collection from ?. Schieferdecker's congregation in Neu Gehlenbeck, 6.40. (p. K29.74.)

For traveling preachers in Minnesota: by ?. Heyer in Jefferson by Father Möller 1.00.

For inner mission: John Martin in Smethport, Pa. 5.00. ?. Baumgart's Gem. in Darmstadt 4.40. Durck ?. Miracles in Chicago by widow L. 1.00. Gcm. in Addison, half of coll. at Luther Jubilee, 44.00. By ?. Grüber in Bethlehem by Mrs. Job. Wolf 1.00. harvest festival coll. by ?. Flaxbaris Gem. in Dorsev 4.15. Communion coll. of ?.

Siebrandt's parish at Plainfield for traveling preachers 3.70. Mission festival coll. of ?. Wegener's congreg. at Dietrich 25 50. from I. N. RaitheI at Chicago for traveling preacher 100.00. (S. -H188 75.)

For the deaf and dumb: ?. Drögemüllers Scküler in Arenzville 2.36. By ?. Streckfuß in Chicago by Aug. Reichow 4.00. By ?. Merbitz, a third of the coll. at Luther Jubilee from the Gemm. in Beardstown, Arenzville & Meredosia, 15.30. Durck ?. Love in Wine Hill by Sophie Richelman.50. (p. K22.16.)

For the orphanage bet St. Louis: ?. Flacksbart's students in Dorsev 4.65. Half of the harvest collection of ?. Brunn's parish in Strasburg 8.15. Durck ?. Merbitz, one-third of Luther Jubilee coll. from congregations in Beardstown, Arenzville & Meredosia, 15.30. Reformation Festival coll. from ?. Buszins Gem. in Meredosia 8 90th Durck teacher Holtmann in Red Bud by Heinr. Burgdorf .50th Durck ?. Love in Wine Hill, Hockzeitskoll. at Fritz Meierhoff, 11.35, by Sophie Richelman.50. (p. K49.35.)

For student orphans from Addison: Durck?. Bartling in Cbicago by Miss Anna Fehniger 1.00. By ?. Succop das. by Friederika Landgraf 2.00. By the students in the west district of the comm. in Addison 5.46. (S. K8.46.)

For the church building in Dresden, Saxony: By ?. Drögemüller in Arenzville by N. N. 1.00. ?. Wagner's Gem. in Chicago 22.75. By ?. Große in Hartem by Emil Will 2.00. By ?. Cämmerer in Chandlerv lle, coll. on Luther anniversary, 7.00. ?. Meyers Gem. in Osnabrück 3.00. (p. P35.75.)

For the comm. in Rochester, Minn: ?. Bangerters Gem. in Peoria 13.00. By ?. Reinke in Cbicago by Mrs. Schoenfeld .50 & by Mrs. Zipperer .50. I. N. RaitheI in Chicago 60.00. (S. K74.00.)

Addison, Ill, Nov. 17, '83, H. Bartling, Treasurer.

Revenue to the Eastern District treasury:

For the synod treasury: From the congregation in Long Green K5.11. I. Trapp Sr. 2.00. St. Andrew's congreg. in Buffalo 8.00. (S. P15.11.)

For the widow's fund: Gem. in Bayonne 7.50. I. Trapp sen. 2.00.

For Jewish Mission: By Treasurer Schmalzriedt 38.12. A. H. in Port Rickmond 1.00. Durck ?. H. Hanser by E. Burmann .50. mission festival coll. in Accident 9.00. St. Luke's congregation in Denny 2.00. Zion congregation in Summit .75. H. Horst by?. Stürken 2.00. mission festival coll. of the Trinity and Andrew congregations in Buffalo 20.00. (p. H73.37.)

For inner mission: Wm. Marcus through ?. Wambsganß 1.00. Cong. in Danbury 7.75. H. Sckäfer through ?. König 5.00. Durck ?. Schröder 2 25. congregation at Basswood Hill 5.00. I. Trapp Sr. 2.00. mission festival coll. at Accident 36.00. Jmm. congregation at Baltimore 62.52. (S. K121.52.)

For heathen mission: H. Schäfer through ?. King 5.00. St. LukaSgcm. in Denny 3.00.

For Negro Mission: Basswood Hill congreg. 5.00. Mission Fest coll. in Accident 9.00. St. Luke's congreg. in Denny 3.00. (S. \$17.00.)

For mission in Erie: I. Trapp Sr. 2.00. Mission feast coll. of the Trinity & Andrew congregation in Buffalo 40.00. (S. H42.00.)

ForEmigr.Mission in Baltimore: I. Trapp sen. 2.00. Mission Festival Coll. of Dreteinigk. - and Andreasgem. in Buffalo 7.00.

For college maintenance: comm. in New Uork 13.50. I. Trapp Sr. 2.00.

For the orphanage near Boston: Congreg. in Ellicottsville 3.00. I. Trapp Sr. 2.00. By ?. Stürken by Mrs. Treide 2.00. L. W. 9.00. H. Horst 2.00, thank offering by Mrs. Brandt 2 00, by Mrs. Garbade 1.00. (S- \$21.00.)

For the deaf and dumb: N. N. through ?. Wilkelm 2.00. Zionsgem. in Sumnnt 1.00. St. Lukasgem. in Denny 2.00. (S. K5 00.)

For the building fund: G. Wamhoff in Pittsburgh 25.00. By ?. King nachlr. 6.00. St. Paulsgem. in Baltimore, 3rd Sdg., 150.00. Jmmanuelsgem. in Baltimore, 6th Sendg., 177.00. Durck ?- Senne nachtr. 5.00. (S. K363.00.)

For the travel preachers: N. N. durck ?. Fick 1.00. Through ?. Hanser by I. Eckhardt in Re sterstown 5.00. By the same by E. Burman .50. (p. H6 50.)

For poor and sick pastors: I. Trapp Sr. 2.00.

For M a con City congreg. mo.: St. Jokannis congreg. in Williamsburg 15.34.

For congregations in Stillwater, Minn: St. Luke's congreg. in Denny 5.00. Zion's congreg. in Summit 1.50.

For the community in Planitz: By treasurer Schmalzriedt 2.15.

For the German Free Church: Gem. in College Point 6.00.

For congreg. in Columbus: St. Luke's congreg. in Denny 5.00. Zion's congreg. in Summit 1.50.

For the progymnasium in New Dork: I. Trapp sen. 2.00. H. Horst by ?. Stürken 2.00.

For poor students in St. Louis: Gem. in Ellicottsville for E. Böse 5 00. By Jakob Koch from the women Koch, Gender, Ratichki, Wiedmann, Helw g,

Reiz, Sommer for Th. O. Engelder 13.00. I. Trapp Sr. 2.00. H. Horst by ?. Stürken 2.00. (p. \$22 00.)

For poor students in Addison: Gem. in Port Richmond for A. Fr cke 50 00.

For poor students in Springfield: H. Horst by ?. Stürken 2.00.

For poor students: Hockzeitskoll. at John Hoffman" in Bayonne 7.55. St. Lukasgem. in Denny 2.00. (Summa P9.55.)

For poor Sck students in Fort Wayne: Women's Club in New Dort for Merz 10.00, for Drees 10.00. Wedding coll. at G. Weingel for Otto Gräßer 7.25. (p. \$27.25.)

Correction.

H)however, page 103 of the "Lutheran" receipted K6 00 for the progymnasium in New Uork are from the Gem. in Ellicottsville, nods in Asbford.
New Dork, October 6, 1883. i. Birkner, Treasurer.

Revenue to the Western District's coffers:

For the synodal treasury: From?. Wangerin's congregation in St. Louis H30.00. ?. Schülke's congregation in Palmyra 5.00. ?. Hanser's congregation in St. Louis 9.75. ?. Germann's church at Fort Smith 11.00. ?. Biltz's parish in Concordia 25.00. (p. H80.75.)

For the college building in St. Louis: Collections at the Jubilee: In Trinity Church in St. Louis at the community service 143.75. ? Hanser's congregation in St. Louis 125.34. ?. Left's congregation in St. Louis 78.75. ?. Grimm's congregation in Washington 20.00. ?. Pennekamp's congregation at New Wells 22.00. ?. F. Pennekamp's church in Topeka 21.50. ?. Schülke's congregation in Palmyra 12.04. ?. Müller's parish in Wellsville 10.10. ?. Janzow's parish in St. Louis 101.80. ?. Grupes' parish in Eisleben 5.00. ?. F. Nützel's church in West Ely 13.00. ?. Michels' Gem. in New Haven 7.50. ?. Heyne's Gem. in Lake Creek 15.00. ?. Vettters Gcm. at Osage Bluff 5.50. ?. Willes Gem. in Concordia 15.70. ?. Obermeyer's comm. at Little Rock 32.50. Comm. at Frohna 10.50. ?. Rosckke's congregation in Pierce City 31.06. ?. Biltz's parish in Concordia 25.00. ?. Matuschka's parish in New Welle 27.00, ?. Griebel's congreg. in California 6.10. ?. Nethings Parish in Lincoln 13.00.

Deposited:

From?. Janzow's Gem. in St. Louis, 6. z., 64.00. ?. Left's community in St. Louis, 6th line, 200.00. ?. Köstering's parish in Altenburg, 5th line, 30.85. ?. Vetter's parish of Osage Bluff, 1.50. ?. Willes' parish in Concordia 4.50. ?. Hanser's comm. in St. Louis, 14. p., 65 00. H. D. Bruns through ?. Biltz in Concordia, 1 share, 5.00. (S. KIH3.99.)

For inner mission in the West: ?. Grimms Gem. in i Washington 7.00. Mrs. Hommert through Mr. Hörmann 1.00.

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L. Hüschens Gem. in Drake 8.25. By L. Birkner from Mrs. Herzinger in Gordonville 5.00. By L. Biltz from Widow Niemann in Concordia 1.00, from N. N. Thank offering 1.00. (S. -23.25.)

For Jewish mission: Mrs. B. B. through ? Cousin 1.00. L. Nethings Gem. in Lincoln 5.00.

For Emigrant Mission: Frohna congregation through Mr. Weinhold 8.10. L. Netbing's Lincoln congregation 4.00.

For widow's fund: W. Waltke by L. Brandt in St. Louis 5.00. Thank offering by H. Uphoff by L. Michels in New Haven 5.00. L. Nützet in West Ely 5.00.

For schul construction in Kansas City: Gem. in Iron Mountain by Mr. Sklie 4.70. L. Brandt's Gem. in St. Louis 15.25. L. Schuff's Jmm. Gem. in Lockwood 5.00. K. Umbach's Gem. in Prairie City 5.50. L. Heyne's Gem. in Lake Creek 7.00. L. Biltz's Gem. in Concordia 25.00. L. Rosckke's Gem. in Pierce City 7.20. L. Matuschka's Gem. in New Mile 12.00. P. Füllmg's Gem. in Feuersville 4.00. P. Nething's Gem. in Lincoln 10.00. (p. -95.65.)

For the Rochester congregation: Mrs. N. N. by L. Wangerin in St. Louis 5.00. Mrs. Wülfekötter by L. Matuschka in New Meile 1.00.

For the congregation in Utica: Mrs. N. N. by L. Wangerin in St. Louis 5.00.

For Fr. Huebener's congregation in Dresden: L. Grimm's congregation in Washington 10 a.m. L. Jehu's congregation in Kansas City (Jubilee festival collection) 1 p.m. Fr. Nething's congregation in Lincoln 5 p.m. (S. -28 a.m.)

For the Saxon Free Church: Fr. Spehr's congregation in Appleton 4.00.

For the Macon community: Durck Treasurer Bartling 6.48.

For orphanage near St. Louis: P. Michels' Gem. in New Haven, Harvest Fest. coll., 5.50.

Berichtigung.

In my last report read: L. Lehmann's parish 3.35 instead of "3.75" (for the St. Louis budget?).

St. Louis, Nov. 24, 1883. H. H. Meyer, Treasurer.

1328 N. Larkel 8lr.

Received for our household: From P. Wichmann's parish in Freistadt from: W. Witt 1 sack of potatoes, A. Lemke 1 p. do., K. Lemke 1 p. do., 1 p. flour, H. Lemke 1 p. potatoes, 1 bush. Apples, G. Frenz S. flour, S. potatoes, I. Gierack 1 S. do., A. Gierach 1 S. do., Joh. Gierach 1 p. cabbage & turnips, Chr. Gierach 1 p. apples, 1 p. flour, W. Pieck 1 p. potatoes, K. Wedisch 1 p. turnips & cabbage, E. Schneider 1 p. potatoes, 1 p. flour, 1 pot lard, Fr. Bruß 1 p. potatoes & onions, Fr. Frenz 1 p. potatoes, F. Groth 1 p. do, 1 p. flour Franz Bellin 1 p. do., Aug. Ernst 1 p. do., Aug. Gierach (West.) 1 p. do., I p. potatoes, Bro. Gierach Sr. 1 p. potatoes, 1 p. apples, Beerbaum 2 p. potatoes, Wm. Gierach 1 p. potatoes, 1 p. flour, F. Pipkorn 1 p. potatoes, W. Wild 1 p. do., A. Bruß 1 p. do., 1 roll of butter. From P. Präger's Gem. in Good Hope by: K. Bölke 2 p. potatoes, 1 p. turnips, K. Lemke 1 bush. Potatoes, W. Schwarz 1 bush. Turnips & cabbage, Joh. Janke 1 S. red and white turnips, Fr. Döring 1 Bush. Potatoes, Herm. Kuhphal 1 bush, do., W. Zahling 2 p. potatoes, 1 p. turnips, Witwe Hinz 1 p. potatoes, W. Hackbarth 1 p. do., W. Bölke 1 p. do., W. Schmechdl 1 p. flour, 1 p. cabbage, W. Treichel 1 p. flour, 1 p. potatoes, 1 roll butter, 1 p. red and yellow turnips, Herm. Bölke 1 p. potatoes, 1 roll of butter, Ernst Otting 1 p. potatoes, Fr. Wallschläger 1 p. do., Bölter 1 p. do., Joh. Beerenwald 1 Bush. do. and turnips. Teacher Steuber from P. Sprengeler's parish also rendered outstanding services by collecting these gifts, as did Mr. I. Pritzlaff and Mr. Pockriwky by providing the carts and transporting them. From I. I. Walker in New London 7 p. potatoes. From k. Grotes oberer Gem. in Theresa t carload of flour & butter. From Freistadt also: from G. Klug 1 p. flour, 1 p. beets, K. Schössow 1 p. potatoes, Joh. Hilgendorf 1 p. do., 1 p. flour, L. Maas 1 p. potatoes, H. Klug sen. 1 p. do., John Ramthun Bush. Onions, Paul Radne 1 p. flour, G. Hilgendorf, 1 p. do. From P. Präger's comm. of: Herm. Beerenwald 1 p. potatoes. From P. Markworth's Gemm.: firstlings of the jubilee blessing: 1 box of butter. From his Gem. to Schröders Corner 1t pb. butter, to Wolf River 27 pb. do., in Caledonia 50 pb. do., from Mrs. Schülke .25 for freight. For poor pupils from Mrs. I. Pritzlaff 6 quilts.

Milwaukee, Nov. 22, 1883.

H. H. Schröter.

For the Lutheran Orphanage near St. Louis, Mo., received since Sept. 8: By P. I. Biltz -1.00. From the Women's Association in P. Wartens' parish 6 Comforts, 11 sheets, 3 dresses, 9 shirts; from Mrs. Karau and Mrs. Lydia Dorn se 1 Comfort; Mrs. Stolle 3 sheets; Mrs. Schulte 18 Ud. calico; Christian Dorn S. coffee. From P. O. Hanser's congregation: by Brockmeier 7.70, by Hänichen 4.50. From the Jmm. district: by Wilhardt 1.25. From the Kreuz- Distr. by Lehrer Körner 4.00. From the Zions-distr. by Göhmman 4.00. From Miss Gieseke in Carlinville, Ills. thank offering for recovery from serious illness, 3.00. By k. Quehl in Minnesota, ges. in Christian teachings sr. Commun. 3.50. Collect on E. Brunkes infant baptism in Cape Girardeau, Mo., 3.50. By M. I. Timenstein, surplus from 4th Jnli young people's festival in St. Louis, 360.85. Coll. on I. Fischer's wedding in New Wells, Mo., 8.00. From N. N. as first fruits of new harvest by Fr. Polack in Uniontown, Mo., 1.00. From missionary treasury of U. Cämmerer's congregation in Humboldt, Kans. 8.40. From Christus-Gem. in St. Louis by Dopp 8.20. From Bethlehem's-Gem. in St. Louis by Hörmann 4.00. From Mrs. Kopitz in St. Louis 1.00. From Jmm.-Distr. in St. Loins by Günther 5.70. From Heinr. Niebrügge in Des Peres, Mo. 3 sacks of apples & 1. s. potatoes. From Mrs. Hömann in St. Louis, 1 lot of tr. clothing. From Mrs. H. by k. Scholz in Carroll Co, Mon. .25. From N. N. by P. Albrecht iu Salem, Mon, 2.00. From Chr. Strecker in St. Louis one lot of Dry Goods, worth 5.00. Coll. on a festivity at W. Deppermann's in Lvon, Mon, 5.15. Thanksgiving coll. of the comm. P. Meyers in Bielefeld, Mon, 22.50. From the Women's Club.

Stockings. From the Dreieinigkeits-Distr. by Senf 9.50, by Brockmeier 3.10. From the Christus-Gem. in St. Louis by Dopp 6.20. From the Zions-Distr. by Gehner 8.70, by Beiberwieden 40.00, by Göhmman 5.00 and Koll. on H. Schä- perkötters silver wedding 35.85. From the Bethlehem congregation in St. Louis by Hörmann 7.00. From the Kreuz-Distr. by teacher Körner 3.00, by Schumann 25.50. From the Jmm. Distr. durck Huning 6.40. From Goehring <L Palisck in Frohna, Mo., 2 gall. Lard, 3 sides of bacon, 2 bush. tr. fruit & bush. Hazelnuts. From New Wave, Wo., by Geo. Weinrich 2.00. Fr. Hensiek 5 gall. Apple Butter. From Mrs. Böttcher in Dorsey, Ill, 2 dresses, 2 aprons, 1 coat & 7 pr. stockings, from F. Schwartz L Bro. 8 barrels flour.

Received by P. C. C. E. Brandt: From Mr. Zelz- mann 2 Pr. boys' shoes; through L. Weseloh from Mrs. Wagner 5.00; from Dr. Lohmann 1.00; from Bro. Lindwedel 1.00; through L. Proft from Andr. Kirchner 1.00; by teacher Leubner in Serbin, Tex. 5.00; from sr. Gem. by Birnbaum, Kopp, Schütter u. Wessel 25.00; from the worthy sewing association sr. Gem. a sewing machine for 35.00 and 7 sheets; on Mr. Fienups child baptism coll. for wool. Blankets 9.45; also from Mr. H. Schä- perkötter 5.00; also through L. Bartels from Mrs. Höhle 3.00; from Mrs. L. A. M. Meyer 6) Ad. Kattun; by Mrs. Lütjen 2 Ad. Kattun and 2) Pfd. wool; from the läbblichen Frauenverein ter Zionsgem. dabier 14 quilts, 6 children's clothes, 7 Waists, from Mr. W. Waltke 5 sack soap; from Mr. I. Göner 2 boxes of soap; from Mr. D. Hüttemann 1 box of soap; by L. Deme- tro from sr. Jmm.-Gem. 6.00; by L. Richter from s. pupils on G. Offenschmidt's birthday .50 and from Martin Bates 2.00; by L. Maße from sr. Gem. 10.00; by L. F. Rohlfing from Pauline & Math. Gieselmann 3.25; by L. E. Jehn from Josephine Steller and Louie Rodewold .50 each; by L. I. P. Fackler from N. N., thank offering for blessed birthday, 1.00, by sr. Gem. 9.70; by teacher E. Leubner from Mr. Mich. Schulz from the piggy bank of his 3 children, 3.00; by P. Spehr, first offering of the Women's Association, sr. Gem., 5.00; from Mr. A. I. Halstrom here 5 quilts, 1 piece of cloth for towels, 28 maid collars, 8 pr. cuffs, 36 pr. girls' stockings, 24 handkerchiefs, 9 woll. Envelope cloths, 51 sts. calico, 64 ab. Calico, 1 box sewing thread, 1 package yarn, 3 boys' overcoats, 4 boys' skirts, 3 vests, 2 suits, 2 pr. pants, 4 pr. shoes.

Warmly thanking all dear friends in the name of the orphans and wishing God's rich blessing

19, 1883. i. m. Estel, cashier, eor. 3ck <L Rubber 818.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

1. contributions:

From the ?>.: H. Loßner, I. M. Hahn each -5.00, F. W. Schlechte 2.75. From the Chicago Teachers' Conference 22.25.

2. gifts:

From the congregation of L. W. Heinemann 12.50. By L. Schlechte from Mrs. Schröder 3.75, from Mrs. Streck .50. By Mr. Treasurer H. Bartling 96.40 were delivered. (Summa -148.15.)

Chicago, Ill, Oct. 31, 1883. H. Wunder, Treasurer.

For poor students received with heartfelt thanks by Mr. L. Wichmann in Freistadt, Wis. from Mr. A. Bruß (spec. for Stud. Wichmann) -1.00. By Mr. A. Rank in St. Paul, Minn. 2.00. By Mr. Fritz Melzer in Goldendale, W. T., 2.40. By Mr. 1'. Cl. Seuel of the members of the Pickel family at Kilbourn City, Wis. 9.00. By Mr. L. A. Biewend of sr. Congreg. in Boston, Mass. half of the church collection on occasion of the Luther celebration in the amount of 19.00. By Mr. W. Waltke in North St. Louis, Mo. (Lowell) 15.00. By Mr. L. Schaaf in Claremont, Minn. 5.00.

C. F. W. Walther.

Received by Mr. L. H. Koch of the Grand Rapids, Mich. congregation, for Rudolpb Krüger -20.00; by Mr. Kaff. Schmalzriedt for Simon Gempel 13.00, C. Reisig 22.00, F. Prange 12.00; by Mr. L. G. Landgraf in Decatur, Ill, by some members of his Young Men's and Young Women's Society for E. Petzel 15.00; by Mr. L. H. Walker in Uork, Pa. for W. Wellensiek 33.00 (namely from the Sunday School 21.00, from the Women's Society 10.00, from Mr. F. Greimann 2.00). Thanks to the dear donors!

Addison, Nov. 17, 1883.

C. Häntzschel.

The Illinois Central Rail Road Co.

has paid according to their promise for the seminar construction -289.50 (1.00 per sold ticket) to

E. F. W. Meier, Treasurer.

For poor students in Milwaukee: from some young men and maidens of L. Strasen's congregation in Watertown, Wis, -5.00 for Paul Beck.

Many thanks!

E. Hamann.

For the local seminar library

with heartfelt thanks received as an anniversary gift from Mr.

Architect C. H. Griesse in Cleveland, O., a statue of Luther. G.

Received through Mr. G. Krüger from Mr. Aug. Schneider -5.00 for Stud. Trülzsch.

M. Günther.

New printed matter.

Proceedings of the 25th Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1883.

This is an interesting synodal report. In the doctrinal proceedings the important subject is treated: "Our Lord JEsus Christ before His incarnation and His revelation in the Old Testament." It is shown 1. that our HErr JEsus

Christ was before he became man, for he is the eternal Son of God, the true God, and that without this knowledge there is no true knowledge of Christ; 2. that he, with the Father and the Holy Spirit, is the Creator and Sustainer of the world; 3. that he revealed himself personally under special names and appearances in the Old Testament; 4. that he is the person of the holy Trinity who first reveals himself in the Old Testament. 4. that he is the person of the Holy Trinity who first reveals himself in the Old Testament; 5. that it was clearly prophesied that this Lord should become our Savior. The negotiations with the glorious testimonies of Luther place some of the passages of the Old Testament in the bright light. The sermon delivered by the Reverend General Praeses at the opening of the Synod is rightly prefixed to the proceedings, since "it is such an excellent introduction to the doctrinal discussions.

The 98-page report can be obtained from the Concordia publishing house on receipt of 20 cts. G.

For the Christmas party.

1. liturgy for a children's service for the celebration of Holy Christmas, presented by Friedrich Lochner, pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred \$2.50 plus postage.

2. hymns for the "Liturgy for a Children's Service for the Celebration of Holy Christmas", presented by Friedrich Lochner, Pastor. Price: the booklet 10 cts, the dozen \$1.00, the hundred \$7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in family circles, this booklet contains the liturgical chants, as well as the children's, congregational, and choir chants in polyphonic setting in order.

No. 1 and 2 both available from Luth. Concordia-Verlag (M. C. Barthel, Agt.), oor. L4iami 8tr. L Incliana L.ve., 8t. Bcmis, lcko. as well as in L. Volkening, 823 North 4th 8tr., 8t. Bous, Llo.

Christmas greeting. A picture book with 22 pretty illustrations. For dear Christian children. Reading, Pa. Published by the Pilgrim Bookstore. 1883.

The pictures are really pretty. But why the booklet has the title "Wechnachts-Gruß", we can not see. Only the first two songs refer to Christmas, all the following ones make no reference to it and are mostly children's joke songs, some of which are very much in need of a moral to be drawn from them, but lack it when, among other things, the last one closes with the verse: "School is my favorite when it is happily over, and when it says: You little children, today you have a day off. We prefer to praise, and are reluctant to blame, especially the products of such publishers, who have otherwise published so many good things, such as the dear Pilger bookstore. This time, however, we can't help but remember the saying of that world poet: "The best is just good enough for children

Liturgical children's service on Christmas Day at St. Paul's Lutheran Church in Baltimore, Md.

Single 5 cents, the dozen 50 cents, the hundred \$3.00.

Available at B. Holiday.

489 8aratoAL 8tr., Baltimore, Lick.

We have just received from Germany a book published by Mr. H. I. Naumann in Dresden. I. Naumann in Dresden, Germany.

Luther image,

which was taken from an original Cranach painting in the royal picture gallery in Dresden. It is really a beautiful oil color print, depicting Luther in the prime of his life, 15-1/2 by 20 inches, which will soon be available at our Concordia publishing house for the certainly very low price of 40 cents.

W. [Walther]

Changed addresses:

Bev. ck. Trinkleiv, Box 441, Waeo, Texas.

Rev. A. Ickerksl, ZterlinK, Nebr.

Rev. B. Hsinlce, Bauer, Llarlou Oo., lcnva.

Bev. O. ^Vuevsob, ^7bat Obeer, Leolrulr Oo>, lorva.

Rev. A. Beunioks, ^aoLsori, ^VasbtuAtou Oo., ^Vis.

6. O. BeuuiZ, Box 124, Bort 8mitb, ^rlr.

B. keebliu, 11 >Varck 8tr., Olevelauk (^V. 8.), Obio.

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Botsrck at tbs Bost Olüoe at 8t. Bous, Llo., as sseosck-olass mattor.

For this purpose, an insert.

Why should we Lutherans, teachers and listeners, be particularly moved by the Luther celebration that has just passed?

(Conclusion.)

Thirdly, Luther's writings are also an inexhaustible source of comfort; for even to the end, in order to comfort others, God has kept him, after body and soul, office and home, in His wholesome and blessed school of the cross. And in this, according to His educating love and wisdom, He has transferred him from a lower clap to an ever higher one.

Luther himself said, "Bad are the tyrants, worse the heretics, worst of all the false brethren." Luther had plenty of experience of this. He had against him the Emperor Charles V, who put him in eight, and especially the two fanatical papist princes, Duke George of Saxony and Henry of Brunswick, and even Henry VIII, King of England. Then the pope, as heretic and bloodhound at the same time, harassed him with the biting dogs of his school theologians. And on the other side the devil aroused against him the swarm spirits, Zwingli, Ecolampad and others, who mixed reason or spirituality into the words of the Scriptures, as they read, and thus falsified them. Finally, Luther had to make the sad experience with the false brothers, with Karlstadt in the beginning and Agrikola, his temporary house and table companion, towards the end. And with Luther's tender and loving disposition towards his friends and fellow acquaintances at the same time, there is no question that this experience weighed down and saddened his heart more than the pope and the swarming spirits together.

But why did God lead him through the ascending gapes of this school "to the holy cross"? Why did he visit him several times with continuous and partly painful illness and physical complaints? Why did he take two of his three daughters back to him, especially the twelve-year-old godly Magdalena, whom Luther had taken to his father's heart with the deepest love?

First of all, however, in order to keep him, like all his believers and saints, in the state of repentance, faith and godliness,

to kill off the old man more and more and to strengthen the new one. But also so that, after he had absorbed "the comfort of the Scriptures" in abundance, he could comfort other believers in need of comfort and eager for comfort with and according to God's Word.

And indeed, Luther, in the course of his life, which was ordered and guided by God, grew together with the comforting words of the Holy Scriptures in an unusual way through faithful appropriation on the path of outer and inner experience, which also often intertwined in his case.

As Luther was a master in teaching and defense, so he is a father in genuine evangelical consolation before others. It would be difficult to find a later cross-bearer in our church, who is still so practiced in the ways and guidance of God and still so experienced in the Word of God, whose comforting writings reached those of Luther.

Also in this, as in teaching and defense, he is an equal son and faithful successor of St. Paul; for, as the Acts of the Apostles and his letters, especially the second one to the Corinthians, especially ch. 11, 19-33, clearly show, no other apostle has endured so much cross and tribulation for the sake of Christ as this highly pardoned and highly gifted servant of God. It was abundantly fulfilled in him what the Lord Himself said to Anania Apost. 9,16: "I will show him how much he must suffer for my name's sake.

Thus, especially his letters, together with the prophets and the relevant psalms, became an inexhaustible source of comfort for Luther, under similar sufferings for the sake of the confession of Christ, but also otherwise, from which he drew abundantly. Of course, this happened first for himself, but under God's guidance he had many opportunities to comfort others with it who were similarly in need of consolation.

To abundantly pour out the "consolation of the Scriptures," which under the pressure of the cross primarily strengthens the hope of eternal life, that was especially given to him by God.

However, this was not only done where the text implied it, in his postils and in special comforting writings to those who, for the sake of evangelical truth, had to endure much pressure and persecution at that time, but also to many individual people in need of consolation, who addressed him in letters and whose concerns were very different.

In this respect, too, the godly and edifying writers of our church in later times, such as, for example, the dear Scriver in his invaluable treasury of souls, have drawn abundantly from Luther's writings of consolation. They make no secret of this; they gladly and with pleasure explicitly cite his words as the one who knows best how to comfort; for these words of his "heart" - as the Christian believing, confessionally faithful martyr Elector Johann Friedrich expressed himself - probably even now more than others the Christian believing Lutherans of the German people.

We have shown above how Luther, even where he deals with individual doctrines, the pure evangelical doctrine of the justification of the poor sinner before God by grace alone, for Christ's sake, through faith, forms the constant center. It is, as it were, the tower of his firm faith, from which he overlooks the individual paths that lead to it or emanate from it.

It is similar with Luther, where he acts and applies "the consolation of the Scriptures", as in his postils and consolation writings, so also in his consolation letters to this and that person in need of consolation and eager for consolation, depending on their particular disposition and the external circumstances.

Here, too, that teaching is and remains the center of his consolation, from which he either starts or finally comes back to it. And indeed, there is hardly any hardship, evil, pressure, misery, lamentation and heartache to be thought of in this toilsome and sorrowful life, from the loss or breakup of earthly goods to the high spiritual challenge, that does not go hand in hand with the comfort of justification or the forgiveness of sin and the filiation of God.

That the believer in need of consolation - for the unbeliever is not receptive to true consolation and has no need of it - that the believer, tempted and challenged in one way or another, may become ever firmer and more certain of the forgiveness of his sins and of his sonship with God, in spite of the devil, the world and the flesh - this is and remains the most noble purpose of the Comforter and His promise.

If the faith of the person in need of consolation is strengthened and fortified in this way, not only does the dangerous effect of spiritual temptation disappear, but the believer is then also able to bear the continuing affliction of poverty, illness and other evils more easily. Yes, the true believer then becomes more and more certain of a twofold comforting truth. The first is that all tribulations, however bitter and painful to the flesh, are but the loving and wise ways and guidance of his heavenly Father and Educator, ordained by him from eternity and carried out by him in time. And this truth distracts the believer from getting stuck with his thoughts in the next earthly causes of his affliction. The other consoling truth is that all those ways and guides are directed by God to his future, eternal blessedness and glory in Christ, as his chosen child.

Only at the end the noble gold suffers the sharpest fire, so that it can finally shine as a vessel of honor on the table of a prince. Only for this the flax must go from one suffering to the other, be tussled, threshed, roasted, broken, hayed, swung, spun, woven and bleached, in order to finally adorn the table of a rich man as shining damask.

Summa, the fullness of genuine evangelical consolation is to be found in abundance in Luther's writings even outside of his postils; for there are consolation writings for the cross and suffering in general, for illnesses and weakness of the body, for poverty and loss of temporal goods, for all kinds of distress of a person who believes in Christ, for persecutions because of the Gospel, against the fear and terror of death, for the deaths of our dear friends and relatives, and so on.

His letters of consolation to individual persons are especially sweet and edifying to read; for, as a man of the people and of trust at the same time, he received a mass of letters from Christians in need of teaching and consolation, from high and low, learned and unlearned, men and women. And there it is sometimes wonderful to read with what flexibility of love and right look and tact he knows to send himself into the different persons and the nature of their request.

And in this way he also became a comforter in the wider sense, a kind of spiritual householder who knew how to give each of his household his charge with and according to God's Word, as faithfully as wisely.

May God then grant, by grace, as a wholesome fruit and after-effect of our Luther celebration of this year, that all of us, teachers and listeners, set all the more earnestly and eagerly to become quite familiar with his doctrinal, defensive and comforting writings and to transform them into our flesh and blood through spiritual digestion and appropriation! May all owners of our "Luther's People's Library" in our congregations, which already consists of 30 volumes, be diligent to use them persistently! For what good is their possession if they gather dust on the bookshelf? Indeed, if all the owners of these little books were at the same time eager readers of them, they would also have encouraged other of their good friends to acquire this fine treasure and to use it diligently. They would also read many things, such as "Von der Freiheit eines Christenmenschen" ("Of the Freedom of a Christian Man"), perhaps together with each other, especially on the long winter evenings, on Sundays or workdays, and thereby be powerfully edified.

(Submitted.)

Our Mission to the Jews.

Decades of great blessings of God had passed over and among us before even the headline "Mission to the Jews" could appear in the "Lutheran". But now, praise be to the God of Israel, the headline already reads: "Our Mission to the Jews. What then has the "God of Israel" done that we can so happily say: "our"? He has provided us with a man who is outwardly and inwardly equipped and prepared for this unique ministry! What then has this man done so far? Many will point to the two baptized Galicians for the answer! They are a gift and fruit of the Lord, who blessed the faithful work of His servant Daniel, whom He wants to make a right "countryman" for His countrymen, so that he may lead them to the right "country" to the right "man", Christ. But, dear readers, only the fewest have an idea of the nature and extent of his other and actual work, before such a fruit becomes perceptible to our eyes, like the recent one in the form of the two Galician baptized children. From morning to night he is surrounded by a crowd of people who do not come with an eager heart to hear and learn, but partly to "try" him, partly to "cool their chops" on him. Thus, in the last few days (calculated according to the postmark: on December 3), 21 urgers had appeared at once, "mercilessly harassing" him "with their mischievous and pointed questions" and, as he himself says, "tormenting and martyring" him! It takes a lot of time, patience, perseverance, love, and wisdom to calmly endure such a storm, then to answer glibly and finally - with the help of the Crucified and Risen One - to sink a barb into one or the other heart in the form of a word of God, so that it becomes a fishing rod under the protection of the Holy Spirit. If somewhere and in some way, one recognizes here the all-conquering power of the word of God. Why does the blasphemer fall silent? Why does the tempter become so meek? This or that prophetic saying burns in his bones like a fire. He wants to escape, and it does not work. The way is fenced. On the left the abyss, on the right the rock, and the beaten ass of reason rears and cries in vain. Now our "Daniel" (that is: "God is my judge") comes to the word. The "Talmud" allows itself some

rest, and "Moses and the prophets" "have the word." O, how may our dear missionary (God bless him!) rejoice, when first such a poor soul is brought so far to be silent and to hear, or to ask and to learn! Such there are now five "in regular instruction," and their Philip hopes of them, "if they thus go forward, they will find JEsu their Savior and Redeemer!" - Not so, dear reader, let us remember by these five the five wounds of Christ, that is, pray by these for those!" - —

"But", a cautious or even somewhat suspicious reader might object, remembering Christ's words, "If I testify of myself, my testimony is not true" (John 5:31), "who can vouch for the authenticity and righteousness of the whole work?" Now, one could indeed refer to the testimonies of the brethren in the "Eastern District" and the like, but all this comes from and out of us, that is, from our synodal midst. Right! So let us

Once we hear a "stranger", who is a special "friend of Israel", who has nothing to do with us, our synod, who out of a certain "mistrust", as he calls it himself, kept silent for a long time about the beginning and progress of "our mission to the Jews" in New York, although from the beginning he "welcomed it with joy.... and followed it with great interest". After explaining and justifying his initial mistrust because of the seemingly sudden Lutheranism of a man who had formerly been "in the service of a Reformed Society," the editor of the "Freund Israels," the initiator and founder of the German mission to the Jews in this country, who also hit us (Missourians) - let us just confess it! - with his wake-up call, gives our dear missionary - without his knowledge - such a testimony of his "sincerity" and "sincere knowledge of the Scriptures" that only the consideration for our dear brother D. compatriot forbids to communicate everything here: "I have respect for this man, and I thank God that I have received this good impression May the Lord make him a blessing for the synodal mission to the Jews! And I hope to God that he will labor with success among the class of Jews for whom he is destined!" - "This first synodal foundation *") . . . is of incalculable consequence for the mission to the Jews in our country; to it are attached all my hopes for the future. Just as I expect the success of this first*) synodal foundation to stimulate imitation . . . a failure, which God in mercy would prevent, would have a paralyzing effect on all American Christianity for decades to come!" . . .

And this "failure", it is not to be pronounced without heartache, it threatens! What? Barely started so fresh! So quick blessing! So soon withering? "A whole synod," I hear many dear "Lutheran" readers ask, shaking their heads, "could not sustain the One Missionary to the Jews?" - Patience, dear questioners! With our "mission to the Jews" the Lord takes us back to the apostolic times and conditions of the young church in a very special sense. The blessed prophet did not only "preach the gospel" to the "poor" (Matth. 11, 5. f.), the merciful high priest did not only pray in his high priestly prayer for all who "will believe in him through their" (the apostle's) "word" (Joh. 17, 20.), but the rich King also fed bodily on various occasions the thousands whom He had previously fed spiritually through the Word (Joh. 6, 1-15. Marci 8, 1-9.)! - The dear apostles, together with all the original Christians from Israel, had and showed a greater understanding for the "Gentiles" than we Gentile Christians of the last afflicted time have for "Jews" and "Jewish Christians", or, as our dear brother Daniel expresses himself more modestly, they understood the "Gentiles" better than the "Christians" understand the "Jews" now! Why? Apost. 6,1. we read: "But in the days when the disciples were many, there arose a murmuring among the Greeks (Gentile Christians) against the Eberians (Jewish Christians), because their widows were overlooked in the daily giving of hands." Now what do the high apostles, "Ebraeans," "seed of Abraham," 2c. do? Do they slap the "Greeks" on the fingers? Do they shut their mouths? Do they somehow shame and humiliate them, even if so mildly? Not at all! Rather the

*) The words in question are underlined by the said letter writer.

"Deacons" election the wise and merciful apostolic and ecclesiastical response (vv. 2-6.). The Lord, however, sets his all-powerful seal on it: "And the word of God increased, and the number of the disciples became very great in Jerusalem. Many priests also" (remember today's "rabbis!") "became obedient to the faith." (v. 7.) Yes, a Stephen, not "apostle" but "deacon", becomes, "full of faith and strength" (v. 8.), the first blood witness of the Christian truth and church (ch. 6,9. to 7,59.). - This is enough to prove which special task the Lord assigns to us with our dear "mission to the Jews". The brave brothers in the "East" are carrying too much of this burden, and we in the "West" too little. This is partly due to the fact that the "West", undoubtedly the largest mission field within the Synod, is otherwise very heavily occupied and burdened; but no less so because in our dear congregations knowledge and understanding of the special difficulties, demands and needs of this mission are still lacking or are not evenly present everywhere. For the glory of God, it must not be concealed that in our dear congregations and individual members, even an extraordinary shaking of the tree is never unsuccessful, if heart and conscience are convinced and are: Here the Lord is knocking! (Matth. 25, 35. ff.)

Now, dear readers, allow me to be heard for a moment, in order to make clear to those who do not know the relevant circumstances here - the others do not need such proof - what and why our dear "Jewish mission" in New York needs something special. If an "orthodox" Jew even pretends to become a Christian, his house (friendship, etc.) and people develop a "participation" for which the expression "fanaticism" seems too weak. The employer soon withdraws his worker's (or employee's) bread; the friend leaves the friend, parents the children, and vice versa. If everything possible seems to have been tried in vain, the "*Meshummed*" (apostate) is treated as a dead man. Where the rabbinical influence reaches, finally (as reported in "Leila Ada" in "Evening School" 1882) the Jewish ban is carried out. According to this, it takes a lot of courage for a Jew - with honest intentions - to approach our missionary. If this is overcome, the son of Abraham who has come to Christ acts in accordance with his conviction, then he cannot remain among his people, especially if he is in a relationship of dependence to others. From this sad but unchangeable situation, the obligation to provide bodily sustenance for the baptized within certain limits and until a certain point in time arose from the very beginning - at the beginning of our "mission to the Jews". So much for the explanation. - But now a request, or actually two! 1.) If now again this and how soon something else, for instance extraordinary, is to be made more difficult, shall the current necessary cash needs suffer from it? Shouldn't an orderly ("systematic") activity of love gradually appear desirable to us, which would already have in stock ("prepared", 2 Cor. 9:5; cf. the whole chapter on collections) what might be necessary? The poorer one is, the more proven such a "box" is. Any loans must be conscientiously paid back to this treasury. Every remaining cent, in good times even dollars, goes into it and of course out again, to the tune of "Joachimsthaler! the Savior is here!" - —

For the rich, such a thing may be unnecessary if they are otherwise mild-hearted; for the poor, it is a great relief, don't say "necessity". Who has not tried it yet, make an attempt! No one will regret it. Such a basket of broken bread would also be of great benefit to our dear "mission to the Jews". 2.) But we should also do everything possible to make the new brothers in Christ independent. The missionary must not ask so generally, but must give the necessary information about the former profession, age, ability, etc., so that we are able to look for the right position for the person in question and find it with God's help. For agricultural workers (are there no such in New York?) we can knock first at our men of the ploughshare. But even there, only the best Christian home is just good enough for a young Jewish Christian! Just think of the delight "We have found the Messiah" (Jn. 1:41; cf. vv. 36-51) in such a heart! And now the icy coldness or unbearable (Rev. Joh. 3, 16.) lukewarmness of so many "Christians"! How this must hurt the new believer! In cities it is easier to be accepted into a "business" than into a "house," and yet it is precisely here that angelic ministries can take place! The Christian "house" will be a place for Nathanael, who only with difficulty learns the old school wisdom: "What good can come from Nazareth?" (Joh. 1, 46.), a compensation for the so unchristian "Christian" world! Here he gets to know more and more the One who won his heart in every new home. Here he sees fruits of faith and is prepared and steeled for the profession of a witness of Jesus Christ also in the world! But do not push him out immediately! How long does a hen lead her chicks before she lets them take care of themselves as "independent". And our Lord Jesus, did he not carry and nourish his dear disciples for three years? (Matth. 23,37.) Did they not have to answer his question: "Did you ever have any lack?": "Never any?" (Luk. 22, 25.) Uno is it not said of the apostolic church in Jerusalem: "There was also none among them that lacked"? (Apost. 4, 34.)

And now I dare to ask: Should the "failure" of which that "friend of Israel" says (in a private letter) that it "would ... have a crippling effect on all American Christianity for decades to come," should this "failure" be allowed to occur? Who does not answer joyfully in faith: "No"? - Yes, if the Lord somehow indicated to us that He did not want to know about this work of ours, that we had deceived ourselves in the tool, and the like: then it would be something else! But the exact opposite is done and shown to us by the Lord. If He had not yet given us this fruit of grace and victory so quickly, if we could not see any effect for a long time, this would not be a reason for us, who "sow in hope," to withdraw our hand from the plow (Luk 9:62). But, praise be to Him, He has already clearly confessed this work and this instrument as His own! Therefore, at the end of this jubilee year, when the man whose memory is now on the lips of the whole world, had a heart for Israel as well and laid down such treasures in his writings for the benefit of our "mission to the Jews" that one only needs to dig and lift to make the well of Israel accessible to the people of the Jews again. "I hope," Luther writes (Erl. 29, 47.), "that if one acts in a friendly manner with the Jews and draws from the holy Scripture teaches them neatly that they should become many true Christians and return to the faith of their fathers, the prophets and patriarchs, from which they are only further frightened when their cause is rejected and nothing is left and they act only with arrogance and contempt against them. If the apostles, who were also Jews, had thus dealt with us Gentiles, as we Gentiles do with the Jews, there would never have been a Christian among the Gentiles. If then they (the apostles) have dealt so brotherly with us Gentiles, let us again deal brotherly with the Jews, if we may convert some; for we ourselves are not yet all converted, be silent!" - If we want to help them, we must not practice the law of the pope, but the law of Christian love on them, and accept them kindly, recruit and work with them, so that they may gain cause and space to be with and around us, to hear and see our Christian **teaching and life**. If some are stiff-necked, what is the point? We are not all good Christians either! Here I will leave it this time, until I see what I have done! God give us all his grace! Amen!" (Ibid. p. 74.)

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(Submitted.)

Luther, clothed in the armor of God.

(Conclusion.)

Luther was clothed in the armor of God, for he "prayed always in all intentions, with supplications and supplications in the Spirit, and kept watch with all perseverance and supplication for all the saints.

If you want to know, dear reader, what a man of prayer Luther was, then read in your "Luther Book" or in your history of the Reformation how he prayed in Worms in 1521, just before his responsibility before emperor and empire. There you can see from where the dear man took courage and strength, namely from God in prayer! And so he prayed in all intentions.

The year 1526 was full of fear and danger for the Lutherans. The emperor had written from Spain that he wanted to come and "fight the shameful Wittenberg plague," that is, to punish Luther's teachings and those who confessed them. The chancellor of the Duke of Saxony said at the time, "Luther's teaching will not last long, just be careful." Then Luther drew courage and strength from prayer. "Satan," he wrote to Myconius, "is letting out his courage, godless priests are conspiring, we are being threatened with war. Encourage the people to continue to wrestle before God's throne with faith and prayer, so that our enemies, conquered by the spirit

of God, may be forced to peace. The first thing that is needed, the first work, is prayer. In the face of the swords and the fury of Satan, the people have only one thing to do: they must pray!

In 1530, when the Lutherans in Augsburg were being harshly attacked with cunning and violence for denying the truth, Luther wrote to the confessors: "Christ keep you, that your faith may not cease, but grow and overcome! Amen. I pray for you, I have asked, and I will pray, and I have no doubt that I will be heard, for I feel the Amen in the Lord.

my heart! If what we want does not happen, what is better will happen. For we are waiting for a future eternal kingdom, even though everything in the world will fall apart and be lost.

In the same year, he interpreted the 118th Psalm. Of this psalm he says, "this is his psalm, which he loves, and which has also often earned for him honestly, and has helped him out of many great troubles, where otherwise neither emperors, kings, wise men, wise men, saints, could have helped him. To the words: "I called upon the Lord," he writes: "You must learn to call, and not sit there with yourself, hang your head and shake it, and with your thoughts bite and devour yourself, worry and seek how to get rid of you, and look at nothing but how bad you are, how woe is you, how wretched a man you are; but fall on your knees, lift up your hands and eyes to heaven, undertake a psalm or Our Father, and set forth your distress with weeping before God, lamenting and calling, as this verse teaches and David says in 142. Psalm also says: I pour out my prayer before Him and show my distress before Him. ... Behold, there come forth men called Christians, and nothing else but vain washers and babblers."

When in 1537 the pope promised to hold a concilium, but only mocked Christianity, Luther poured out his heart before God and sighed: "Oh, dear Lord Jesus Christ, hold a concilium yourself and save your own through your glorious future! It is lost with the pope and his people, they do not want your help. So help us, poor and miserable, who sigh to you and seek you with earnestness for the grace you have given us, through your Holy Spirit, who lives and reigns with you and the Father, eternally vowed, Amen!"

An arch-enemy of the Reformation was Duke George of Saxony. And yet his country later joined the Reformation completely, and his house died out. A letter of Luther to this prince gives strange information about this. He writes: "Your Princely Grace should also know that I have prayed diligently for Your Princely Grace's heart up to now and still ask, and I would like to anticipate with this writing so that I do not have to ask against Your Princely Grace out of necessity. For although we are a small, poor group, if we were to petition against Your Princely Grace (as we do not like to do at all, and yet the incessant pursuit of the Gospel and its preachers will force us to do so), it would be obvious that Your Princely Grace should not succeed. And perhaps Your Princely Grace would realize that it is not the same thing to strive against Muenzer and against Luther. But I would rather Your Princely Grace did not have to know this. I keep my prayer and mine stronger than the devil himself; and if that were not the case, it should have been different for Luther long ago; even though the great miracle of God is not seen or noticed in me.

Thus Luther was clothed with all the pieces of the unconquerable armor of God. This armor made him brave, joyful, unconquerable; lovely for the friends, terrible for the enemies of God and His, Church! Now, dear reader, be thou also a true Lutheran according to thy gifts, clothed also with the armor of God. Be steadfast in the word of truth, armored with Christ's righteousness, joyful in the gospel of peace, protected with the Shield of faith, cover yourself with the helmet of eternal life, fight the Lord's wars with the sword of the Spirit, and in all distress flee to the Lord who helps and who saves from death. In this way you too will resist in the evil day, and you will do well and keep the field.

H. Weseloh.

To the ecclesiastical chronicle.

1. America.

Something Ohio. Response to a reply from the "Kirchenzeitung" will follow in the next issue due to lack of space.

"The end justifies the means" or, as the Jesuit Busembaum writes in his "Moral Theology": "If the end is permitted, then also the means are permitted", this is a well-known Jesuit principle. It is true that the Jesuits are so impudent that they sometimes dare to deny that they have and follow this principle. But here no denial helps. As often as this happens on the part of the Jesuits, so often do the Jesuits follow that shameful principle, only that in our times they do it so secretly that it does not always come to light. Since it has recently come to light once again that the papal church still acts according to this immoral principle, we consider it our duty to report about it also to our Lutheran readers. The story is as follows. On December 4, the Vicar General of the Archbishop of St. Louis arrived in New York on the steamer "Waesland" from Antwerp. In his company were 7 cabin passengers, six young nuns led by an elderly superior, who had come to America to establish a school in St. Louis. Their behavior, however, immediately aroused the suspicion of the customs officials when the passengers' belongings were to be inspected to determine whether they contained any dutiable items. When the officer asked them if they had any such items, the nuns answered in the negative. In conversation with them, however, his suspicions were confirmed, so he now instructed two customs inspectors to visit the suitcases and the ladies' clothes in detail. This happens then. However, nothing taxable was found in the suitcases, but it was found on the persons themselves. Despite their protests, the nuns had to have all the clothes they wore examined by the customs inspectors in their private bureau, and behold, a not inconsiderable supply of precious silk, spun silk, gold wire, brocade, and embroidery, as used in the making of vestments and the like, came to light. Only the cautious matron had nothing dutiable with her. All the smuggled items, which were said to be worth more than \$800.00, were of course immediately confiscated. It is indeed frightening that nuns

who intended to open a school had obviously acted according to the principle: "The end justifies the means. The poor young beings, however, are more to be pitied than detested. Those who have impressed such principles upon them have it greater sin. (Joh. 19,11.) That among others the vicar general Mühlisepen from here really cherishes such principles can be seen from a statement he made to a reporter, as is reported from New York. He spoke as follows: "I have been very unpleasantly touched by the fact that my name has been associated with those of those nuns and novices, since I have been associated with them in a very close way.

I have no official relationship with them. It was a mere coincidence that I was on the same steamer with them. As for the dutiable items found with them, the ladies certainly had no intention of defrauding the government. It is certainly unfair to accuse them of smuggling, as the whole value of the dutiable articles found with them did not amount to more than \$100.00. Had diamonds or other jewels been found with them, the matter would have had a different complexion. It should also be noted that they only knew the German language. Before their arrival in America, someone had taught them to believe that those dutiable items would be detained for a long time at the customs office in New York, and since they wished to travel directly to St. Louis, they sought to avoid being delayed by such a minor matter. It seems that the customs officers had been informed that there were persons on the steamer who intended to smuggle; but instead of discovering the real violators of the law, they directed all their attention to these poor women, and in the meantime the smugglers slipped away. A priestly garment that I purchased in Europe and wore during the crossing has been confiscated by the customs officials, and I cannot get it back until I travel west. Such rigmarole on the part of the customs office is intolerable. If the regalia had been small enough to be easily concealed, I would have hidden it to escape such harassment." The prelate then justifies his nuns partly by saying that, according to him, the dutiable goods were only worth \$100.00, and partly by saying that they only lied to the customs officials and wanted to avoid paying the customs duty so that they would not be stopped in New York; he even adds, with true impudence, that if he had been able to hide his dutiable regalia, he would have hidden it himself just to avoid the harassment of the customs officials. According to the morals of this gentleman, if one has the good purpose not to be "delayed" or even not to be "harassed" on one's journey, one may use the means of lying and deceiving the customs officials, namely if the amount is not too high! - There we have the exact observance of that Jesuit principle. What is ridiculous is that Mr. Mühlsepen really claimed that "the ladies certainly did not intend to deceive the government," although they hid the dutiable items under their skirts because they knew they were such items and intended not to pay the duty.

W. [Walther]

II. foreign countries.

The Luther anniversary has brought quite curious things to light in Germany. The Hanoverian "Kreuzblatt" of November 25 reports about it among other things the following: "There are not only Luther writings and Luther pictures, but also Luther sweets, Luther gingerbread, Luther soap and so on. In any case, the last article is based on a good idea. It could do no harm if all those who call themselves by Luther's name were to wash their faces thoroughly with Luther soap in this festive year. The gingerbread and candies are hardly made according to Luther's recipe. For Luther did not stick to dainties, but to home-baked bread and served up many things that do not taste sweet at all to the natural man. Christ," he says, "is not unaccustomed to sour food, but can cook much more sour food. Woe to those who have to eat it."

What particularly worries the papists this year,
has the Berlin newspaper "Germania", the most rabid

Pabst and Jesuit journal in Germany, betrayed. About this the Lutheran Elsasser "Friedensbote" of November 18 writes the following: "The 'Germania' has recently quite impudently expatiated on the necessity, which existed in the Middle Ages, to burn the heretics. Then, as if it were nothing remarkable, it adds: "Moreover, thanks to the sad circumstances of that time, Luther was never punished with the punishment he deserved. From this it is clear that if it were up to the will of the 'Germania' and similar newspaper writers, such heretics as Luther would also today be punished with the punishment due to them."

Gcbetsverein against the "Protestants". As is well known, the pope had prescribed the praying of the rosary for the month of October as the means by which the celebration of Luther was to be dampened and the Catholics were to be protected from not being infected by the general jubilation. Since praying the rosary for only one month did not help at all, the papists came up with the idea of founding a children's prayer association. All Catholic children are to be united and instructed to pray regularly for the reunification of all those who have fallen away from the papal church. The so-called Canisius Association has taken this matter in hand. The plan is indeed cleverly thought out. Of course, it does not occur to the founders of these associations to think that God will be moved by prayer to restore the "Protestants" to the Papal Church; but they hope, and certainly not without reason, that if their children are united in a union which undertakes to pray daily against the "Protestants," then a lasting abhorrence of the Protestants will best be produced in the hearts of the children. W. [Walther]

Alsace. In Diedenhofen there is at present a Lutheran congregation of 621 souls, and yet it has neither its own pastor, nor church, nor school. The Lutheran children have to attend the Roman Catholic school. Pastor Carstedt, who teaches confirmation classes there, says: There "the Lutheran children know more about all kinds of saints than about Luther. When I asked about Luther some time ago, some of these children knew absolutely nothing about him. One boy said that he had been a pious man. No, said one little girl indignantly, that was a heretic!" That's what the poor Lutheran child had learned in Catholic school! Think what you are doing, you parents who send your children to non-religious, even anti-religious schools! Not a few parents think: Oh, what harm can it do to send my children to non-Lutheran schools where the teachers are either unbelievers or false believers? Our children are still small and without understanding. They don't understand the matter at all. They hear the right things at home, and if they should ever pick up something wrong, we want to talk them out of it. Oh, how mistaken the parents are! The evil seed finds an only too receptive soil even in the hearts of still small children. Once the weeds of false doctrine have been sown, they cannot easily be rooted out. Oh, that all Lutheran parents would heed what the Lord says Matth. 18, 10: "Take care that you do not despise one of these little ones!"

(Submitted.)

Small monument to the teacher Julius Heinicke.

The teacher J. Heinicke was born in Kahla in Saxony-Altenburg on May 3, 1851. Since he had gifts and desire for the school office, his parents had him trained for the school office after his confirmation in Roda and Rudolstadt. In 1868 he felt like going to

America to emigrate and serve as a teacher within our synod.

So he came over in that year. At the beginning of September he went to Addison to our dear teachers' seminary. There he studied again very diligently to the satisfaction of all his teachers. After two years he was called to teach by the congregation at Pleasant Ridge near Collinsville. Here he labored in blessing, was universally liked, and his pupils clung to him. He was also a faithful, zealous member of the St. Louis and Vicinity Teachers' Conference and the Collinsville Local Conference. Very soon the word was fulfilled in him, "We must enter the kingdom of God through much tribulation." In 1873 his dear wife died on him. When he married for the second time in 1875, his second child died at the age of seven months. Soon the turn came to himself. First he got a protracted fever, so that he had to give up school for a while. When he had started again, he got a malignant throat ailment, so that he had to sit out again. After the vacation season of 1881, however, he started teaching school again, regardless of his illness. Then he got a job from the community in Monroe, Michigan. It was difficult to persuade him to accept this profession. Only by written and verbal persuasion of experienced men and especially by the advice of some doctors who thought a change of climate would be good, he was finally persuaded to accept it, and the community gave its consent with a heavy heart only because of the latter circumstance.

In Monroe, he received a warm welcome from the community and began his work with God. It also went better than he had thought. One did not believe that he was so sickly, since he still looked so fresh on the outside, and even had red cheeks at times. But it was different. His throat ailment and cough increased to such an extent that he unfortunately had to resign from his office completely as early as New Year's Day 1883. So he came with a sad heart with his wife and child to Collinsville to his parents-in-law, went twice a week to St. Louis to the doctor and hoped to recover so far that he would be able to do some manual work and feed his family honestly. But his illness increased. He was finally advised to travel to Germany to visit his parents. With a heavy heart he decided to do so. The German air seemed to agree with him at first. The doctor in Jena gave him great hope. Yes, he himself began to hope when he had been to the doctor for the last time. But the very next night he suffered a violent hemorrhage that completely debilitated him, and this repeated itself for a whole week, until on September 6 he passed away gently and blessedly - far from his wife and his only daughter. On September 24, the shocking news arrived here and on the following Sunday a funeral service was held here in Collinsville, attended by a great many members of the Pleasant Ridge congregation. Pastor Ottmann comforted the bereaved by speaking on the word of God Is. 55, 8. 9.: "My thoughts are not your thoughts" 2c.

May the wife and child of the deceased be commended to God. Amen. L. J.

A cheeky scoffer was asked what he thought of hell. He answered: "Wait until I come in, and I will write it to you with the first messenger in a letter. But he himself could not wait so long; before he entered, he felt hell in his own conscience. For when he was on his last legs, and they wanted to put warm cloths on him, he refused, saying, "O, I will come to a place where I will be hot enough already."

(Lutheran Messenger of Peace.)

To the prophets of the Borkommenheitslehre.

He who has begun to be a Christian must think that he is not yet a Christian for a long time, and must, as long as he lives on this earth, only think that he may become a Christian.

2. it is not valid to be wandering in thoughts with Christ, it is valid to be seized by Him, to reach for Him;
For not from "becoming" a Christian one is called, only steadily "becoming" one praises at Christians.

3 Therefore, if you say that you are already a Christian, then you are saying that you are not yet one; all you can do is ask, seek, knock.
Nod that all this has been done enough!

You are not in heaven, don't let it frighten you! The only thing that counts here is to reach for heaven!
Whoever thinks he is already here in heaven, will never enter the true heaven.

Woe to him who thinks he is in full possession here, instead of longing for full possession, and woe to him who thinks he is already renewed, instead of rejoicing in renewal.

The more he grows and increases in good, the less he has rest in his own;
The more a Christian becomes free in the bonds, the less he thinks that he is already free.

These are the wonderful works of the kingdom, that with weakness the strength of the Christian grows, and to him who thinks he may be something, the testimony that he is nothing remains alone.

(Dr. von Harleß after Luther VII, 324 ff.)

Cardinal Peter Bembo,

a very learned man, who had written many books, asked Georg Sabinus, the later daughter of Melanchthon (the latter had recommended him to Bembo), among other things at the table to which he had invited him, whether Melanchthon also believed in eternal life and the resurrection of the dead? Sabinus answered: Melanchthon's writings left no doubt about his undiminished belief in these two things. The cardinal was not afraid to display his unbelief, saying, "I would think far more of him if he did not believe

such things." This cardinal spoke of the Holy Scriptures in general with disdain; he was idolatrously in love with the "pure style," whereas impurity of a moral kind made no conscience to him. For he lived in a wild marriage and had 3 illegitimate children. And as far as his writings are concerned, he sang about the most obscure things in his poems, albeit in an elegant style, which is nevertheless disputed by masters. If, as has been proved, he made Christopher Langolius read and take in hand nothing but Cicero's writings for 5 years, it is less surprising that he said he would rather write against the Bible than against the (pagan) Cicero, and that he called Paul's letters *Epistolaccias* (Epistles) and advised a friend to read them, or if he had already begun to read them, to throw them out of his hands, if his elegant writing or his eloquence were at all dear to him. To another cardinal, the evangelical Sadolet, who had written an explanation of the Epistle to the Romans, he said: "Let this laundry go; for such silliness is unbecoming to a serious man."

We report this so that one can see what beautiful cardinals lived at that time, how the papal theology was more related to paganism than to Christianity. The pope tolerated these people in his immediate surroundings in Italy and kept them among his highest dignitaries. But whoever read the Holy Scriptures and found the truth therein and lived according to it, had to be called a heretic and was persecuted and martyred to death! (Elsassian Messenger of Peace.)

Short Stories.

Prayerfulness. The fundamentalist Lutheran theologian Thomas Ittig in Leipzig, who died in 1710, was such an unceasing prayerful man that he finally got such a hard and thick skin on his knees from his much kneeling that the same could be cut away from him without hurting him.

"Keep what you have spoken," writes the wise man Sirach. A beautiful example of this is the following. Once upon a time, when a poor man in his younger years had rendered a service of love to the future Elector John Frederick the Magnanimous, the young prince had promised him a dress in return. However, one year after the other passed and the promised dress did not arrive. Convinced that the pious prince had only forgotten the matter, the poor man, when he was in great distress, finally took heart to remind him in all modesty of his promise. What does our Johann Friedrich do now? Immediately, with a friendly face, he took off his fine velvet robe and handed it to the poor man with the words: "It is fair that a prince keeps what he promises." With gratitude and joy, the poor man left with his magnificent skirt, made it into money, and was thus helped out of his distress. - Dear reader, do not think that it is only fair that princes keep their promises. It is not so. Whoever you are, it is also your duty to keep what you have promised. If you do not, even though you could, you are always a liar; and if you have promised a Christian that you will return to him at a certain time what you have borrowed from him, and you do not keep your word, even though you could, you are also a thief.
W. [Walther]

Luther in hell. When once fanatical Catholics asked the famous painter Peter Cornelius (died 1867), who was also a Catholic, to paint the "arch-heretic" Luther in hell, he answered: "Yes; but with the Bible in his hand, so that the devil is afraid of him". Thus tells the "Pilgrim from Saxony".

The silenced self-righteous man. The Lutheran Messenger of Peace from Elsass tells the following story: Pastor Heinold in Weißenburg was called to a sick shoemaker who had led a dissolute life. He began to ask him how his soul was and received the answer: "Good. - "I am glad of that! Have you kept your baptismal covenant from your youth?" - "I have had a good heart from my youth, and still have." - "Have you not sinned?" - "No." - "Then you are more pious than I; therefore I ask you to tell me how I should do it to be blessed," said the priest." This upset the patient and Heinold was now able to continue talking to him.

Christians must experience ingratitude.

Luther writes: "So it is with Christians. In exchange for good and benevolent deeds, they must accept shame, damage, harm and ingratitude. Things are no different in the world. He who pulls another out of the dung he pushes down again; and he who delivers another from the gallows he ties up again for gratitude. (III, 1444.) Therefore, never do something good for someone because you hope to be thanked for it; this would not only be a sinful "doing good" (Luk 6, 32-34.), but you would also find yourself cheated later. But if you have done good to someone in simplicity of heart, and he repays you with ingratitude, do not be angry about it, but think: This is the way of the world; much less let the ingratitude you have seen induce you to give up doing good to others, but say: "Give me another! Do not consider the good deed that is repaid to you with disdainful ingratitude as lost; but remember: just then, when people repay you with ingratitude, God wants to be the retributor. If, however, you finally find a person who is grateful to you, thank God for it and give glory not to yourself but to God. If we Christians would always behave in this way, we would have much less heartache and much more peace of heart."
W. [Walther]

Conscience expansion.

Under this heading, the Hannoversche Kreuzblatt of November 4 writes: A Leipzig carpenter has made a very contemporary rewriting with a well-known verse. He has written the following verse on the door of his apartment:

Always practice faithfulness and honesty to your cool grave, And do not deviate a meter from God's ways.

The good carpenter is willing to put up with that, that one deviates a finger's breadth from God's ways, but a whole meter's breadth, no, he thinks, that's not possible.
W. [Walther]

God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life.
Joh. 3, 16.

When Monica, the mother of the Church Father Augustine, heard this saying explained, she began to exclaim aloud, "Oh, who would have wings! Let us fly to heaven!" - Luther called the saying his "strengthening of the heart" and the "little Bible" because the core of the entire Holy Scripture was contained in it. - Duke Ernst the Pious (f 1675) used to say of this saying: "I will not give it for a thousand worlds; it is the foundation of my faith."

Ordination and introductions.

On the 27th Sunday after Trin. candidate Wilhelm Meyer was ordained and inducted by order of the Honorable President of the Western District in

the congregation at Macon City, Mo. by the undersigned. Emil Schülke.

Address: Rev. 6. IV. Sicht, Lox 475, Vlacon Olt^, Vlo.

On the 18th of November was ordained by me L. G. Dor - Pat ordained and inducted at Black Creek Falls, Wis. assisted by R. Bro. Otte; and on the 19th at Wittelsey, inducted on the 25th at Butternut. Th. Bünger.

Address: Rev. L. 6. Dorpat,

Luttermnt, Lsulanck 6o., ^Vi.8.

On the 26th Sunday after Trin. Candidate W. Lehr was ordained and inducted in his congregation at Germantown, Kansas, by the undersigned, on behalf of the Honorable President Western District. H. Bremer.

Address: Rev. IV. Leür, Oermantorvn, Srintü 6o., Xan8.

By order of Mr. President Niemann, on the first Sunday of Advent, Mr. Candidate I. Heinze was ordained and inducted by the undersigned with the assistance of Mr. L. Fischer in Elkhart. P. Heid.

Address: Rev. ck. UcinLc, Lox 1624, Rlküart, Inck.

By order of the Reverend Mr. President Niemann, Mr. L. A. Detzer, hitherto of Council Bluffs, Iowa, was installed in his new office at the Lutheran congregation at Holgate, O., on the 27th Sunday after Trin. by the undersigned.

H. W. Querl.

On behalf of Mr. President Beyer, L. W. Braun- warth, formerly of the Ohio Synod, was introduced to his congregation in North East Township, near North East, Pa. by

H. Sieck.

Address: Rev. IV. Lraunv^artd, Hortü La8t, Lric 6o., La.

By order of the Honorable Mr. President Wunder, Rev. Karl Schmidt was installed in the congregation at Crystal Lake, Ill, on the 1st Sunday of Advent, assisted by Mr. Heinrich Schmidt. W. Schenck.
Address: Uev. 6. sevmickt,

6r^8tal Imko, LleHeur^ 6o., Ill.
By order of the Honorable President of the Western District, Mr. k.. W. Zschoche on the first Sunday of Advent by the undersigned with the assistance of Messrs. ?? Polack jun., H. Albrecht and Pennekamp sen. in the congregation at Frohna, Mo. A. Bpler.
Address: Uev. W. Xsedoeke, l^rolrua, l^errz^ Oo., Llo.

By order of the Honorable Mr. Praeses I. Schmidt, Mr. Pastor F. Dver was installed on the 25th Sunday after Trin. in Sand Brach, Huron Co., Mich. by Mr. P. Th. Schch and on the 27th Sunday after Triin of the branch at Sigel by the undersigned. W. Schwartz.
Address: Uev. l'. vuc". c:r, Sanct Loaeir, Ruron 6o., Lied.

On the 2nd Sunday of Advent, Rev. Johannes Rennicke was introduced to his congregation at KirchHain, Wis. by order of Hrn. Praeses Strafen by the undersigned. H. Spreng eler.
Address: Rnv. ck. Rennieke,

ckaek8On, ^Va8lInnAton 6o., ^Vi8.

Church dedications.

On the 26th Sunday after Trinity, the Lutheran congregation of St. Paul's near Fairvicw, Brown Co., Kansas, dedicated their newly built church (26X36 with 55-foot steeple) to the service of the Triune God. In the morning and evening Mr. Frese preached in German before^Hanover, Kansas. Preaching in English in the afternoon wasC . H. Becker.

On the 27th Sunday after Trinity, the newly built church of the Lutheran St. Paul's congregation at South Bend, Ind. was dedicated to the service of the Triune God. Father Niethammer preached in the morning, Father Schlesselmann in the afternoon, and Professor Crull in the evening (in English). - The church is a simple but nice brick building (38X60 feet). To all those who helped us to build our church, once again our sincere thanks. P. Heid.

On the first Sunday of Advent, the Lutheran congregation of Trinity at Friedensau, Falls Co., Tcx. consecrated their little church (20><30Xk2) to the service of the Most Holy Trinity. The undersigned preached morning and afternoon.

I. Trinklein.

On the 27th Sunday after Trinity, November 25, the Lutheran Trinity congregation at Los Angele s, Cal., was able to consecrate its newly built church (a nice frame building, with altar niche and spire 35X75, and corresponding steeple adorned with a cross) to the service of the Triune God. The undersigned preached in the morning, and in the afternoon ? Kogler. The consecration prayer was said by Father Runkel.

I. M. Bhler.

On the 1st Sunday of Advent the newly built church of the First Jmmanuels congregation at Town Theresa near Mayville, Dodge Co., Wis. was dedicated to the service of the Triune God, k. Rathjen preached the farewell sermon in the old church, ?. Holst preached in the morning and l?. Feustel in the afternoon. The consecration prayer was said by the undersigned. D. Kot he.

On the 1st Sunday of Advent, Dec. 2, St. Paul Parish of Janesville, Wis. dedicated its newly built church to the service of God. The opening ceremonies were conducted by the local pastor; Fr. Wildermuth provided the liturgical service; ? Johann Strasen preached the dedicatory sermon; in the afternoon, k. C. A. Frank preached in English and in the evening ? E. A. Grothe with a German sermon. Schlerf.

Conference - Ads.

The Le Mars and Fort Dodge Special Conference assembled at Fort Dodge, Iowa, on January 8 and 9, 1884.

C. Runge.

LaPorte Special Conference on January 2 and 3 in La Porte, Ind. H. H.

The Northern Illinois Pastoral Conference will hold, s. G. w., its next meetings in Chicago, at the parish of Bro. Hlter, January 15-17. L. v. Schenck.

* *

All members of the Conference who intend to attend the meetings are requested to register as soon as possible. L. Hlter.

Cleveland Special Conference on January 2, 1884 atP. Schwan in Cleveland, O. H. Wesel oh.

From January 15 to 17, 1884, the New York District Conference will meet at the home of Mr. P. Sieker. Early registration is requested. H. Feth.

The East Michigan Pastoral Conference will hold its meetings on Jan. 14 and 15 at Fraser. Registration is requested from

F. W. M. Arendt.

The Manitowoc and Sheboygan County Mixed Pastoral Conference will meet, s. G. w., January 8-10 at noon at the home of Mr. Fr. Goehringer in Sheboygan. Registration is requested. I. Herzer.

The Christmas Conference of Teachers of the Missouri Synod in and around New York will be held, s. G. w., at St. Matthew's Parish, corner of Broome and Elizabeth St., New York, on the 27th and 28th of this month. Registration requested from the undersigned.

Il. 1^a. ^Veclskmck, 1243 Is ä.ve., ?ork 6itz^.

Income into the coffers of the Illinois District:

For the synodal treasury: From U. Nachtigall's congregation in Wartburg -9.85. ?. Luecke's congregation in Bethalto 9.50. k. Katthain's parish in Hoyleton 10.00. k'. Wartens' congreg. in Danville -19.40. p. Hallerberg's congreg. in Quincy -10.00. u. Schalter's congreg. in Red Bud -10.00. ?. Nuoffcr's congreg. in Eagle Lake 20.04. By U. W. Heinemann at Okawville, coll. on Luther jub. of s. & neighboring congregations 18.58. (Summa -107.37.)

For the new building in St. Louis: Fr. Katthain's congregation in Hoyleton 35.00. Through Fr. Müller in Ehester: Coll. of the congregation 6.00 and Coll. at Luther-Jub. 30.15. Through ?. Kühn in Belle-ville: signed contributions 3.00 and coll. at Luther-Jub. 16.00. Fr. Holtermann's congregation in Lost Prairie 23.00. 1>. Hallerberg's Gem. in Quincy 50.00. coll. of Fr. Bergen's parish in Galesburgh 4.50. coll. on Luther Jub. of k. Schalter's parish in Red Bud 27.50. P. Strieter's parish in Proviso 50.00. Coll. on Luther jub. of U. Weisbrodt's parish in Mount Olive 7.20. (p. -252.35.)

For the Negro Church in New Orleans: By Fr. Miracle in Chicago by I. Nütz 2.50.

For Negro Mission: From the estate of Blessed Mrs. Fathauer in Eagle Lake 5.00. By Holtermann in Lost Prairie, part of the mission coll. 5.00. Fr. Hallerberg's congregation in Quincy 5.00. ?. Schalters Gem. in Red Bud 16.00. k. Bangerter's congreg. in Peoria 5.00. (S. -36.00.)

For Jewish mission: Through Fr. Wunder in Chicago from N. N. 1.00. Wedding coll. with F. Zilke in York Ccntrc 6.00. Through Fr. Bötticher in Mount Pulaski 12.87. Fr. Schlipfiek u. Tochter in Cayuga 2.00. IL. Schaller's congreg. in Red Bud 10.00. By Fr. Käselitz in Lucas Township, thank offering for the happy. Birth of a child, 5.00. Teacher Kopittkcs Schiller in Chicago 6.25. By I?. Great in Harlem by D. Kornbaaß 1.00. k. Bergens Gem. in Prairie Town 8.00. (p. -62.12.)

For poor students in St. Louis: Through Fr. Erdmann in Shiloh Hill, wedding coll. with H. Fedderke, 12.25. Through k. Engelbrecht in Chicago from Mrs. Zöllner .50. Durck k. Mary's in Danville for Tisza von Meyers in Ambia 5.00, Fischer 2.00, Klees .50 & A. A. 1.00. Fr. Hölter's Gem. in Chicago for A. Bünger 20.00. (S. -41.25.)

To the Springfield budget: two-thirds of the Luther Jubilee collection from Fr. Traub's congregation in Peoria 36.00. k. Kleppisch's congreg. in Defiance 9.70. Fr. Hallerberg's congregation in Quincy 10.00. ?. Nuoffcr's congreg. in Eagle Lake 10.00. (p. -65.70.)

For poor students in Springfield: Fr. Wehrs' Gem. in Oak Glen 9.00. Durck Fr. Holtermann in Lost Prairie, part of Miss. coll. "for three poor students," 30.00. By k. Miracles in Chicago for I. Rien from widow C. Otto 15.00, for W. Licht from women in sr. Gem. 10.00 u. by Mrs. C. Warncke 1.00. H. Matthews in Addison for Karl Metz 5.00. By Fr. Franck in Steelville from W. S. 1.00 and collection on Luther Jub. from the congregations in Steelville & Bremen 17.17 for Heinr. Wittbracht. Fr. Wartens' congregation in Danville for Witt and Trappe 10.00. For H. Schütz: by Fr. Müller in Ehester, half of the wedding collection at H. Allmeyer, 3.00 and by L. H. Gilster there, collection at H. Kipp's wedding at Ph. Fey, 6.05. (p. -107.22.)

For poor students in Fort Wayne: H. Matthews in Addison for I. Metz 5.00. Half of the coll. at F. Buchholz' wedding that. for H. Engelbert 8.62. By F. Kücker of the Jünger.- u. Jungfr.-Verein that. for W. Bäder 10.00. By I?. Müller in Ehester for G. Müller, half of the wedding collection at H. Allmeyer, 3.00 and wedding collection at H. Rebbe 5.70. For Adolph Bartling: From I. N. Raithel in Chicago 10.00 and from an "unknown friend" 10.00. (p. -52.32.)

To the household in Addison: Fr. Hallerberg's congregation in Quincy 10 a.m. Fr. Nuoffcr's congregation in Eagle Lake 10 a.m. (S. -20 p.m.).

For poor students in Addison: Fr. in Adrian, Mich. for F. Prange 15.00. By F. Kücker of the Young and Young Women's Association in Addison for A. Roßmann 10.00. By Fr. Hölter in Chicago of the Women's Association for H. Schröder 10.00. (S. -35.00.)

For the wash fund in Addison: through P. Engelbrecht in Chicago of L. 1.00.

For poor students in Milwaukee: Through Fr. Succop in Chicago from the Women's Association for E. Messner 15.00 u. C. Abel 15.00. (S. -30.00.)

For the Progymnasium in Milwaukee: By H. C. Zuttermeister of Wagner's congregation in Chicago 424.70. Coll. on Luther Jubilee of?. Detzer's congregation in Evanston 10.00. Coll. on Luther Jubilee of P. Strieter's congregation in Proviso 20.00. ?.. Nuoffcr's congregation in Eagle Lake 10.84. For building: coll. on Luther Jubilee of Fr. Roeder's congregation in Arlington Heights & etl. members of neighboring congregations. 42.35. Wartens' congregation in Danville 21.25. Fr. Strieter's congregation in Proviso 25.00. Coll. on Luther Jub. of 1^a. Eißfeldt's congregation in South Chicago 4.00. Coll. on Luther Jubilee of Fr. Uffenbeck's congregation in Lemont 11.25.

For coll. on Luther's jubilee post-tr. by ? Lochner's parish in Chicago 1.25. Through ? Miracle in Chicago, thank offering from Mrs. N. N., 10.00. For purchase of a piano: From Chicago: from ? Engelbrecht 5.00, ? Lochner 5.00, ? Succop 5.00, ? Wunder 5.00. For the budget: one third of the collection at the Luther Jubilee from ? Traub's congregation in Peoria 18.07. (p. -628.71.)

For widow Hirschmann: By? Merbitz in Beardstown ges. on Heinr. Lövekamp's wedding, 8.20.

For the widow's fund: contribution of ? Nachtigall in Wartburg 4.00 u. Koll. sr. Gem. 4.95. By ? Bötticher in Mount Pulaski 12.88. By ? Estel in Fountain Bluff, s. at Oethjen & Rathjen's weddings, 5.00. By ? Muller in Echester. Thank offering by Mrs. Pick, 1.00. ? Hallerberg's congregation in Quincy, 10.00. From ? Mießler's congregation in Carlinville 7.95. Harvest Festival offering by ? Gruber's congregation in Bethlehem 16.00. By ? Weisbrodt in Mount Olive: by himself 5.00 and ges. in a missionary hour 5.80. Part of harvest festival coll. of ? Hartmann's comm. in Woodworth 8.20. (p. -80.78.)

For inner mission in the West: By ? Holtermann in Lost Prairie, part of Miss. coll., 20.00.

For inner mission: From the estate of the blessed Mrs. Fathauer in Eagle Lake 10.00. By ? Miracles in Chicago by F. Kirchhofs 5.00. ? Estel's parish in Fountain Bluff 2.75. By ? Bold in Belleville by Elise Funcke 1.00, H. Rütter Sr. .25, Sophie Hesse .25. ? Hallerberg's comm. in Quincy 5.00. ? Schalters Gem. in Red Bud 30.00. By ? Wagner's in Chicago from T. R.'s piggy bank 5.00. By ? Martin at New Bremen, nude to Miss. coll. in church collects 7.00. (p. -66.25.)

For the deaf and dumb: By? miracle in Chicago by Joh. Nütz 2.50.

For the studying orphan boys from Addison: Half of the wedding coll. at F. Buchholz in Addison 8.63. By ? Lochner in Chicago by Mrs. Marie Köhnel 1.00 u. Clara Köhnel .50. (p. -10.13.)

For the comm. in Dresden, Saxony: By ? Merbitz in Beardstown from N. N. 1.50. ? Schalters Gem. in Red Bud 5.50. ? Eirich's Gem. in New Minden 16.00. ? Koll-morning comm. at Nashville 8.70. Part of Harvest Festival coll. of ? Hartmann's Gem. at Woodworth 8.00. (p. -39.70.)

For the comm. in Fairmont, Minn: ? Nuoffers Gem. in Eagle Lake 10.00.

For the Gem. in Utica, N. P.: Part of the harvest festival coll. of ? Hartmann's comm. at Woodworth 8.00.

Addison, Ill, Dec. 1, '83, H. Bartling, treasurer.

Revenue to the Western District's coffers:

For the synodal treasury: collection at the Reformation feast of the congregation ? Polacks in Herkimer -13.75. From ? Gräbner's parish in St. Charles 33.25.

For the college building: Jubilee collections: Gem. ? Polacks in Herkimer 18.74; Gem. ? Wangerins in St. Louis 65.09; Congreg. ? Brandts in North St. Louis 64.70; Christ Congreg. ? Mevers in St. Louis 11.25; Gem. ? Bartels' in W. St. Louis 36.80; Gem. ? Maßes in Wentzville 25.00; peace congreg. ? Webers in Perryville 20.00; Jmm. comm. ? Demetrios at Perryville 20.20 ; comm. ? Gümmers at Cape Girardeau 18.25; Trinity comm. ? Gümmers 9.25 ; ? C. Engelders Gem. at Punxsutawney 19.00; at Brody, Pa. 7.44; by ? Mähr, coll. at the joint Luther Festival of St. David's Star Parish in Ellsworth Co. and St. John's and Bethlehem Parishes in Lincoln Co. Kans., 10.50; parish ? Zimmermanns in Spa-nish Lake 9.11 ; Gem. ? Mießlers in Des Peres 25.50 ; Gem. ? Winklers in Central 20.80 ; Gem. ? Müllers in Beaufort 11.00 ; Gem. ? Stöckhardts in St. Louis 96.60. Further: From C. A. Weber by ? Demetrio 10.00; by Prof. Günther another contribution from Kirkwood, Mo., 5.00 ; beginning of house coll. in Gem. ? Spehrs to Appleton, Mo., by G. Wiersig, Jr. 3.00, Christ. Springer 3.00, John G. oller, Sr. 1.00, John Voller, Jr. 1.00, Julius Scholz 3.00; Summa of 1st installment 11.00. (P.-515.23.)

For inner mission in the West: By ? Polackv. F. Stoß 5.00, by K. Germeroth 1.00. By ? O. Hanser by N. N. 10.00. By Messrs. Louis Lange and R. Kiessling in Buenos Ayres, South America, 18.50 (100 francs). ? Gräbner's Gem. in St. Charles, part of Jubilee Coll. 10.80. By ? Carpenter's, Harvest Festival Coll. 4.36. (p. -49.66.)

For Jewish mission: Gem. ? Menckes in Stover 4.00.

For heathen mission: N. N. by ? Hoyer in Spring Valley 1.25.

For the widow's fund: ? Sandvoß in Augusta 2.00. Coll. on Mr. Christ. Sauter's wedding by ? Falke 2.85. Harvest Festival coll. of Jmm. congreg. in Hermannsburg 18.00. Lebrer Röcker in St. Charles 3.00. Teachers' Conference in St. Louis 5.75. ? Spehr's congreg. in Appleton 10.50. By ? Nützet in West Ely 6.50. Durck ? Wangerin by widow Körner 5.00. Mrs. Knolle in Zions Distr. in St. Louis 3.00. Gem. ? Heynes in Lake Creek 10.00. half of the harvest festival coll. of the Gem. ? Müllers in Beaufort 2.50. (p. -69.10.)

For poor students: By? Fülling, wedding coll. at F. Meise for H. Simon 4.00.

For school construction in Kansas City: Gem. ? Hoyers in Spring Valley 10.00. Trinity Community ?.. Gümmers in Cape Girardeau 4.00. Congregation ? Books in Corning 4.30. Community ? Sandvoß in Augusta 5.00. comm. ? Falles in Glasgow 3.30. comm. ? Freses in Hanover 6.50. Gem. ? Bartels' in West L-t. Louis 10.00. Emanuels-Gem. to Pilot Knob through Henry Peetz 7.75. Gem. ? Pennekamps in Topeka 13.55. (Summa - 64.40.)

For the church building in ? Hübeners Gem.: Peace-Gem. ? Webers in Perryville 5.00. Women's Association in ? Biewend's congregation in Boston 6.00. Congregation ? Heynes in Lake Creek 8.00. Thanksgiving Day Coll. of ? Müllers in Wellsville 4.00. (S. -23.00.)

For the seminar organ: By ? O. Hanser 275.00.

For the orphanage near St. Louis: ? Rabe's parish in Warsaw, Ill, 5.00. By ? Nützel in West Ely 6.50. Half of the harvest festival coll. of ? Mueller's in Beaufort 2.50. (S. -14.00.)

St. Louis, Dec. 8, 1883. H. H. Meyer, Treasurer.

Entered the caste of the Eastern District:

For the synodical treasury: From Trinity Parish in Buffalo -12.85. Parish in Otto 2.00. Parish in Little Valley 2.20. Mrs. L. S. by ? King 5.00. congregation in Olean 5.78. congregation in Allegany 4.83. congregation in Cohocton 9.44. (Summa -42.10.)

For the widow's fund: Gem. in Wolcottsburg 4.00. ? Krafft 4.00. ? Bernreuther 4.00. (S. -12.00.)

For Jewish mission: By Treasurer Bartling 36.00. N. N. by? H. Frincke 5.00, H. Herpolsheimer 1.00. By Prof. Wyneken 20.00 u. 11.36. Mission festival collection of Gemm. in and around New Uork 107.27. By Treasurer Bartling 20.50, 20.40, 20.00. Gem. in Cambria and Wilson 1.00. N. N. in Harlem 2.00. I. Martin in Farmersville 1.50. Kasp. Schmidt in Bayonne 2.00. By Director Bohm 2.00. (p. -250.03.)

For Negro mission: congreg. in Cambria and Wilson 3.00. Durck ?- Weidmann 5.00. Mission feast coll. of congreg. in and around New Uork 25.00. (S. -33.00.)

For inner mission: Gem. in Cambria. Wilson 10.00. G. S. in Wolcottsburg 1.00. The late Ruth Weinleder 1.25. N. N. in Harlem 2.00. Mrs. Gauser in Roxbury 1.00. Zion's congreg. in Suspension Bridge 15.05. Marüns- ville congreg. 15.27. (S. -45.57.)

For inner mission in the West: coll. at joint mission festival of congregations in North East u. Eric 11.00. Mission festival coll. of congregations in and around New Dort 50.00.

For Erie Mission: Coll. at both North East and Erie Community Mission Festivals 8 p.m. Durck ? Weidmann 8.00. Mission festival coll. of congregations in and around New Umk 50.00. (S.-78.00.)

For Heathen Mission: I. Martin in Farmersville 1.50.

For Emigr. Mission in Baltimore: Through Treasurer Bartling 8.00.

For the traveling preacher fund: Gem. in Long Green 5.00.

For the orphanage near Boston: Cong. in Wolcottsburg 4.00. Cong. in Harlem 12.00. N. N. in Harlem 2.00. Aug. Somers Sons in Olean .50. (S. - 18.50.)

For the deaf and dumb: Dr. E. G. Sihler 2.00. Aug. Somers Söhnlein in Olean .50. comm. in Martinsville 5.78.

On the college building in St. Louis: By ? Schulze nachtr. from some members of his church. Gem. 12.25. Mrs. L. S. through ? König 5.00. Through

?. Lauterbach 1.00. (S. -18.25.)

For prog. high school in New Uork: congreg. in Uork 14.10. Women's Club in Wellsville 10.00. Mission feast coll. of congreg. in and around New York 50.00. (S. -74.10.)

For poor students in St. Louis: wedding coll. at A. Schneider in Olean 3.62. Mrs. Gross in North Ridge 1.00.

For poor students in Fort Wayne: Trinity Comm. in Buffalo for O. Larger 13.85.

For poor students in New Uork: wedding coll. at H. Duberke in Schenectady 9.15.

For the Rochester congregation: I. H. Succop in Pittsburg 10.00. Bayonne congregation 15.00. College Point congregation 4.50. Nork congregation 41.50. Otto congregation 6.00. By ?. Steup of C. Mauer 1.00, H. Sprengkorn 1.00. N. N. in Harlem 5.00. St. Andrew's congreg. in Buffalo 27.00. Women's club of same congreg. 10.00. Women's club in Wellsville 10.00. By etl. members of Trinity congreg. in Buffalo 93.40. (S. -224.40.)

For the congregation in Utica, N. A.: N. N. in Harlem 2.00. From the missionary box of the congregation in Uork 4.00. W. Becker in York 1.00. (S. -7.00.)

For the comm. in Fairmont, Minn: Gem. in College Point 4.53.

For the comm. in Ro ckville, Conn. By Treasurer Bartling 2.50.

New Uork, November 6, 1833. I. Birkner, Treasurer.

Incorporated into the Wisconsin District Caste:

For the community in Dresden, Saxony: By ?. Arnold, Calumet, Mich., -2.00. ?. Winter 1.00. (p. -3.00.)

For the orphanage near St. Louis: ?. Oetjens Gem. 3.15. From the women's fund of the parish of ?. Arnold 13.25. (p. -16.40.)

For the Springfield laundry fund: ?. Arnolds Gem. 10.00.

For the Negro Church in New Orleans: W. Neitzel in Watertown 2.00.

For emigrant mission in New York: Congregation of ?. Wambsganß in Adell, 9.46. Congregation of ?. Wambsganß in Hancock 11.00. (p. -20.46.)

To the seminar building in St. Louis: ?. Nützel's parish in Oshkosh 25.00. ?. Feustel's parish, 4th sdg., 12.00. ?. Keller's parish at Racine, 3rd sdg., 22.50. Dreieinigk. parish at Ran- toul 8.50. Petrigem. parish at Hilbert 5.10. ?. Winter 1.45, whose comm. 3.55. ?. Georgii's comm. at Cedarburg 4.72. ?. Lange's comm. at Hay Creek 10.00. Paul's comm. at Cascade 5.63. (S. -98.45.)

For poor students in Milwaukee: I. C. Koch 1.00. Coll. at the wedding of ?. I. Heyer 14.61. Wedding coll. at G. Klug 4.36. ?. Wichmann's parish in Freistadt 5.64. ?. Müllers Gem. 12.50. Wedding coll. at I. Steffen in Cedarburg 4.55. Coll. in Fredonia 3.12. ?. Schilling's parish in Dundee 3.12, its Joh. parish 7.00. (p. -57.16.)

For orphans from Addison in Fort Wayne: From Lilly Hild's Savings Fund .25.

For the orphanage in Addison: ?. Feustel's Gem. 4.39. teacher Grothmann's pupils in Grafton 7.00. Miss A. K. in Sheboygan 4.00. ?. Wambsganß' congregation in Hancock 14.00. (p. -29.39.)

For internal mission of the Wisconsin District: ?. Georgiis congregation in Cedarburg 5.25, in Fredonia 2.75. ?. Döhler 2.00. Lutherfeftkoll. of the congregation in Plymouth 15.00. ?. Wambsganß' congregation in Adell 33.00. N. N. by ?. Rohrlack 1.00. ?. Walkers' Gem. in New London .70. Bro. Barthel in Freistadt .50. Gem. in Fredonia 2.32. ?. Schütz's Gem. in Ashippun 10.00. (p. -72.52.)

To the household in Springfield: Miss A. K. in Sheboygan 4.00. ?. Schütz's Gem. in Ashippun 5.00. (S. -9.00.)

For the deaf and dumb: Mrs. N. N. from ?. Löber 1.00. Mrs. W. from ?. Kellers Gem. 1.00. ?. Wambsganß'

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Gem. at Hancock 12.00. W. Neitzel at Watertown 1.00. ? Langes Gem. at Hay Creek 5.60. U. L. Schütz' Gem. 3.00. (S. -23.50.)

For the widow's fund: ? Reichmann 2.20. ? Oetjen 4.00. Teacher Grothman 3.00. ? Elhert 4.00. Aug. Pntz- laff 4.00. G. Steuber 4.00. U. Arnold 5.00. From the 88th: Th. Wichmann, G. Kühle, Ch. H. Löber, G. Löber, I. L. Osterhus, I. Strasen 4.00 each, H. F. Pröhl 4.00. N. N. Lurch U. Feustel 25.00. P. Neichmanns Gem. 2.80. Miss S. K. in Sheboygan 3.00. ? Wichmanns Gem. in Freistadt 10.36. Hockznstkollekte bei Fr. Stecker by ? Sagehorn 3.26. W. Neitzel in Watertown 5.00. (p. -103.62.)

For Jewish mission: C. Schubert in Milwaukee 3.00. W. Treichel in Granville 5.00. Part of mission festival coll. at Wausau 8.00. U. Winter 1.00. Fr. F. B. in Sheboygan 3.00. Durck teacher Ehmann 2.00. Hockzeit collection at G. Schröter in Grafrou 4.91. W. Neitzel in Watertown 2.00. Mrs. Hocke 1.00. (S. -29.91.)

For the synod treasury: P. Georgiis congregation in Cedar- burg 3.75. P. Nützels congregation in Oshkosh 14.00. 1'. C. Penalties, excess travel money, 2.75. From Trinity congreg. in Mequon River 3.65. St. John's congreg. in Mequon 1.50. P. Schumann's congreg. in Waterford 4.25. (S. -29.90.)

For student O. List in Fort Wayne: wedding coll. at R. Scholz 14.71.

For student A. Gresens in Springfield: 8th Wambsganß' Jr. Gem. 3.00.

For professors - apartments in Milwaukee: Gem. in Oshkosh 25.00. Jmm.-Gem. in Scott 35.75. ? Rathjen 3.00. 8th Ercks Gem. in Wausau 7.00. Eld. members of the Gem. of 8th Grothe 20.00. By 8th Kothe of Degener 3.65, Krohn .50, N. N. .65, N. N. 1 20. By 8th Ledebur of Bulgrin 1.00, W. Wilbrath 4.00, A. Grün .50, G. Thisfeld, G. Krell, A. Köhler, E. Krell each 1.00. Mrs. Geidel .75. By 8th Schillings Joh.Gem. 14.00. (S. -121.00.)

For Negro Mission: 8th Diehls Gem. 5.00. By 8th Rohrlack, Misfionsstunden-Koll., 7.00. Fr. F. B. in Sheboygan 4.00. Thank offering of Mrs. F. Wallschlager in Wayside 5.00. Fr. Brun in Freistadt .25. 8th Schütz' Gem. in Ajhhippun 5.00. (S. -26.25.)

For the comm. in Rochester, Minn: By 8th Georgii of G. Pinkert 1.00, I. Räß 1.00, E. Oehme 1.00, I. Lauben- stein .50. Karl Sträube in Racine 1.00. 8th Osterhus' Gem. 6.00. 8th Feustel's Gem. 11.43. L. Neils in Milwaukee .25. Miss I. in Sheboygan 3.00. (S. -25.18.)

For the construction and debt repayment of the Progymnasium in Milwaukee: I. Seyharth .50. congregation in Racine 4.25. 8. Theel 5.00, whose congregations in Mecan 13.19, in Crystal Lake 13.03, in Newton 9.84, in Germania 8.00. Collections at a concert in the Dreieinigskirche in Milwaukee on Lutherfest 61.48. Lutherfest collections: in the Dreieinigk.Milwaukee congregation 53.02, Stephen's congregation 50.60. Adell congregation 29.00. Wausau congregation 10.00. 8. Pröhl's congregations 52.58. Reeosburg congregation 14.50. Sheboygan Falls congregation 5.00, in Wilson 8.25. Merrill congregation 5.80. 8. Strasen's Milwaukee congregation 27.60. Burnett congregation 13.40. Chippewa Falls congregation 9.36, in .<ugel 3.14. 8. C. Strasens Gem. in Watertown 60.00. Gem. m Lrbanon 16.30. 8. Rehwinkel's Gem. 5.00. Coll. at M. Janke's home dedication 4.17. Lutherfest collections: from Oshkosh congreg. 25.69. Hancock congreg. 29.00. 8. Grothe's congreg. 12.00. 8. Kotbe's upper congreg. 16.00, lower 9.25. 8. Rruschel's Joh.Comm. 2.25. Comm. at Sheboygan 38.11. Comm. at Mosquito Hill 1.45, at New London 5.14, at Maple Creek 1.58, at Bear Creek 4.05. Comm. at Granville 6.50. Comm. at Wayside 19.00. Triune Comm. at Mequon River 3.42. Joh.-Parish in Mequon 4.98. Parish in Freistadt 34.70. Parish in Weyauwega 5.50. Parish in Sigel 2.45. Parish in Williamsburg 17.30. Parish in Cedarburg 9.55. Parish in Stevens Point 6.01, in Almond 4.00, in Amherst 4.81. 8th Roesch's comm. 6.62. comm. in Caledonia 5.33, at Wolf River 2.92, in Fremont 1.57, in Manteufel 1.38, at Fre- mont Road .90, at Rat River .96, at Schroeder's Corner 1.88. comm. in Belle Plain 4.15. 8th Schilling's Joh.Gem. 7.50. Gem. in Racine 31.52. Gem. in Grafon 21.09. Gem. in Portage 14.00. Gem. in Maple Works 3.12. Jmm.-Gem. in Milwaukee 60.22. 8th Leßmanns Gem. 3.42. Grm. in Waterford 12.30. 8th I. Friedrichs Gem. 50.00. 8th Rathjens Gem. 7.50. 8th Hilds Gem. 25.00. 8th Damms Gem. 21.00. gem. in Albany 10.70. in Canton 4.75. in Modena 5.50. gem. in Hartland 11.50. 8. Oetjens gem. in Rickford 6.00. 8. Langes Grm. on Hay Creek 8.50. 8. Feustels gem. in Concord 7.00. 8. Schütz's Gem. in Ashippun 16.00. Coll. surplus in Exposition Burial Ground 48.87. By 8. Bünger of Phillips 2.83, Wilson 2.55, Butternut 8.70, Perley 1.36, Shell Lake 3.90, Mittler 1.47, Pineville 4.00, Hudson 4.00, Cumberland 1.00, Deer Park 4.00, Ashland 7.39, Black Creek Falls 7.86. By8. Finks Pauls Gem. at Cascade, 1st Sdg., 9.00. (S. -1254.95.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: Karl Busacker in Milwaukee 2.20, L. Weibbrecht das. 5.00. 8. Diehl's congreg. 5.00. From the congregation of 8th John in Des Plaines 14.00. 8. Wesemann's congregation in Grafton, communion coll, 12.61, H. Wiekping Sr. 2.00, Bro. Prowatzki 1.00. Trinity congreg. in Milwaukee 32.50, Cross congreg. that. 10.50, Jmm.Gem. das. 33.39, Stephansgem. das. 22.50. 8. Winters Gem. 8.00. 8. Löbers Filial in Hartland 7.00. 8. Rohrlacks Gem. in Reedsburg 11.00, Schulgeld 4.00. Trinity Gem. in Mequon River 5.00. Joh.Gem. in Mequon 3.46. 8. Wichmanns Gem. in Freistadt 22.55. 8. Friedrichs Gem. 12.00. (S. -213.60Z

To the budget of the Progymnasium in Milwaukee: 8. Döhlrr 1.00. Martin Felwork 1.00. Karl Steiger .50. Widow M. Machniüller .25. Miss A. K. in Sheboygan 5.00. 8. Seuel's branch in Lewiston 8.50. From farmers in Ashippun 1.50. 8. Hild's Gem. 6.00. From 8. Schumann's Gem. in Waterford 9.95. (S. -30.95.)

For heathen mission: By 8. Rohrlack, Missionary Tun- denkoll., 5.25.

For poor Wisconsin students: 8th Wichmann's Gem. 2.75.

Milwaukee, Dec. 6, 1883. c. Eissfeldt, Treasurer.

Received for college in Milwaukee: From8. F. Schumann's parish at Waterford, Wis.: From C. Voltmann 1 bush. Rye, H. Oldenburg 1 bag of potatoes, F. Redlin 1 S. do., E. Hofer 2 S. do., I. Theidi 1 S. do., W. Genens 1 S. do., C. Redlin 1 Bush, do., Widow Storm 2 Bush. Wheat, H. Habekost 2 bush, do., F. Baumgart 2 bush. Rye, C. Benzin 1 S. potatoes, O. Malckin 2 S. do., 1 S. roots, C. Lüdke 2 S. potatoes, I. Krepelin 2 S. do., W. Butke 1 S. do., I. Müller cabbage, Reuben, roots, F. Baustian 1 Bush. Potatoes, C. Lehmann 1 B. Beets, I. Hefenbrod B. Turnips, M. Buchholz 1 S. Potatoes, A. Malckin 2 S. do., F. Ladwig 1 S. Flour, 8th F. Skumann B- Onions, L. Beyul 1 S. Potatoes, 1 S. Turnips, H. Schwank 1 S. Potatoes, I. Neubauer 1 Bush. Roots, I. Steinki 1 p. potatoes, N. Mollzahn 1 p. do., L. Klausen 1 p. do. In addition, the two brothers Köhn and Büß from 8. Schumann's Gem. provided 2 wagonloads from Waterford to Milwaukee. From Mr. Hackbarth from 8. Prägers Gem. 2 p. potatoes, 1 p. flour. From 8th I. G. Hilo's Gem. at Howards Grove, Wis. 20 pp. Flour, 2 p. lentils.

Many thanks for the rich anniversary gifts!

Milwaukee, Dec. 1, 1883.

H. H. Schröter.

Property Manager.

For the preacher and teacher widow and orphan caste

(of the Illinois District)

have been received:

1. contributions:

From the 88.-. W. Bartling, H. Succop, C. Baumann each -5.00; A. Wagner 4.00; L. Lochner 2.00. From the Livery: C. W. F. Wasckilewsky 3.00, A. Dorn 2.00. From the Chicago Teachers' Conference 28.75.

2. gifts:

Bequest of the blessed I. G. Krieg by C. Wolfs in Chicago 50.00. From D. Kornhaß durck 8. M. Große 2.00. From St. Paul Parish in Chicago 40.40.

Mr. H. Bartling, cashier, delivered 99.77. (Summa -246.92.)

Chicago, Ill, Nov. 30, 1883. H. Wunder, Treasurer.

For the preachers and teachers widows and orphans caste

(of Iowa District)

have been received:

1. contributions:

From the 88.: ,W. Diederich -8.00; F. A. Reinhardt, G. Reisinger, Ph. Studt 4.00 each.

2. gifts:

Thank offering by Mrs. B. B. 5.00. By 8. Aron from Mother Happel for the widow of the blessed I'. Horn 3.00. By Miss L. Strobel of the Women's

Association 6.00. By 8. Alexander, coll. sr. Gemeinde, 3.25. By 8. Reinhardt, Koll. sr. Gem., 4.25. By 8. Reisinger, coll. sr. Comm., 8.00. By 8. Günther from the Women's Association sr. Comm. 10.00. By 8. Heinicke, harvest festival coll. sr. Congregation, 4.00. By F. L. Weiß, Jubilee Coll. of St. Paul's Congregation in Fort Dodge 22.00. (p. -84.60.)

Monticello, Dec. 5, 1883. F. v. Strohe, cashier.

Received **for the Deaf and Dumb Institution in Norris, Mich:** By A. Wagner L Co. in Detroit -5.00. By H. Tiarks, Monticello, Iowa, 38.84. By Ch. Schmalzriedt in Detroit 10.25. By 8. Hügli from John Feldmeier in St. Clair 1.00. By 8. Bartels in W. St. Louis from Mrs. Aldus .50. Durck 8. Germann in Pen, Ind, 2.40. Durck G. Renfer in Wellesley, Ont. 4.00. Durck 8. Matuschka in New mile, Mo. by sr. Gem. 7.50. by C. Grahl in Fort Wayne 29.41. by C. Eißfeldt in Milwaukee 6.30. by H. Bartling in Addison 30.64. by Ch. Schmalzriedt in Detroit 35.00, 21.30 and 4.00. by H. Berger in Waldenburg 1.00. by 8. Döring in East Portland, Oregon, 4.00. by Dr. F. W. Houser in California, Mo. 5.00. by Cb. Schmalzriedt 7.50. By H. Bartling in Addison 44.00. By Ch. Eißfeldt 26.50. By 8. Bernthal from 2 members of sr. former Gem. .55. A bond given by Karl Köhn in Detroit 5.00. By 8. Trautmann 4.00. By 8. Mayer from sr. Petri-Gem. in Bremen, Ill, 4.25. By 8th Wunder in Chicago, bequest of the blessed I. Geo. Krieg 50.00. By H. Bartling in Addison 27.66. By Ch. Schmalzriedt in Detroit 16.00. By H. Berger in Waldenburg, ges. on A. Böhm's wedding, 6.56. Jmm. comm. in Waldenburg 12.12. Fr. Ulrich in Detroit 1.00, by s. children 1.00. By Ch. Schmalzriedt 12.00. By 8. Warns in Weltis, Ind. sent to K. Strüh's wedding, 5.65. Detroit, Dec. 6, 1883. C. D. Strübel, Treasurer.

207 ^66^6r8on Lve.

The following gifts of love have been received for the poor St. Paul's parish in Fairmont, Minn: From 8. F. I. Biltz's congreg. in Concordia, Mo., -5.00. 8. Ahners congreg. in Green Isle, Minn., 5.00. 8. Schrader's congreg. in Ruma, Ill, 1.00. Durck 8. Lenk iu Millstadt, Ill, from members of sr. Gem. 2.00 and 3.00. 8th Schutzes Gem. in Mankato, Minn., 14.55. By treasurer T. H. Menk in St. Paul, Minn., 11.83, 10.10, 5.00 & 12.30. 8th Krumsiegs Gem. 20.00. By treasurer E. Eißfeldt in Milwaukee 12.72. 8th Krebs' Gem. in Aurora, Ills, 16.35. 8th Dageförde's Gem. at Nicollet, Minn. 9.00. 8th Schulenburg's Gem. at Waseca, Minn. 9.00. Sent to Mr. W. Viesselmann: By 8. Bangerter's Gem. at Peoria, Ill, 2.50. 8. Kleppisck's Gem. at Troy, Ill, 8.85. 8. I. Bethke's Gem. at Reynolds, Ind. 7.77. By Mr. C. Preuß's Gem. at Palmer, Kans. 3.50.

On behalf of St. Paul's parish, I would like to express my heartfelt thanks to all the generous donors. May the Lord reward you for your love! The church is under construction. Should any gifts of love still be sent, please send them by Noue^ Orclvr to No. Hermann Oltmann, 8airmont, Nartin Oo., Ninn. or by registered letter to the undersigned.

Willow Creek, Minn, Nov. 29, '83, H. I. Mueller, 8th ed.

Received by Mr. 8. Hebler from his congregation for H. K. -6.00 and for W. B. 6.00. From Mr. Architect Griesse in Cleveland a Luther statuette as anniversary gift for the institution. Many thanks! R. A. Bischoff.

Received for college in Milwaukee: From L. F. Schumann's parish at Waterford, Wis.: From C. Voltmann 1 bush. Rye, H. Oldenburg 1 bag of potatoes, F. Redlin 1 S. do., E. Hofer 2 S. do., I. Theidi 1 S. do., W. Genens 1 S. do., C. Redlin 1 Bush, do., Widow Storm 2 Bush. Wheat, H. Habekost 2 bush, do., F. Baumgart 2 bush. Rye, C. Benzin 1 p. potatoes, O. Malckin 2 p. do., 1 p. roots, C. Lüdke 2 p. potatoes, I. Krepelin 2 p. do., W. Butke 1 do., I. Müller cabbage, turnips, roots, F. Baustian 1 bush. Potatoes, C. Lehmann 1 b. Beets, I. Hefenbrod B. Turnips, M. Buchholz 1 p. potatoes, A. Malchin 2 p. do., F. Ladwig 1 p. flour, L. F. Schumann B. onions, L. Beyul 1 p. potatoes, 1 p. turnips, H. Schwank 1 p. potatoes, I. Neubauer 1 Bush. Roots, I. Steinki 1 p. potatoes, N. Mollzahn 1 p. do., L. Klausen 1 p. do. In addition, the two brothers Köhn and Büß from P. Schumann's community provided 2 wagonloads from Waterford to Milwaukee. From Mr. Hackbarth from L. Präger's community 2 p. potatoes, 1 p. flour. From L. I. G. Hild's Gem. at Howards Grove, Wis. 20 pp. Flour, 2 p. lentils.

Many thanks for the rich anniversary gifts!
Milwaukee, Dec. 1, 1883. H. H. Schröter.
Property Manager.

For the preachers' and teachers' widows' and orphans' fund (of the Illinois District)

have been received:

1. contributions:

From the LL.: W. Bartling, H. Succop, C. Baumann each -5.00; A. Wagner 4.00; L. Lochner 2.00. From the Lehrern: C. W. F. Waschilewsky 3.00, A. Dorn 2.00. From the Chicago Teachers' Conference 28.75.

2. gifts:

Bequest of the Blessed I. G. Krieg by C. Wolff in Chicago 50.00. From D. Kornhaß by L. M. Große 2.00. From St. Paul Parish in Chicago 40.40.
Mr. H. Bartling, cashier, delivered 99.77. (Summa -246.92.)
Chicago, Ill, Nov. 30, 1883. H. Wunder, Treasurer.

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1. contributions:

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207 ^eüvrsou ^ve.

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For poor students received with heartfelt thanks by Mr. L. Lindemann in Pittsburg, Pa., from Mr. A. Linke (especially for Engelder minor) -5.00. By "D. M." in Baltimore, Md., 5.00. By Mr. L. Heitmüller in Columbus, Ind., from his congregation at Clifty 8.05. By Mr. L. Heinicke from sr. Branch at Haver Hill, Iowa, a Luther Jubilee collection in the amount of 6.00. By Mr. L. Gräbner in St. Charles, Mo. Gem. a part of the Luthcrfest coll. in the amount of 10.75. Durck Mr. L. Link in St. Louis, Mo. from widow Gönner 5.00. Durck Mr. L. C. H. Becker in Falls City, Richardson Co. nebr. at the wedding of the same in Evansville, Ind. sent, 20.00. By Mr. L. Brömer at Cincinnati, O-, by Mr. Herzog there, 5.00, and by Widow Schmidt there 1.00. By Mr. W. Neitzel at Watertown, Wis. 1.50. By Mrs. Fanny Sienknecht at Wartburg, Tenn. 5.00. By Mr. Johann Meuschke at Lincoln, Mo. 5.00.

C. F. W. Walther.

For the English - Lutheran mission in the West:

Collected by Mr. L. A. Bapler in Perryville, Mo. -2.25. For Student I. T. Moser by Mr. L. C. L. Janzow in St. Louis from Mr. Friedr. Schürmann, Mrs. Schürmann, Mr. Karl Krönike, Mr. Bensick each.50, Mr. I. Krallemann 2.00, Mr. Joh. Krallemann 1.00.
St. Louis, Dec. 5, 1883. c. F. Lange, Treasurer.

509 Lrankiin ^ve., 8t. Louis, No.

For student Dau received -10.00 by L. Hügli from his community. Gunther.

New printed matter.

A child is born to us. Choral song for Christmas. Composed by C. Wonnberger. 4th edition. Reading, Pa. Pilgrim Bookstore.

The fact that this piece has already seen its fourth edition is the best proof that it is good without causing great difficulties for the singers. Price: 1 copy 25 Cts, the dozen -1.75 postage free. W. [Walther]

In these days we received the following two jubilee presen- dations:

1st sermon, preached on the 25th Sunday after Trinity (Nov. II) 1883 before the Lutheran St. Matthew's congregation in New York and, by their decision, submitted to print by J. H. Sieker.

2. in commemoration of the 400th anniversary of Luther in 1883, by August Emil Frey, pastor at St. Mark's, Brooklyn, N. A.

We welcomed the appearance of these two sermons with great joy. Just as we rejoice now when we discover good Jubilee sermons from earlier times, so in later times, when God's patience of the world will last until then, our children's children will still rejoice over these Jubilee sermons. They will see from this that also in the year 1883 not only sermons full of hollow phrases were held, but also such sermons, which, held on Luther's birthday, are also permeated by Luther's spirit and, spurning the bombast of a made-up enthusiasm, express exactly what God calls out to the church of this time through the return of Luther's birthday after four centuries. The sermon of Father Sieker answers the question on the basis of Jer. 1, 4-10: "In which sense does the Lutheran Church celebrate Dr. M. Luther's 400th birthday by an ecclesiastical festival?" The sermon of Father Frey on November 10, based on Jn. 1, 6-8, deals with the topic: "What the celebration of Luther's 400th birthday today should serve us for"; a second one, held the day after, deals with "the actual meaning of this year's Luther Jubilee. We do not want to communicate more, since we wish that they are read rather completely. Incidentally, the proceeds from the sale of both sermons are to be used to support poor students. The price of a copy of Sermons No. 2. is 10 cts, of a dozen -1.00. To be obtained from the Luth. Publishers' Association, 356 Pearl St., New York. The price of Sermon No. 1. is 10 Cts-, the dozen -1.00, the hundred -7.00. To be obtained through Rev. E. Bohm, 298 Broome St., New York City. W. [Walther]

A selection from the German-Christian literature of entertainment. St. Louis. Printed and published by Louis Lange.

The 4 deliveries published so far and also shown in the "Lutheraner" are now available in a handsome volume (in colorful canvas). The content is manifold. Stories (among them one by the same Dir. Lindemann) alternate with reports from world history, from natural history, with descriptions of life, anecdotes, poems 2c. To be obtained from Mr. L. Lange, St. Louis, Mo. Price: -1.00 postage paid.

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